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RAINTREE APTS. REQUIRE BISHOP'S INTERVIEW

Jeane Hanks Raintree View Apartments require prospective tenants to have an interview with the local LDS bishop or minister of the applicants faith before signing a rental contract.

"I think the idea is super!" commented Raintree 134th Ward Bishop Woolley concerning the prerequisite of a bishop's interview prior to signing a tenant agreement. "It was a mutual agreement between Raintree bishops and the complex itself," he said. "We did it for three main reasons:

"(1)It is a protection for Raintree in that prospective tenants can get an idea of the atmosphere before committing themselves;

"(2)It gives me a headstart on meeting new ward members, and

"(3)It gives the student an early insight into the bishop and the ward. I interview at least 50% of the incoming members, so it has been very effective," commented Woolley.

Ronald W. Tollefson, Raintree manager, echoed the fact that the interview has been effective, but for different reasons. Raintree's main objective was to "change their image" by eliminating most of the "rowdies." He feels that there has been a noticeable decline this fall. "The bishop's interview is pretty much experimental," said Tollefson, "We just started requiring it Winter semester, 1980, and so far it has been very successful in eliminating those tenants who gave us a bad name."

Surprisingly, few people have complained about the required interview other than that it is an inconvenience. As one tenant commented, "I thought it was a pain, but I wanted to live at Raintree, so I did it."

The ASBYU Ombudsmen's Office was

aware of Raintree's policy, but noted that no significant complaints had been lodged against the complex concerning the policy.

H. John Pace, manager of BYU Residential Housing, also knew of Raintree's policy and could only remember one complaint by a young man who was unable to "pass" the bishop's interview.

Exactly how does the interview affect the potential tenant's status? Bishop Woolley states, "I give to Raintree my impressions as to the potential for that person enjoying Raintree's environment. The complex makes the final decision."

According to Tellefson, the bishop's interview is an important criteria in selecting tenants. Only the requirement that the applicant be a BYU student carries more weight. Tellefson maintains that the policy is not discriminatory against non-Mormons because he accepts interviews from pastors, ministers or other clergy.

A local attorney, Philip Jones, commenting on the legality of the interview said, "there are definitely competing interests involved," but he felt the legal aspects required more research. Raintree office, however, admitted that they have not legal support in requiring the interviews and feel fortunate that there have been no major complaints, so far.

Some students say that, as a result of the interviews, the social atmosphere at the apartment complex has "drastically changed." As one tenant sarcastically put it, "For having the reputation of being a party place, it sure has been dead around here. I'm so far from being excommunicated it's ridiculous!"

Professors Disagree Over Study Abroad

Ronald Priddis Study Abroad has its roots in the language departments, but its originators in the Spanish, German and French departments say that it is no longer effective in doing what it was intended to do: teach language.

Joseph Baker, chairman of the Study Abroad department, says the program is designed to be a general education program. "Study Abroad is not a place to go to learn a language," says Baker. Dr. Baker is formerly an associate professor of Germanic languages. After taking a group of students to Salzburg in 1974 he became the first director of the Study Abroad department, and since then has been the subject of much criticism from his colleagues.

"What we have is what some of us didn't want," says Hans-Willhelm Kelling, chairman of the Germanic Languages department. "What we dreamed of was a study abroad program for upper-classmen. What we have

is a general education program for freshmen and sophomores."

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Popcorn and Water Warms Office

The *Seventh East Press* is sponsoring an "office warming" party to celebrate its new home, Wednesday night from 7 to 10 pm. popcorn and ice water will be served, the public is invited to attend. The newspaper's office is located above Kinko's Copies (enter by the north stairs) at 839 N. 700. E. Well wishing students and faculty are welcome to bring additional refreshments as well as desperately needed gifts, such as, tables, chairs, plants, scratch paper and other office supplies, and donations of all sizes and currencies.

Elder Packer Counsels Historians

In an address to the Church Religious Educators' Symposium on August 22, Elder Boyd K. Packer, of the Council of the Twelve Apostles, criticized Church historians for "forsaking things of the Spirit" in their histories.

In the talk titled, "The Mantle is Far, Far Greater Than the Intellect," he told historians that their objective for writing and teaching Church history should be to help their students "see the hand of the Lord in every hour and every moment of the Church form its beginning till now."

"If we are not careful, very careful," said Elder Packer, "we first leave out of our professional study the things of the Spirit. The next step soon follows: we leave the spiritual things out of our lives."

Saying that the teaching of history is "an unparalleled opportunity in the lives of your students to increase their faith and testimony," Elder Packer gave four cautions to those who write and teach history. The complete text of Elder Packer's talk will be published in the next issue of *BYU STUDIES*.

The first caution to historians is that "There is no such thing as an accurate, objective history of the Church without consideration of the spiritual powers that attend this work."

Stating that "there is no such thing as a scholarly, objective study of the office of bishop without consideration of spiritual guidance," Elder Packer said, "You might as well try to write the biography of Mendelssohn without hearing or mentioning his music."

Said Packer, "Those who have the Spirit can recognize very quickly whether something is missing in a written Church history--this in spite of the fact that the author may be a highly trained historian and the reader is not."

The second caution was that "There is a temptation for the writer or the teacher of Church history to want to tell everything, whether it is worthy or faith-promoting or not."

Stating that historians take pride in publishing trivial facts and weaknesses about historical figures that, if the person were living, would be classified as "gossip," Elder Packer said that it is possible for someone unacquainted with the historical figure, or unsteady in their spiritual convictions to have their faith weakened or destroyed.

"It matters very much not only *what* we are told but *when* we are told it. Be careful that you build faith rather than destroy it," Said Packer.

"This principle of prerequisites is so fundamental to all education that I have never been quite able to understand why historians are so willing to ignore it."

Said Packer, "That historian who delights in pointing out the weakness and frailties of present or past leaders destroys faith. A destroyer of the faith places himself in great spiritual jeopardy....he has broken his covenants and will be accountable."

The third caution was, "In an effort to be

objective, impartial, and scholarly, a writer or a teacher may unwittingly be giving equal time to the adversary."

"The idea that we must be neutral and argue quite as much in favor of the adversary as we do in favor of righteousness is neither reasonable nor safe," said Packer. "In the Church we are not neutral. We are one-sided. There is a war going on, and we are engaged in it. It is the war between good and evil, and we are defending the good. We are therefore obliged to give preference to and protect all that is represented in the gospel of Jesus Christ, and we have made covenants to do it."

Elder Packer also said that "there is a limit to the patience of the Lord with respect to those who are under covenant to bless and protect His Church and kingdom upon the earth but do not do it."

He also stated, "Those who have carefully purged their work of any religious faith in the name of academic freedom or so-called honesty ought not expect to be accommodated in their researches or to be paid by the Church to do it."

"The final caution concerns the idea that so long as something is in print, so long as it is available from another source, there is nothing out of order in using it in writing or speaking or teaching."

Elder Packer said that when a historian justifies reprinting belittling information because "It was printed before and it's available, and therefore I saw no reason not to publish it again," he is making a mistake. "You do not well to see that it is disseminated," he said, because "a testimony in the seedling stage may be crushed."

Elder Packer stated that the fundamental qualifications to teach and write Church history are having a testimony of divinity of the prophet Joseph Smith and his successors and the mission of the Church.

"If there is a deficiency in any of these areas, then regardless of what other training an individual possesses," said Elder Packer, "he cannot comprehend and write or teach the true history of this Church. The things of God are understood only by one who possess the Spirit of God."

At the conclusion of his talk Elder Packer spoke about the weaknesses of the brethren. "Do you know how inadequate we really are compared to the callings we have received? Can you feel in a measure the weight, the overwhelming weight, of responsibility that is ours? If you look for inadequacy and imperfections, you can find them and quote them easily. But you may not feel as we feel the enormous weight of responsibility associated with the callings that have come to us."

"We need your help! We desperately need it. We cannot research and organize the history of the Church. We do not have the training that you possess. As you write and as you teach Church history under the influence of His Spirit, one day you will come to know that you were not only spectators but a central part of it, for you are His Saints."

MUSIC DEPARTMENT NEGLECTS POP

By Ronald Priddis

The music department has one class that deals with popular music. Music 105R is taught by the artistic director for the Young Ambassadors, Randy Boothe. According to Boothe, "we turn students away by the hundreds who want to take this class. Unfortunately, we've had to limit it to members of the traveling performing groups." The class deals with techniques for recording and performing popular songs.

Boothe is aided by people from the community and by professors from other departments. Bill Stoker, who helps with the class is now about seventy years old, but was once considered the foremost vocal contractor in Hollywood, according to Boothe. Le Roy Gibbons conducts the bands at the Miss Utah pageants. Charles Whitman is borrowed from the Department of Theatre and Cinematic Arts for his skills in musical theater. "We just don't have the faculty to cover this area," says Boothe.

Other professors in the music department point to Dr. Gaylen Hatton who teaches studio composition and arranging. But Dr. Hatton admits that Manzini is the latest composer he's familiar with. The last charts he has written were for a California Expo years ago. "You can't have anyone up-to-date," says Hatton, "because such an individual can make so much more money elsewhere, and there is no time for professors to keep up with contemporary music. The students keep up because they buy the records. There's no one on the faculty who knows about these things."

A student who has written music for five BYU spectaculars and does arrangements for the Young Ambassadors agrees with Hatton. "The people who could give guidance and direction in pop music aren't available," says Lon Madsen. "Unless you're interested in what the professors call serious music, you have to learn it on your own."

Jenifer Wise, a music student who prefers classical music over pop, says that although professors will tell students that students can compose or perform any kind of music, they communicate in subtle ways their disapproval of pop. Another music student comments that in theory classes, examples are given as to why popular music is not worthy of academic attention: "They turn their noses up at it."

Dr. Merrill Bradshaw says that a student may as well ask as journalism professor about micro-biology as to expect a music professor to have anything to say about pop music. "Entertainment values seem to be quite shallow and transitory," he says. "Nevertheless, that is where the money is," replies Lon Madsen.

When a member of a faculty performing group was asked what she thought about a faculty pop ensemble, she replied that "we give an

April Fools concert," adding that "pop isn't our orientation. We let the professionals do that."

Merrill Bradshaw claims that "trends are not set by the universities and followed by the rest of the world. It's the other way around."

Music students complain that often professors are even unaware of the current trends. As story is told of a student who wanted to compose a disco piece for class and the professor, in all seriousness, asked, "What is disco?"

Dr. Newell Daley, conductor of the jass-pop ensemble, Synthesis, gives a different perspective. He is up-to-date, but feels that students must have a good background in European music before they can understand American music. He admits that the department is lacking in popular music emphasis, but says that the program is continually expanding. When asked where a student could best receive training in popular music, Daley responds that if a student wants to learn the current idioms, he or she may consider attending a trade school, such as Dick Grove School of Music in Los Angeles. "Eventually, though, such an education proves to be a disservice. As the fads change, the pop musician without a broad background becomes a museum piece, playing muzac or its equivalent."

For a broader background a student may consider a conservatorium such as the well-known Juilliard School of Music in New York City. There a student learns more than current trends but only studies music. "When a student graduates from a liberal arts school such as BYU," Daley says, "he should have a broad foundation in a number of areas. He should not only be able to play his instrument well, but be able to say something with his instrument, too."

Dr. Reid Nibley concurs. "The modern lyrics are so sentimental," he says. Some students disagree. "If we could blend the best lyrics of pop with the best classical motifs, we'd have a wonderful marriage," says Ms. Wise. "A number of universities are able to give breadth and still allow a student to specialize," says Madsen. "North Texas State and USC are good examples." Dr. Boothe agrees that students who want exposure to all kinds of music are forced to go elsewhere.

Dr. James Mason, chairman of the music department, recalls a presentation of Disney Productions calling for a studio music division in every music department or school. But, Dr. Mason feels a greater responsibility towards Church-oriented music. Ms. Wise believes that "the most good may be done by improving the level of popular music, rather than simply guarding the past."

In the meantime, Dr. Hatton says that the courses designed for studio music people are being modified to give the students more background in the serious music. The tradition is deeply entrenched.

"You can't reorient a department overnight," says Bradshaw. "Great progress is being made says Boothe. Recently a new class in electronic music was introduced.

If change were to come any faster Bradshaw says that "it then becomes a question of which faculty members would have to be fired." One student, who wished to remain anonymous said, "I can think of a number of examples right off the top of my head."

BYU Composer's Work Performed

A good test for the quality of BYU professor's compositions is whether or not they are performed outside of Utah. Works by David Sargent, BYU's post-avantgarde composer, have been performed in most of the important cities in the United States, especially on the East coast. His works have also been performed in Europe. Dr. Sargent often has performers come to him requesting pieces of music. One month he may compose something for a bassoonist, the next month something for an organist and trumpeter.

At least one professional dance troupe has taken Sargent's music with them on tours.

As a post-avantgardist, Dr. Sargent suggests anything that improves the quality of music. This sometimes involves such things as plucking the strings of a piano by hand, putting tupperware inside the bell of a saxophone to cushion the sound waves, or allowing a performer the liberty of playing a series of chords randomly at leisure.

These are not gimmicks," says Sargent. He insists that these are legitimate methods of producing better sound. The emphasis on the music and not on whatever bizarre antics a composer can dream up, is what separates the post-avantgardists from their predecessors. "I think that my music has fresh appeal," says Sargent.

He is especially intrigued by the effects of breaking up the column of air in a woodwind instrument by special fingering to produce overtones or "multaphonics" as he calls them.

When I compose, I like to think that I'm painting musical ideas on all sides," says Sargent, "I hope that people enjoy my music. I enjoy writing it."

DR. Sargent was on the faculty of the prestigious Eastman School of Music in Rochester, New York, before coming to BYU.

MUSIC PROFESSOR TRANSLATES

Dr. Thomas Mathiesen, a musicology professor at BYU, is one of thirty or forty scholars world-wide who understand ancient Greek musical notation. Translating the music is so much "detective work," according to Dr. Mathiesen, "because there are different systems of notation."

Most of the Greek music preserved on forty-one extant fragments is recorded in large and small Greek letters upright or sideways. But different letters are used depending on whether the music is intended for an instrument or for voice. Different letters may also indicate the key, or mode, in which the piece was written.

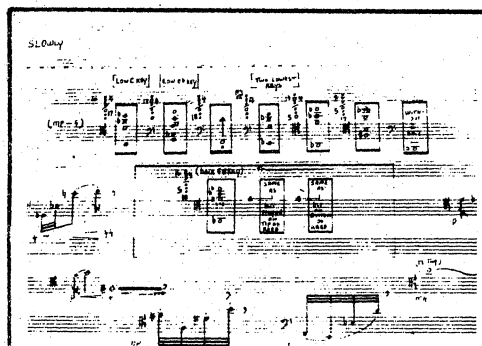
Sometimes the phonetic alphabet was utilized. Dots and accent marks sometimes indicate rhythm. Other times the rhythm is obtained from the meter of the poetic text.

Dr. Mathiesen says that much of the translation is done from microfilm copies of papyrus or stone. But, a good part of his work also involves the comparison of manuscripts which are "scattered all over Europe." Many errors were made in the original transmissions of the musical scores from the Greek to the European system of notation. Many of the pieces have to be "systematically organized."

Dr. Mathiesen began his work with musical translations at USC because the doctoral program there required some research outside of a person's area. He became fascinated with the subject. He quotes the late Gustave Reese who said "how maddening it is that, of all the music that was once sung and played in connection with the plays of Aeschylus, Sophocles, Euripides, and Aristophanes, only a tiny fragment of music for the Orestes of Euripides has been found."

Occasionally new fragments are found. Dr. Mathiesen recently published an article entitled "New Fragments of Ancient Greek Music" in *Acta Musicologica*.

Dr. Mathiesen frequently lectures at professional symposia. His three-volume translation of Aristides Quintilianus' "On Music" is soon to be published by Yale University Press.



Example of post-avantgarde music by Dr. Sargent--Photo by Denise Wadsworth

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BELTING SEMINAR

Sullivan and Sweetman, well-known experts in voice projection, will be at BYU October 13, 15 and 16 for a seminar on how to sing Broadway music. The seminar is free. All students are invited to audition the first day. For more information contact the Department of Theatre and Cinematic Arts.

New Hymnal Shelved

Susan Markham

In 1972 President Harold B. Lee called a special committee to begin a revision of the LDS hymn book. In 1977 the work was discontinued, causing much speculation as to the reason why. One music educator mentioned a memo sent from Church headquarters stating that the work was to be postponed until after the Church's sesqui-centennial celebration. This person also said that the *real reason the project was discontinued was because "the committee couldn't get along."*

Others have reported that due to the temperamental nature of some of the committee members it was difficult to agree on which hymns should be included in the new book. According to committee chairman, Merrill Bradshaw, "We can't throw out anything that people love to sing."

Several committee members say the Council of the Twelve was concerned about introducing a new hymnbook and felt that the time was "not yet right." Said Bradshaw, "its a question of the right time, and the people who know the right time are the Brethren--both in terms of inspiration and policy."

The central committee, primarily composed of Salt Lake City and area musical committees, including professors from BYU, was chosen to review each hymn in the present book. For each hymn, the committee was to consider its history, current use in the Church, and the value of each work, both in the musical sense as well as how the text related to use in various church meetings.

Separate subcommittees were established to assist in examining text and music of the present hymns, searching for relevant hymns from other denomination's hymnals, and to consider over 3,000 new hymns that were submitted by Church members for use in the new book.

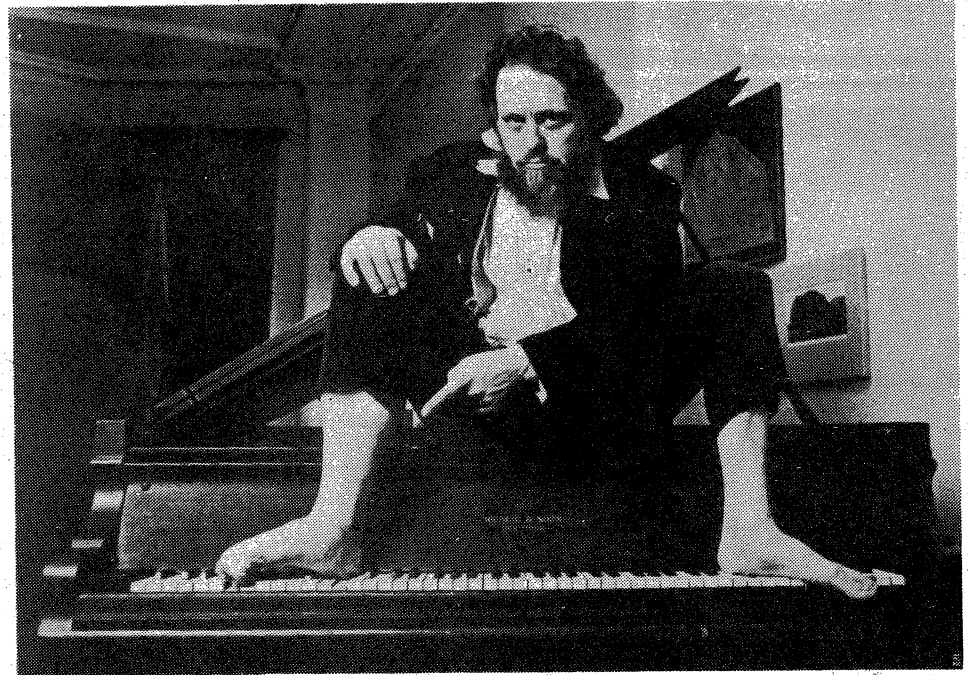
Another subcommittee explored the international aspects of the hymn book, which resulted in the translation of approximately 85 hymns from the present hymn book into more than 17 different languages.

During the project, the central committee thoroughly examined reports submitted by each of the subcommittees. It also reviewed the present hymn book from cover to cover about four times, after which a final report was submitted to the director of the project.

Concerning his involvement in the project, Merrill Bradshaw said, "I've gained a tremendous respect for the hymn heritage we have in the Church. Some of the finest hymns in all Christian tradition are in our hymn book. Many of them are indigenous."

In 1977 the organization of the Church music program was changed. Church headquarters took care of the administrative matters in the new Church Music Division. All other matters will be referred to music specialists when necessary. At that time the committee was instructed to wait for further notification from the Brethren before resuming activity on the project. Four years have passed and no one has received notification to resume work on the new hymnal.

When asked why the project was shelved, Michael Moody, Executive Director of the Church Music Division, said, "No reason was given to me." He also said that, should the project be resumed in the near future, new people would possibly be called to complete the work.



P.D.Q. Bach

A breath of fresh air in this year's Lyceum Series is Peter Schickele's "evening of musical maddnes," January 9th.

Jots & Tittles

THE CHICAGO EPISODE

By Peter Sorensen

The one time I really looked uneducated and foolish, except for the time a door-to-door salesman convinced me I needed an Acme blast furnace in my master bedroom, was when I was invited to Chicago, the Windy City, to be interviewed on a talk show hosted by that erudite walking vocabulary builder, Yale graduate Wummeff Buckleyjer. The topic to be discussed on his weekly broadcast, Hiring Line: "Will the University of Chicago ever become the Johns Hopkins of the Midwest?" I happen to have definite opinions on this subject, and I was chosen for this particular forum because I am the world's foremost authority on what my opinion is.

The discussion got off to a good enough start, Mr. Buckleyjer remarking that my red tie matched exactly the spaghetti stain on my pants. Fortunately, the cameraman didn't zoom in for a closeup of either article. But then my inquisitor got down to brass tacks: "What'll you give me for this box of brass tacks?" he inquired. Not to be dismayed, I sharpened my rhetorical tools and shot back this response to his obviously philosophical question: "Well, Mr. Buckleyjer," I proffered, "whether the administrative 'brass' as you call them 'tax' the mental reserves of the doctoral candidates is irrelevant. A more permanent issue might be, where in this city can you buy a hot shrimp eggroll?"

Buckleyjer was unaffected by my rhetoric. Inquired he, "Well, then, Mr. Sorsensen, do you feel obstreperous recriminations against attempts to redefine the university's goals are indeed tangential when we consider the overriding implications of the obloquy of such figures as the university president, Jiffy Hollandaise?"

"No," I responded, "not if it can get me two season tickets to the basket-ball games. But here again, Mr. Buckleyjer, looming high above the question of Chicago's becoming the Johns Hopkins of the Midwest is the more significant problem that UCLA might

accidentally become the Brown University of California."

"You're referring, I suppose," said Buckleyjer, "to the so-called Ripple Postulate developed by Alma "Boom-boom" Besonders, the Austrian secretary of education. I thought surely such deleterious demagoguery had been long ago abandoned in favor of a more acuminative response to the problem."

"What problem?"

"Why, the problem you just mentioned."

"What did I say?" I asked, not to be put on the spot.

"I think you made a reference to Harvey Mudd's becoming the Peabody of Baltimore."

"That's absurd, Mr. Buckleyjer. No one in his right mind would confuse Harvey Mudd with Peabody, except that the cafeterias at both schools buy their vegetables, I believe, from an Italian greengrocer in the Bronx."

"Well, are you?" asked Buckleyjer.

"Am I what?"

"Are you in your right mind?"

"Of course I am. You think I would put on the wrong mind to wear to a national talk show? I wasn't born yesterday, you know." After flattening Buckleyjer on that issue, I resumed discussing the main topic: "You must see why, if Chicago becomes John Hopkins, Stanford might have to disguise itself as USC in order to get to the Rose Bowl."

"That's only if you view the Rose Bowl as the Gator Bowl of the West," answered my host. "If you assume an ellipsoidal character to the range of university academic experience, perhaps you might discover the truth about yourself, Mr. Sorensen."

"What is this, Mr. Buckleyjer, an *argumentum ad personum*?" I shouted.

"No, merely an observation. Check your diplomas carefully, and you will discover that they don't come from BYU at all; you really graduated from MIT."

Classical 88

K B Y U F M

1981 - CLASSICAL TOP 40

Listed below are the 1981 top 40 classical works from a KBYU-FM listener survey. For your convenience, the far right column contains a call number for each work in the Learning Resource Center on the second floor of the Harold B. Lee Library.

Rank	Composer	Title	LRC Call No.
1.	Beethoven	Symphony no. 9	33/12 8299
2.	Pachelbel	Kanon in d	33/12 7470
3.	Beethoven	Symphony no. 6	33/12 136
4.	Beethoven	Symphony no. 5	33/12 434
5.	Tchaikovsky	Piano Concerto no. 1	33/12 351
6.	Rachmaninoff	Rhapsody on Theme of Paganini	33/12 1565
7.	Rachmaninoff	Piano Concerto no. 2	33/12 7135
8.	Copland	Appalachian Spring	33/12 1395
9.	Vivaldi	The Four Seasons	33/12 4274
10.	Smetana	The Moldau	33/12 7195
11.	Dvorak	Symphony no. 9--New World	33/12 3605-S
12.	Grieg	Piano Concerto	33/12 1503
13.	Tchaikovsky	Symphony no. 6	33/12 11258
14.	Brahms	Symphony no. 1	33/12 726
15.	Rimsky-Korsakov	Scheherazade	33/12 3887-S
16.	Brahms	Violin Concerto	33/12 2917-S
17.	Beethoven	Symphony no. 7	33/12 1041
18.	Barber	Adagio for Strings	33/12 10960
19.	Bach	Brandenburg Concerti	33/12 4703
20.	Bach	St. Matthew Passion	33/12 8068
21.	Respighi	Pines of Rome	33/12 1396-S
22.	Grofe	Grand Canyon Suite	33/12 1385-S
23.	Gershwin	Rhapsody in Blue	33/12 1532-S
24.	Stravinsky	Rite of Spring	
25.	Tchaikovsky	The Nutcracker	33/12 3650-S
26.	Handel	Water Music	33/12 6110
27.	Tchaikovsky	1812 Overture	33/12 3337-S
28.	Bach	Jesu Joy of Man's Desiring	33/12 2433-S
29.	Prokofiev	Romeo and Juliet excerpts	33/12 3640-S
30.	Mahler	Symphony no. 2	33/12 193
31.	Rachmaninoff	Symphony no. 2	33/12 3439-S
32.	Holst	The Planets	33/12 1990-S
33.	Bach	Tocatta and Fugue in d	33/12 4694
34.	Mahler	Symphony no. 1	33/12 5396
35.	Brahms	Piano Concerto no. 2	33/12 1237
36.	Debussy	Claire de Lune	33/12 6264
37.	Grieg	Peer Gynt Suite no. 1	33/12 1503-S
38.	Mussorgsky	Pictures at an Exhibition	33/12 5426
39.	Handel	Messiah	33/12 5413
40.	Mozart	Symphony no. 40	33/12 5853



Photo by Bob Jameison

SWISS AMERICAN YOGURT

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Study Abroad

continued from page 1

Jack Brown, chairman of the French and Italian department, asks, "Why do we go over there to do what we could do sitting around a table here? The program is like having students from Romania come to Provo and lodge downtown and have Romanian teachers and not take advantage of the facilities here."

Dixon Anderson, chairman of the Spanish and Portuguese department, laments that "whereas Spanish began all the programs, Continuing Education took them over and we lost control." (The department of Study Abroad is part of Continuing Education.)

Dr. Baker argues that if a student has studied a language for two or more years and wants to become fluent he or she should independently enroll for a semester in a foreign university. "There are so few of those kinds of students," says Baker, "that we can't build a program around them. Returned missionaries have already spent their money on an equivalent language experience and want to graduate. Therefore, the profile of our study abroad program consists mainly of sophomore girls who are leaving home for the first time." They require more supervision. Thus the intent of the program is to allow the students enough exposure to "become converted to the culture and to the importance of learning a language. They do not go over there to learn a language," says Baker.

Dr. Baker admits that the Spanish department has lost control of programs they initiated but also sees the advantage of having everything coordinated by a central department.

Bitsie Thompson, a graduate student in Spanish and Portuguese, is doing a master's thesis on study abroad. She says that the greatest restriction to students on the program is their lack of language ability. "Some of them complain that they can't even understand the church services," says Thompson, "What a tragedy to be in Vienna and not be able to take advantage of what Vienna has to offer because you haven't learned the language. It's just like being a tourist."

Thompson says that in response to a recent survey of Study Abroad participants many students complained about the course material. "It's absurd to sit in a dormitory and see slides of paintings you could see across town in the Louvre," said one student who responded to the survey. Because the program is directed to lower-classmen, advanced music students in Vienna are subjected to elementary music instruction; however, students in Madrid have to wade through a graduate level history text. Thompson says that "the directors know about the problems but they don't do anything about them."

A number of surveys were returned with such phrases as, "Give us back Paris," scribbled across the top of the forms. Although Study Abroad has expanded to new locations, including areas in the United States, Canada and the Orient, other areas have been discontinued or "indefinitely postponed," including Paris, Madrid and Guatemala. According to one faculty member, Paris was discontinued because the housing facility there was located in the Luxembourg Garden area where students were associating with "free thinkers." Dr. Baker denies that and insists that "the facility failed to meet BYU housing standards." Dr. Brown says, "the facility was not luxurious,

but it was adequate."

After a two year search for an alternate location, Study Abroad has decided to purchase a mansion on the Boulevard Voltaire in the heart of Paris. The mansion has been used as a meetinghouse by members of the church. The decision to purchase the mansion must be approved by the Board of Trustees. Members of the French department are happy about the decision. "Paris is a marvelous metropolitan and cultural center, and central to any study abroad program," says Brown.

Ms. Thompson says that attention should now be given to procuring a similar facility in the heart of Vienna. The present facility is located in a retirement community outside of Vienna with poor connections to the city. The program in Madrid has been relocated in Salamanca. The Guatemala project was "torpedoed by the College of Family, Home and Social Sciences, and made into a graduate program," says a member of the Study Abroad committee in the Spanish department.

Dr. Baker says that for every location that has been discontinued, a replacement has been found. There is now a program in Mexico to replace the one in Guatemala, and one in French speaking Quebec to replace the one in Paris. Dr. Baker says that some of the programs emphasize language. Beginning language courses are offered at some locations and not at others. There are now, or soon will be, study programs involving everything from genealogy to comparative governments. Dixon Anderson says that permission has been granted to language departments to begin an exchange program with foreign universities. Dr. Baker says that Study Abroad would be happy to participate.



Proposed location for Study Abroad in Paris--Photo by Gary Bergera.

A Science Fiction Serial

NORTH OF TERRA

By S. F. Ritter

Chapter One:
I Sell Earth

"All of it?!"

"I couldn't even buy first interest in a desert planet for that! I didn't have the authority to put up Earth as collateral."

My crustacean counterpart waved a knobby, chitinous hand. "A mere technicality. We expect payment by Galactic Date 9907/2. If not, our Environform machinery will take over."

"You're bluffing. The coordinates I gave you were only for a few choice acres in the Rockies. How did the rest of Earth come in?"

"Your figures were off by a decimal place. The coordinates given correspond to the area extending from Sol to the stellar ecosphere limit just beyond Earth's moon. In effect, you have put up the sun, Mercury, Venus, Earth, and the Moon as collateral."

"B-b-ut--but that's outrageous. You're getting everything dirt cheap. You can't be serious."

The Rumian gave the the equivalent of a shrug. "Mr. North, verbal contracts are terribly binding under Interstellar Law. I am afraid that we have proof of your blunder on tape. Perhaps you would like to return our money?"

"You know I can't do that! I spent it all on a Star Cruiser. That's why I had to borrow the money." I paused, awaiting inspiration, and then said, "Listen--suppose we trade straight across. You get the cruiser; I get Earth."

The Rumian made a clicking noise.

"That will be unacceptable, Mr. North. What kind of an operation do you think we run? Only cash or a certified check will suffice." He glanced at his timepiece. "Forgive me, sir, but I have other pressing business. I strongly suggest that you begin accumulating funds immediately."

He rose from the table, but hesitated for a moment. Turning to me, he added, "May I remind you that the prime interest rate is 39%? Here is my card." He extended his knotted hand and I took the card.

So. His name was Thilokasp Thak. Making a mental note of it, I looked up at Thak. His tough leathern face twisted into a Poor counterfeit of a human smile.

"I'd be happy to assist you in refinancing the planet," he said. "You will know where to find me--it's on the card." He pivoted and ambled out of the spaceport bar, gnarled hands grazing against oversized knees as he went.

I was left to sit and brood. Two questions plagued me: What had I done? and, What was I to do next? Surely the Rumians couldn't be serious. Error or no, that contract was a farce, and I suspected that they knew it too. If the UN ever found out what I'd done, it would be the penal colonies for sure, or worse.

Now wait a minute, I told myself. It really didn't matter that the contract was ludicrous. If I knew the Rumians (and I was learning fast) they'd take Earth anyway; by force if necessary. If there was the slightest possibility that the Rumians were convinced that they had the right to take Earth because they had a contract with an Earthman, then they had a good excuse to start a war. All they had to do was plead ignorance of the contract s before the Federation. Given their societal strength, and technology--there was no longer a doubt in my mind that they could do it. That had to be their angle. I had to warn the UN, and fast!

I lost no time in leaving for my ship. My best bet was to head straight to Earth and contact the UN. If they bought my story, maybe I could convince them to lend me the

money to pay off the loan. That would be sure to stop the Rumians before they set things in motion. But that was a big "if." When the UN heard my story, they'd probably throw me in the slammer, or a PsychUnit, but that was a chance I'd have to take.

My ship wasn't in the hanger. Instead, a man clad in a familiar blue-and-white uniform was busy punching keys on a hand computer.

"Where's my ship?" I screamed.

"Your name Orestes Galahad North?"

"Who's asking?"

The guy whipped out his ID. "Sargeant Blake, Port Authority. Your ship's been impounded, Mr. North."

"What the heck for? I just bought the thing!"

"No docking permit. Unregistered spacecraft. Parked in an Emergency Zone. Shall I go on?"

Blast it! I knew I'd forgotten something. But I'd had these crustaceans from the Crab Nebula to worry about.

"Listen," I pleaded. "You can't do this to me. I've got to save Earth!"

"Sure, sure. on't we all." He handed me the infraction card and scrutinized me through heavily tinted goggles. "Take my advice, Mr. North. Pay your fine and be done with it."

I was trapped. It had to be a conspiracy. Again, what was I to do? I was one of the few traders ever to come from Earth, and in my opinion, the best. I even had a high Xeno-Acceptance factor. But things were going from bad to worse. First some hard-shell humanoids hit me with a verbal contract, and now some two-bit cop on an outpost colony slaps me with an impounded ship. Believe me, it's a big, bad universe out there.

Stranded on Sigma Draconis V with no money, no ship, and to top it all off, a fleet of super-bulldozers hanging ominously over Earth. Thanks to me.

TO BE CONTINUED....

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725 E 820 N PROVO

Campus Chatter

Security has been busy issuing parking citations this week: BYU Dairy's 2,000 gallon milk truck was issued a ticket for not having a parking sticker! Officers were also seen ticketing three lone cars parked in the lot across the street from the stadium.

Harindra Nath, a foreign student from Singapore, reports that he has been refused housing by three different landlords because he is not LDS.

Musical zucchini time again. A secretary reports that this year she put her name on her zucchini before she gave it to a neighbor--she received it back three times.

Omar Kader, Professor of Government, was chosen by the Blue Key Club to be a professor of the month last year. Blue Key was told by the administration to try again.

Duane Jeffery, professor of Zoology, was once chosen by the Honors Program to be their professor of the year. The administration told the Honors Program people to try again.

PROVO is the acronym for the terrorist group, the Provisional Irish Republican Army. When a director of the Study Abroad program left his briefcase marked Provo in a square in Scotland, and then returned for it, the square had been evacuated and a bomb squad was dismantling his briefcase.

A Funny Thing Happened on the Way to the Forum was scheduled to be shown at International Cinema for three evenings in September but was discontinued after the first night. Because of the volume of complaints about the film, the College of Humanities reviewed the film and decided to discontinue the film because it "is such a lightweight offering that it could hardly be defended as a serious contribution to the history of comedy in film."

Dr. James Mason, chairman of the Music department, when in China, invited the heads of the music conservatories in Shanghai and Peking to "drop by and see us in Provo some time." They did. And, the State Department in Washington informed Dr. Mason that protocol required him to pick up the bill for their trip, including stopovers in New York City, Miami Beach, Chicago...

CURRENT QUOTES

Eventually, I would like to think that the world will be so peace-ful we won't need to carry guns. But of course guns are not the only weapons. Control the guns, and somebody will think of another method. It's not the weapon that creates murder--it's the mind. It might just be like Prohibition, when liquor went into the hands of the privileged few who could afford it. So guns would become more expensive.... What would that mean? ...It's very difficult to just say that I'm in favor of gun control. It's almost like saying I'm in favor of a charity concert. I can't say that I'm *not* in favor of charity concerts, but knowing what happens--that the money may not get to the right party--I can't naively say that I'm in favor of them, either. That goes for gun control, too. It's too simplistic to say, yes, if we have gun control, everything is going to be fine.

--Yoko Ono in *Rolling Stone*, October 1, 1981.

WHY ANOTHER PAPER

In the movie *Citizen Kane* Orson Welles explains his motives for running a paper simply: "I think it would be fun!" We are discovering that the "fun" work of a newspaper means hard work, long hours and lots of frustration. If we were solely looking for kicks we would not be in the newspaper business. Rather, we are publishing this paper for the following "stuffy," idealistic reasons:

The first reason is to fill a void we feel exists on campus. There is no publication that puts in print issues that should be discussed among students. We will attempt to do that. In this issue there begins a series about general education.

A second reason we are putting in the long hours is to provide an avenue for public expression of personal opinion. We hope to be a means whereby meaningful discussion can occur between interested parties. In this issue we printed Ray Naud's essay about lighting the Y.

The third reason is to provide talented individuals, who are not journalism students,

an outlet for creativity and an opportunity to experience the discipline of deadlines.

The final reason is because we feel a need for a publication that is independent of the university administration. Not because we are against the administration, but because we are for the objectives of the university.

Without apology we admit that this paper is quite unprofessional by journalistic standards. We are amateurs in this field, and that is both a strength and a weakness. We hope we will mature as time goes on; that our skeleton crew and miserly budget both will expand. We welcome contributions, criticism, help and, of course, money.

We have been surprised by an outpouring of support from students. We sense that we are riding on a wave of growth that is now only barely perceptible. We believe that BYU has matured enough to support a publication such as this.

Elbert Eugene Peck
Managing Editor

Grey Matters

What Is Official Doctrine?

By Gary James Bergera

One of the distinguishing features of the Church (though few of its members readily recognize it as such) is its evident distaste for formal creeds or official statements of accepted, binding doctrine. Theology in the Church--the exacting delineation and systematic study of authoritative belief--is virtually non-existent, and deliberately so. Indeed, as Joseph Smith forcefully asserted, "the most prominent difference in sentiment between the Latter-day Saints and sectarians was that the latter were all circumscribed by some peculiar creed, which deprived its members of believing anything not contained therein, whereas the Latter-day Saints have no creed, but are ready to believe all true principles that exist" (*History of the Church* 5:215). This attitude has prompted at least one student of Mormonism to label our theology "do-it-yourself."

This is not to suggest, however, that the Church possesses no institutional mechanism for the canonization of scripture and doctrine. In 1976 and again in 1978, members at general conference witnessed an established procedure of guaranteeing official dogma that clearly separates opinion from canon. Such a process attests to the fact that common consent occupies a central cog in the Church's ecclesiastical machinery (see, for example, D&C 28: 3, 26:2).

Thus, a distinction exists between scripture and doctrine, revelation and canon. Despite statements coming from Church authorities at all levels that would equate scripture (i.e., individual utterances inspired by the Holy Ghost [see D&C 68:2-4]) with doctrine (i.e., the end result of canonization), there is no automatic correspondence between the two. Revelation and canon are not synonymous terms. If they were, it would have been a redundant unnecessary procedure when, for example, *The Doctrine and Covenants* was first presented to a general assembly of the Church on 17 August 1835, when *The Pearl of Great Price* was formally accepted in general conference on 10 October 1880, when the Manifesto was supported on 6 October 1890, or when the 8 June 1978 announcement on the priesthood was accepted as the "word and will of the Lord" on 30 September 1978. The canonization of some teachings necessarily relegates others, however equally profitable, to places of lesser authority. Thus, the writings and sermons of any general authority, unless canonized, are secondary in terms of their being binding upon all members to the standard works.

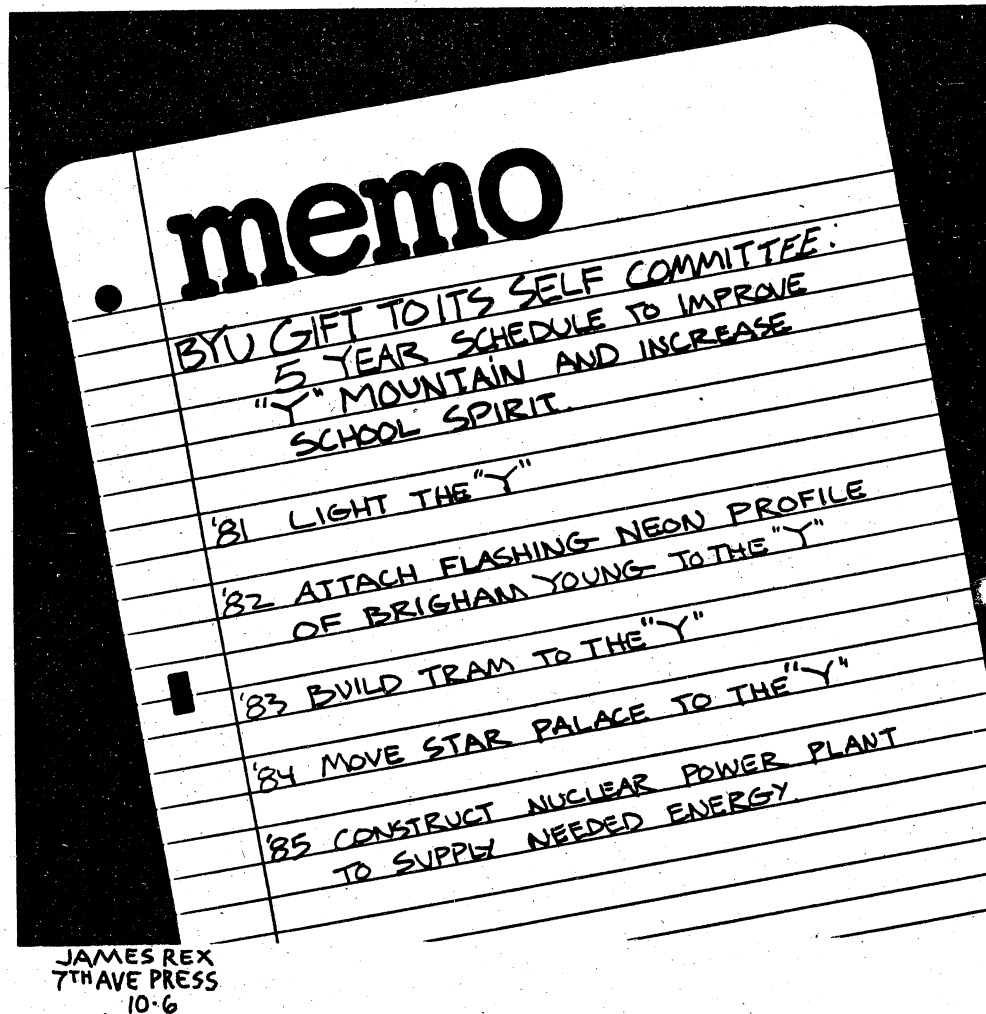
This distinction has two important applications. First, it has meaning for those who

attempt to provide exhaustive expositions of doctrine. Unfortunately, these expositions are frequently used by members to measure one another's orthodoxy. But such criticism is rendered inappropriate by the fact that a multitude of Church teachings abound upon which a variety of opinions may exist. In the absence of authoritative statements, no member's loyalty or commitment to the gospel should be questioned simply because he or she happens to embrace a particular belief which those passing judgment do not share or with which they may even feel some discomfort.

Second, the existence of canonized and non-canonized revelation in the Church highlights the all-too-frequently neglected understanding that the highest quorum in the Church is that composed of its general membership. This process places responsibility on the individual member in regards to the doctrine or teaching canonized. We must not, indeed can not retreat into the security of blind obedience from the trying, responsibility-laden path of reasoned faith.

Each week, this column will address a given topic, a grey matter, upon which exist considerable opinion and a variety of viewpoints. An attempt will be made to focus on the Church's institutional stance where one has been made. Notice of other, less authoritative interpretations will also be mentioned and discussed. *Grey Matters* does not intend to answer all questions or, and more especially, to resolve the "adventurous expeditions of the brethren into these highly speculative principles and doctrines." (J. Reuben Clark, Jr., *Church News*, 3 July 1954). Instead, it simply hopes to foster thought and generate discussion; to identify areas in need of less dogmatism and more understanding; and to suggest that differences of opinion, far from implying heresy, may actually indicate the presence of a faith considerably more personal and intense, though no less genuine and sincere, than that possessed by those who would condemn such.

The genius of the Church in this particular area is that it allows for, even requires, a variety of viewpoints and individual opinions. As President Hugh B. Brown exhorted in 1969, "[W]e call upon you students to exercise your God-given right to think through on every proposition that is submitted to you and be unafraid to express your opinions . . . We are not so much concerned with whether your thoughts are orthodox or heterodox as we are that you shall have thoughts" (*Church News*, 24 May 1969, emphasis added).



LIGHTING THE Y: Apathy or Involvement?

Ray Naud

I believe in the democratic system. Therefore, when it seemed to me that everyone who I talked to opposed the expenditure of \$15,000 to electrically light the "Y", I felt that the ASBYU Executive Council should be made aware of the fact and possibly reconsider their action. Having never been involved in an attempt to overturn a previously made bureaucratic decision, I was not aware of what I was getting myself into, or I probably would never have made the attempt.

BYU seems to be well known for its apathetic studentry. While there are many reasons for this, one of the reasons often voiced is, "Why get involved? They'll do whatever they want to do anyway!" I did not believe this to be true and decided to find out for myself.

We have a representative democracy which to me means that we, as students, elect representatives who are supposed to make an attempt at representing the voice of the majority. I felt at the time, and later had it verified, that when the original decision to light the "Y" was made, the Executive Council really had no idea that the majority of the students were in opposition to the project. A small number of students had opposed the decision from the beginning, but because they were not organized they did not make a significant impact on the Executive Council.

Later we organized a group and, after a meeting with the ASBYU President, we determined to conduct a poll to find out if the students really felt the way we thought they did. After consultations with the Statistics Department and approvals from various deans we got our randomly selected computer list and set to work. The results confirmed our feelings and showed that the students were definitely opposed to electrical lighting the "Y".

We also discovered another reason for student apathy: Students do not bother to

become informed on current issues. Many of the students we talked to were unaware of what the "Y" lighting project was, even though the *Daily Universe* had given it front page coverage for two days.

On Monday we prepared a report on our findings and presented it to the ASBYU President. This brought about a feeling of some council members to reconsider their previous decision. They truly wanted to represent their constituency. The next day a council meeting was held where the issue was discussed and voted upon. The majority of the council decided to stand by their decision and go on with the project. I was not very surprised to see the majority of the council not responding to the clear-cut wishes of their constituents. While I was truly impressed by the sincerity of those who changed their votes in an attempt to represent the students, I could not understand the irresponsibility of the remaining council members. This seemed to be in fulfillment of the old excuse, "Why get involved? it won't make any difference."

It was at this point that I resolved to continue my efforts. The issue was no longer only whether or not to light the "Y", but whether student government has a responsibility to represent the majority of those it represents. I felt if I stopped now that my efforts would have not only been fruitless but actually harmful because students would have a fine example to point to and say, "See, you can't change anything. Don't bother trying!"

So we continued our efforts through an injunction, petitions, and a lot of hard work. We finally showed that you can be heard--you can make a difference! This has cost me many lost hours at work and I will no longer be able to graduate in April. However, I feel a sense of accomplishment at having at least partially increased students' desires to become involved. I know anyone can make a difference if they really try.

General Education

BYU Charts New Course for G.E.

By Steve McCowin

Students at BYU pay remarkably little attention to General Education. Perhaps I'd better rephrase that! We spend a great deal of time in general education classes (46 semester hours out of 128 needed for graduation). But we rarely get our noses out of Physical Science 100 texts long enough to consider how these classes contribute to our education, or for that matter, to even define what sort of education we want. Usually, we only think about G.E. when we slam into some unmet requirement--like the second semester senior who discovers that he lacks nine credits for Anthropological Field Studies to graduate.

Presently, plans are brewing that will change general education as we know it and the powers that be are wide open for student involvement. In the next few months, students will have the chance--if they will take it--to step back and take an objective look at the general education program, all of it, including its basic philosophical underpinnings.

The winds of change started blowing last summer. The G.E. office decided to find out what sort of education students favor. A poll was taken, and it appears that a substantial proportion of students--36%--want a more rigorous general education than the current program provides (20% wanted more rigor in the program even if it required more total hours to graduate). This Fall, the survey is being repeated to see if we feel the same way. Based on the findings of the first survey as student committee was established to investigate the possibility of setting up an optional general education track. This track would be an alternative program for those who wanted a better general education than the current program provides.

Many students would probably be surprised to find that the administration not only listens to, but actively solicits student input

concerning general education. President Holland's administration desires increased student involvement in university matters. Executive Vice President Rolfe Kerr's doctoral dissertation was on student input in university administration. When President Holland found out about the student G.E. committee he was delighted with the idea. Bill Evenson, the director of General Education, repeatedly shows enthusiasm and support by using the student committee's recommendations regarding both establishing a new G.E. track and improving the existing program. The ball is definitely in our court.

Now, we must not jump into this thing half-cocked, thus convincing anyone cautiously watching that it is a mistake to expect responsible student suggestions. Therefore, we need to get some intelligent discussion going among students about general education. One of the main issues that the student committee is struggling with, and one which campus dialogue could help resolve, is "just what should a university education be like?" There are several conflicting philosophies bouncing around and students need to understand them if they are going to make a contribution. Some historical background will help clarify the issues.

Back in the good 'ol days (a hundred-or-so years ago) a person went to college to become a refined, educated individual--not to learn a trade--college was to improve the mind, not to learn to make money. The four years at a university were almost completely dedicated to pursuing a liberal education, or what we might think of today as a general education. Around the end of the 19th century, business and industry started demanding that colleges train people for careers (openings for idle plantation owners were getting scarce). Colleges and universities therefore started to shift from general educa-

tion to technical education. Ever since, these two purposes have competed for priority during the four years students spend at college. Currently, technical education seems to have the upper hand (BYU engineering students have around 90 hours of required coursework) and most general education programs around the country are pretty watered down. Some argue persuasively that the trend should be continued, that the university's main function is to provide skills that can be applied directly in one's career. Others maintain that a broadening, liberal (in that it "liberates" students from ignorance and narrow-mindedness) education is vital for responsible citizens and should receive more prominence. Students need to actively participate in the discussion about where BYU should stand concerning these issues.

In an effort to stimulate thought on these issues, the *Seventh East Press* will run a series of articles by members of the administration and faculty articulating different positions on the role of general education. Your letters are welcome! We will publish responses to these articles, even *lengthy* responses and replies to responses to articles. We hope to be a catalyst for discussion of these issues.

Universities as big as BYU have incredible inertia. They fall into well-worn ways of doing things and defy change attempts. But right now things have loosened up at BYU, at least in the area of general education, change is encouraged. Therefore, we need to seize the day; ride the tide; strike while the iron is hot; mold before the cement sets; and wash while the water is warm; before this old bureaucracy loses interest, turns its attention to something else, and considers general education unchangeable for the next few millennia. We don't know when we'll get another chance.

Letters:

Editor:

I've heard about your weekly newspaper for BYU students which you hope to begin next month. It's one of those "I wish-I-would-have-done-it" ideas and I wish you well.

As a former BYU student and editor of a newspaper which serves LDS, I'm most anxious to see what you're doing. As soon as you get your first edition off the press, please put me on your mailing list.

Best wishes in your venture.

Crismon S. Lewis
Editor, *The Latter-day Sentinel*
Phoenix, Arizona

Editor:

Private universities have a history of independent newspapers which are editorially separate and free from the institution. We're happy to see this occur at BYU as well.

Independence is the best environment for producing good journalism.

We wish you the best of luck.

Patrick Klingaman
Editor-in-chief
The Daily Chronicle University of Utah.

At first I was skeptical. Could a group of students actually put out an alternate source of news and information and make it available to the BYU community free from university control? After confirming the rumor, I was elated. It was John Stuart Mill who said that "amidst a multitude of diverse voices, the truth would eventually emerge supreme--a principle often preached but seldom practiced in BYU journalistic circles.

Hardy congratulations for an undertaking long overdue, and good luck.

Larry Werner
former managing editor, *Daily Universe*
former AP news reporter--Salt Lake City
reporter, *Las Vegas Review/Journal*

BUREAU TAPE

By Hugh Matheson

It was a typical BYU afternoon. I had finished class for the day and as I strolled among the buff brick buildings I decided to beat the rush and hurry and check out a copy of *A Dictionary of Contemporary American Usage* (I have English 322). So I went to the library and got one of the last five copies (was I lucky!). I sauntered to the circulation desk to check it out.

A serious-faced young man in a shirt and tie (his tie blended well with the counter) was just about to check the book out to me when he looked at the back of my activity card and saw my outdated, chartreuse sticker. I thought I heard the theme from *Dragnet* playing as that counter-productive counter attendant told me that I was guilty of not having a current sticker.

"I can't check the book out to you unless you have a current sticker."

"But just last week a gal checked out *The Gulag Archipelago* to me on my old sticker."

"She was obviously not following policy if she did."

"Oh.... Well, can you check your computer and see if I'm on your list? I'm 529-06-76."

"Our new list for this semester hasn't come in yet."

"Gee, I'm really sorry I don't have my new sticker yet--I've been so busy and those lines at the Marriott Center are so long."

"But at least they're slow," he reminded me.

With that consoling thought, my librarian friend agreed to hold the book for me while I went in search of a valid sticker. The "NO

STICKER--NO STUDENT" posters said that we slothful students could pick up our stickers in the SWKT, room 320. (The activity card people share that room with the Veteran's Affairs Office--I wonder which hears the most war stories?)

"Hi. I need my new sticker."

The middle-aged lady behind the counter routinely asked, "Full- or part-time student?"

"Fool."

"Hmmm (searching)... I can't find your name here."

"Oh...."

"Wait, here it is on the part-time student list."

"But I have 16 hours and I paid full tuition--I have the canceled check to prove it."

"Somebody in the Registration Office has goofed. You'll need to check with them in the ASB and they'll issue you a sticker."

As I trodded across the quad feeling like Ziggy, I tried to console myself by thinking how blessed we are in this technological age--none of our ancestors ever had such growth opportunities. It's no small challenge trying to overcome the feeling of anonymity that is caused by being only a nine-digit number lost somewhere on a computer's memory banks.

I explained my situation to the girl behind the counter at the Registration Office. She checked on it. Sure enough, 529-06-7619 was registered as a full-time student. She called the activity card office and said, "I've called 320 SWKT and told them you're not radio-active. Go back over there and they'll issue you a sticker."

"But they said you'd give me the sticker."
"No, they will give it to you."

"Oh?"

Back across the quad.

"Sorry to bother you again--I'm 529-06-7619. The gal from the Registration Office just--"

"Oh yes. She was supposed to give you the sticker there. Velma answered the phone here and she didn't know."

"Oh.... Do I have to go back?"

I gave her the same smile I used to give my mom when trying to melt her out of giving me spankings.

"Well... we can do it here."

She smiled as she stood up to make the arrangements. I saw that she had legs and feet like a real person.

I walked proudly back to the circulation desk in the library and waved my new auburn sticker at the man with the double-windsor knotted tie. He still had my book. He stood up to get it and I saw that he too was more than a from-the-waist-up counter attendant.

I thanked him for his trouble and said, "You know, you're a heck of a guy."

"Well they sure didn't hire me for my looks."

"Obviously not."

Bureau Tape will be a regular feature of the *Seventh East Press*. We'd like to hear your experiences with the BYU bureaucracy--from either side of the counter--as well as suggestions for improvements that could be made to cut red tape. Please write to Bureau Tape, P. O. Box 7223, University Station, Provo, Utah 84602-0223.

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ABUSAGE

By Scott Dunn

For all its fluidity, flexibility, and variety, language is still an independent entity that cannot be told where to go, a river whose path we are generally helpless to direct. Nevertheless, there are those who insist on holding language to its current course, to an abandoned course, or to a course belonging to another language altogether (such as Latin). The second group takes a too-liberal bent: They think they can say or write anything that comes into their undisciplined minds and expect that no one will be confused or offended by their indiscriminate outbursts of gobbledygook. It is the English (to use the term loosely) of both these camps that will be examined in this column on

Abusage is wanton condemnation by purists and schoolmarms (both male and female) of new words—like *abusage*—simply because of their newness. Abusage is assuming it is wrong to ever split an infinitive or that prepositions are unthinkable things to end sentences with. And it is criticizing every sentence that begins with a coordinating conjunction.

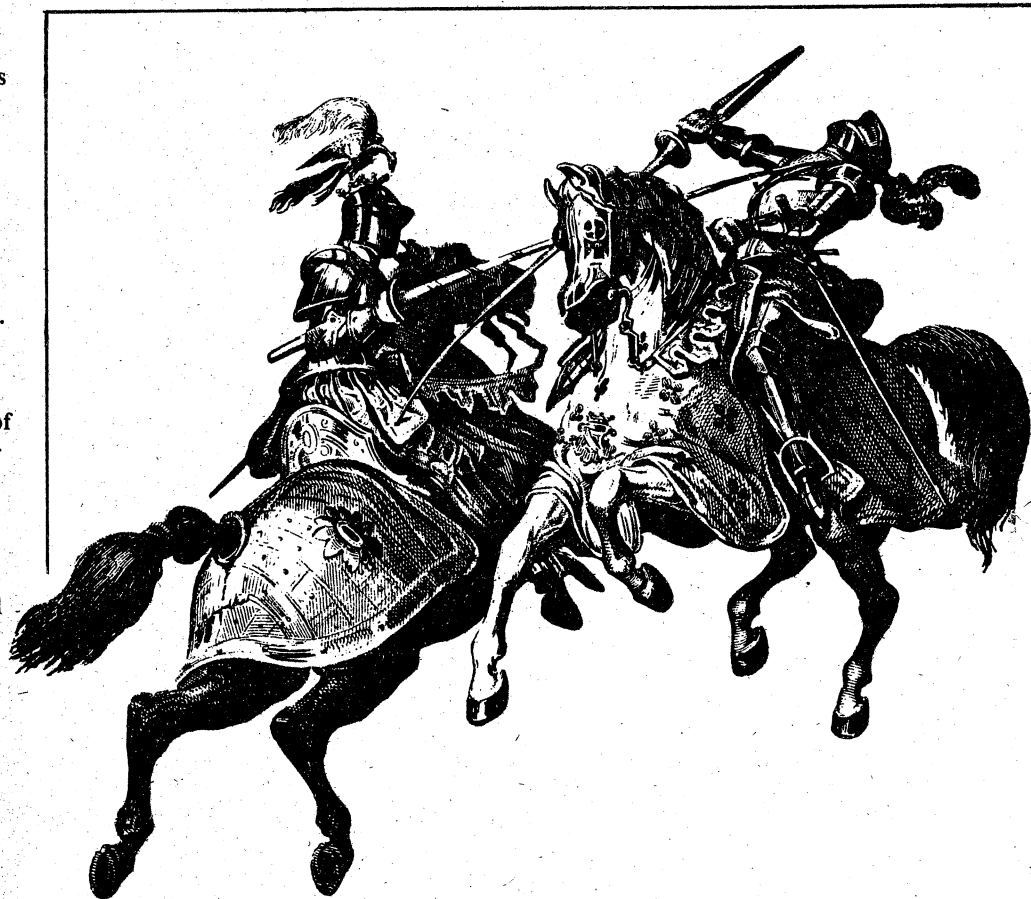
But if *abusage* describes the overly pure, it also describes the overly careless. Abusage is

carelessness in choice of words: Last year, for example, ASBYU Athletics, explaining the policy for basketball tickets, informed us in the pages of the *Daily Universe* that “all ticket numbers are approximate and subsequent to change.” We were all relieved to know that the numbers in the paper did not represent a first draft. And will any of us forget the year the *Universe* announced that “Christmastime Shrouds Campus”? Apparently the writers wanted to us to see the Yuletide season as a whole new undertaking.

Abusage is carelessness in phrasing. Not long ago, the *Church News* printed a rather shocking headline: “Son dies; Mom finds peace.” We might expect to find this sort of morbidity in the *National Enquirer*, but certainly not in the *Church News*.

Though many instances of abuse occur because of arrogance on the one hand and ignorance on the other, most of them could be eradicated if we would be a little more tolerant as listeners and a little more careful as speakers. Of course, if people actually did this, I’d be out of a job—and a lot of fun.

Have you encountered any interesting or humorous quirks in English usage? If so, please let us hear about them. Call Scott Dunn at 377-7135 or write to: ABUSAGE, P. O. Box 7223, University Station, Provo 84602-0223. Postage will be refunded for items that are published. Serious questions about English usage are also welcome.



“Still The One”

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IN THE AIR EVERYWHERE.

Puzzled about Nutrition?

No wonder! You're in the middle of a battle that's been raging the past few years over what we should eat, and what effect our food has on us. The contenders in this contest are the food fadists and the food scientists. By popular decision, the scientists appear to be losing. Test yourself on the following FACTS to see which side you've been defending--the facts, or the quacks. The opposite of each statement is what the fadists would say.

THE FACTS:

1. SUGAR IS GOOD FOR YOU

You need sugar, or some kind of carbohydrate. Children need more carbohydrate than adults. White sugar, brown sugar, and honey are all equally nutritious. They provide the same amount of energy. You will not contract diabetes by eating "too much" sugar. Gummy, or sticky carbohydrates cause dental decay. It is, therefore, important to brush after eating "sweets." Care should be taken not to eat so much sugar that other nutrients are overlooked.

2. YOU NEED SOME FAT IN YOUR DIET

Fat is the heart's sole energy source. It cushions the prostaglandins. You cannot synthesize fat entirely from other substances. The amount needed is very little.

3. YOU NEED VERY LITTLE PROTEIN

If you are eating, you are getting enough protein. But, proteins differ in their amino acid content. The body requires certain amino acids in the structure of its proteins, which must be supplied by the diet.

4. MOST PEOPLE DON'T NEED A VITAMIN AND MINERAL SUPPLEMENT

A normal diet contains all the nutrients necessary. It is nearly impossible to create a deficiency in some of the vitamins and minerals sold in health food displays, such as vitamin "E." Because of menstruation, women need an iron supplement. But, beyond that, a budget is better directed toward a variety of foods than expensive supplements (even the multiple vitamin-mineral types) which, if taken in excess, can be dangerous. Sometimes college students have a deficiency in folacin. But, this is easily corrected by increasing the amount of leafy greens in the diet.

5. A MEAL THAT INCLUDES A HAMBURGER, MILK SHAKE, AND FRENCH FRIES IS AS NUTRITIOUS AS ONE WITH STEAK, POTATOES, SALAD, AND MILK

Junk food is food that contains little in the way of nutrition--soft drinks, chewing gum, and so forth. Just because food tastes good, or is convenient, doesn't mean that it's not nutritious. Neither does it mean that it will be more fattening.

6. THERE ARE MORE IMPORTANT THINGS TO BE STORED IN A YEAR'S SUPPLY THAN WHEAT

Most children in the world who are starving are suffering from a caloric deficiency. They are fed a bulky staple such as rice (could be wheat) and they don't have enough room left in their stomachs for high-energy foods. Sugar, dry milk, and other such basics, should be stored, as well as wheat.

7. CHOCOLATE DOES NOT CONTAIN SIGNIFICANT AMOUNTS OF CAFFEINE

mainly, theobromine, which is similar to caffeine in structure, but does not give the same effects.

8. VITAMIN "C" NEITHER PREVENTS NOR CURES THE COMMON COLD

Even Dr. Pauling admits to having the "sniffles" occasionally. The more vitamin "C" you take, the more your body becomes dependent on it. Some research shows that when the macrodoses are discontinued, symptoms of scurvy can appear.

9. THE ATKINS DIET IS DANGEROUS, AS ARE MANY OTHER SIMILAR DIETS

Dr. Atkins allows you all the protein and fat you can eat, with very little carbohydrate. Carbohydrates are needed in the metabolism of protein and fat. The intermediate by-products of the metabolism, when carbohydrates are not available, are "ketone bodies," which are toxic.

10. OBESITY IS A BIOLOGICAL PROBLEM

It is just as difficult for a thin person to add a pound of fat to his body as it is for an obese person to take off a pound. Satiety is a function of the amount of glucose in the blood, as determined by the hypothalamus. Energy needs are affected more by metabolism than by exercise.

11. THE AMOUNT OF CHOLESTEROL IN THE DIET DOES NOT AFFECT THE INCIDENCE OF ATHEROSCLEROSIS

There is no correlation between dietary intake of cholesterol and the amount of cholesterol found in the blood. There is a correlation between the amount of cholesterol in the blood and the incidence of atherosclerosis, but this is unrelated to diet. It's probably genetic. The body synthesizes cholesterol as needed. It is a precursor of vitamin "D," for instance.

12. THERE HAS NOT BEEN ANY CANCER IN MAN THAT HAS BEEN TRACED TO CYCLAMATES, NITRATES, RED DYE NO. 2 OR SACCHARIN

The amount of sodium nitrate, saccharin, and so forth, which have been required in producing cancer in experimental animals precludes the possibility that these substances could produce the same effect in man. No one would consume such levels of any substance. There are carcinogens in par-broiled steak. The important thing is the level of consumption.

13. INOSITOL, CHOLINE, BIOFLAVONOIDS, AND PANGAMIC ACID ARE NOT NEEDED IN THE DIET

A vitamin is something which is needed by the body, but which is not produced by the body. If anyone tells you that pangamic acid is a vitamin, don't believe them.

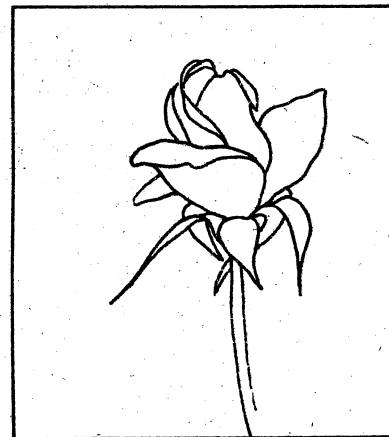
14. YOU CANNOT IMPROVE YOUR HEALTH BY EATING EXCESSIVE AMOUNTS OF ALFALFA, GARLIC, OR HERBS

On the other hand, you may do your stomach some mechanical harm. The science of nutrition has been unable to substantiate any of the claims made for these substances.

Reprinted from the display on the second floor of the Harold B. Lee Library

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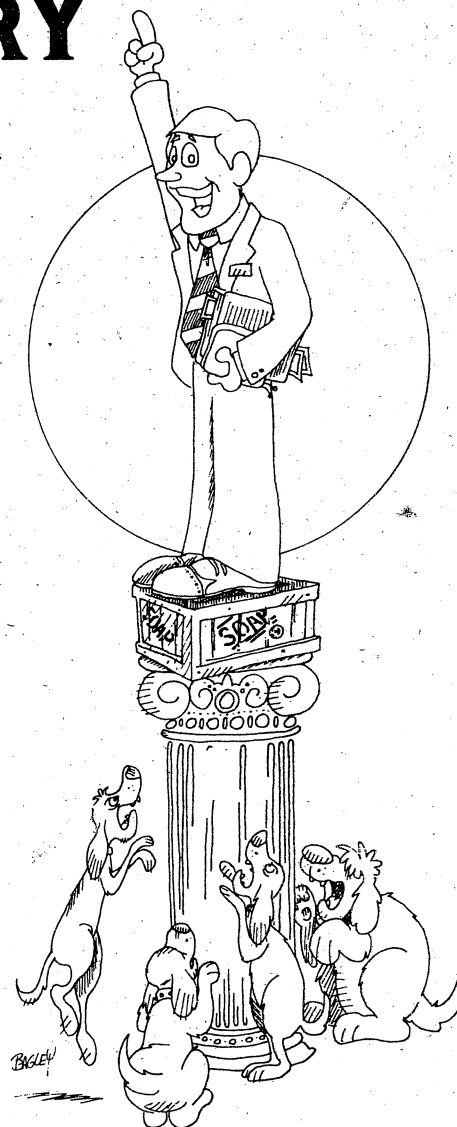
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WHAT WE'VE GOT YOU CAN'T GET ANYWHERE ELSE

THRILLS

Maxine Hanks,
Editor

Editors Note: "Thrills" does not attempt to capsule a complete list of events, but rather, to highlight a few rather obscure ones.

For ballet lovers, Humanities students, or anyone else seeking a true thrill, the dance company of BALLET WEST provides the ultimate experience. Based in Salt Lake, Ballet West performs in the lavishly ornate Capitol Theater, located on 50 W 200 S, and is accompanied by the Utah Symphony Orchestra. Remaining performances in the 1981-1982 season are:

OCTOBER 7,8,9,10,12
Serenade, Graduation Ball, Esprit de Corp, and Reverie

DECEMBER
The Nutcracker

FEBRUARY
Swan Lake

APRIL
Symphony in C, Le Beau Danube, Grand Pas Classique, and Giselle

All performances begin at 8:00pm and scattered seating is still available from \$7 to \$15 per seat: however, any STUDENT who presents a student card at the box office between 7:30pm and 8:00pm may purchase available tickets for HALF-PRICE!! (go for it!)
See BALLET WEST for an unforgettable thrill.

For entertainment that's really DIFFERENT, try a movie at the BLUE MOUSE theater in Salt Lake (260 E 100 S). You'll notice that it's even dirtier than the A&W, but it does run some great art films and other features (such as "The Last Waltz"). "Fame" is playing on October 5th and 6th at 6:30pm and 8:45pm, and again on October 7th and 8th at 4:45pm. Every Thursday night at 11:00pm you can see the cult film "Harold and Maud", which tastefully tells the story of wealthy, young Harold who falls in love with wonderful, old Maud...Cat Stevens provides the uplifting soundtrack.

Are you heavily into JAZZ MUSIC?.....frustrated by the lack of it around here??? Provo's Jazz station (KRMQ FM 95) is temporarily off the air, however, traditional Jazz IS alive and well in Salt Lake on KUER FM 90 (University of Utah). KUER plays top Jazz sounds, reviews Jazz records, comments on Jazz artists every Wed. at 9:00pm, and airs the program "Jazz at the Institute" on Fridays at 8:00 pm. KUER also runs popular radio programs, such as the BBC's "Hitch-hikers Guide to the Galaxy" (a sci-fi spoof), and currently "Lord of the Rings" beginning Oct. 6th and running every Tues. and Thurs. at 9:00pm. KUER plays all that Jazz between the hours of 6:30pm and 12:00 midnight, Mon. through Fri., and from 6:00pm to 10:00pm Sat. and Sun.

MILKSHAKE lovers beware!...ICEBERG DRIVE-IN on 900 E and 3900 S is the most dangerous place to stop on your way out of Salt Lake....Iceberg's king-sized milkshakes are irresistible and strictly habit-forming, due to the abundant freshness of the ingredients (ie..fruit, peanut-butter, choc chips, etc.). One taste and you'll be begging for mercy.

THE BEST AND THE WORST

...in Utah Valley

Best Hamburger: Chicken Time in Pleasant Grove. The buns are home-made daily. The smallest one is a quarter pounder, so go hungry. No seating, so eat in the Pleasant Grove community park, one block north.

Dirtiest Floor in a Restaurant: The A & W next to Utah Technical College. Fools walk in where angels fear to tread.

Best Treat at the BYU Candy Jar: Flips. Only 80 calories each, and purported to be Marie Osmond's favorite.

Corniest Missionary Joke Floating Around the MTC: Question: What's the difference between the MTC and prison? Answer: They get visitors.

Unkindest Cut of All: The BYU coed who advertised "professional haircuts \$1 each." It turned out she had never shorn a head before in her life. When confronted by one disgruntled victim, she replied, "I figured after the first ten or so people, I'd know how by then."

Best Bargain for Starving Students: A flat of two dozen eggs from Bromley's egg farm at the American Fork exit. (The cement building one block from under the overpass.) \$2.41 with tax.

Most Unappetizing Experience While Dining: Having the owner of the Chiam (Chinese-American, get it?) Cafe in Orem walk around among the tables swatting flies. And leaving their little corpses lying squashed around the place.

Most Welcome Addition to a Business: Deseret Book at the University Mall adding magazines to their stock. And they're right in front, so you can scan them as you stroll by.

Worst New Slogan for a City: "Provo's got it. Get it!" No thanks, I had it last year.

Best Graffiti on Campus: JKB basement offices for English graduate students. Samples of student writing gleaned from themes: "Next to my girlfriend I like sleeping," "Someday I want to consummate my marriage in the Temple."

Best Ice Cream Flavor: Snelgrove's malted milk. Russell's burnt almond fudge is a close second.

Most Overpriced Sandwich for What You Get: The new filet of chicken breast at Colonel Sanders on University. And McDonald's is tastier and faster.

Most Nostalgic Bit of Americana for a Date: The roller rink at Park RoShe in Springville. Complete with a hand-painted mural and merry-go-round music.

Most Edited Movies: The Timp Drive-in on State Street in Orem. Before editing: rated "R." After editing: rated "short." "The Boob Tube" ran 42 minutes, and a viewer accused the manager of showing a different movie entirely than the one they remembered seeing a year before. He did.

Please send all suggestions for this column to: "The Best and the Worst," P. O. Box 7223, University Station, Provo, Utah 84602-0223.

The SPRINGVILLE ART MUSEUM is currently featuring the "FANTASY ART" of James C. Christiansen, Orem artist. Sheer fantasy, such as flying fish and 3-dimensional effects, blend magically in Christiansen's paintings giving the viewers an opportunity to 'feel the unreal'. 60 of these paintings are on display from Oct. 3 to Nov. 5th. The museum also features works by many other artists from Utah and other states. Displays are open to the public on; Tues. through Sat. from 10:00am to 5:00pm, Sun. 2:00pm to 5:00pm, and Wed. nights 'til 9:00pm. Location is 126 E 400 S in Springville.

OCTOBERFEST continues at SNOWBIRD SKI RESORT this month, capturing German tradition in music, food and art. Whether you're German or not, it's a great weekend getaway and sure to satiate any secret longings for a European fling (at least temporarily). Call Snowbird for details or reservations at 1-742-2000, and go for the Gusto!

KBYU FM 88 begins its fall broadcasting season this month with a weekly series of 30 (count 'em) different classical programs, some new, some returning..... listen to famous film scores, like "the New Babylon" or "Raiders of the Lost Ark" on Tuesdays at 6:10pm, or to "The Odyssey of Homer" on Mondays at 9:00pm, or to "Sherlock Holmes" on Thursdays at 6:30pm, or to Wagner's Operas on Wednesdays at 7:00pm, or to.....

GODSPELL goes on stage at the VILLA THEATER in SPRINGVILLE premiering the week-end of Oct. 9, 10, and 12. The largely BYU cast will share its version of the Broadway musical which dramatically interprets the gospel of Matthew. GODSPELL will play every weekend, including Mondays, through Nov. 2. Tickets are \$3.50 and \$4.50.

For those who mourn the death of summer or can't afford a pseudo-European holiday at Snowbird, a sunny day at CLEAN Utah Lake is a cheap thrill. Take a lunch, nap, or a moment of solitude along Provo's only shoreline, located at the west end of Center St.

Going My Way

GILGAL:

A Child's Garden
of Symbols

By Dick Townsend

Are you: Wondering how to spend a Sunday afternoon? Shopping around for a new place to take a date? Fascinated by sculpture? Intrigued by novelty? Seeking a new way to look at the scriptures? Interested in the occult?

If you can answer "yes" to any of the above questions, then Gilgal is the place for you.

What is Gilgal? That's what several of my friends and I ask when one of our number, Martha, suggests an outing there. "Oh, it's wonderful!" she says, explaining nothing. The next several sentences are filled with talk of sphinxes, altars, inscriptions, the fulfillment of Daniel's prophecy, and a birdhouse. How can anyone resist? "Resist what?" I demand, thoroughly confused. "Come and see," is the response. I consent.

Two weeks and several unanswered questions later, I set foot in the Twilight Zone of Salt Lake City. Gilgal, it turns out, is a garden of earthly deluxe located at 749 East 500 South or 452 South 800 East, depending on whether you want to come in the entrance or get there by trespassing, respectively (if not respectfully). The word *gilgal* itself means "circle of sacred stones," an allusion to but one of the garden's many unusual stone edifices. The circle lies near the garden's entrance and is guarded by a half-sculptured figure that looks like a cross between a Nephite warrior and an academy award. Like other figures in the garden, this one is embellished with nearby stone engravings of scriptures designed either to illuminate or obscure (I'm not sure which) the figure's meaning.

Moving on, I notice that other stones have LDS hymns sandblasted on them. "What a great idea!" I think. "A hymn book that never wears out!" I wander further, wondering how Deseret Book had let such a terrific gimmick slip by them.

Prominent in the garden stands a genuine man-made mountain, studded with still more lapidarian oddities. The mountain was apparently constructed from an earlier molehill which stood on the site, and is barely taller than I. Circumambulating, I encounter one of the curios Martha had alluded to: the fulfillment of Daniel's prophecy. Scattered on the slope is a head of gold, a belly of brass, legs of iron, and feet of clay—all made of stone. (Don't ask.) I am properly amazed; who would have thought Daniel's prediction was meant to be taken so literally?

Apparently the perpetrator of all of this was bent on fulfilling whatever esoteric prophecies he could find. A case in point is the stone next to Daniel's fallen metaphor, wherein lies a fulfillment of Job's desire that his testimony be "graven with an iron pen and lead in the rock forever" (Job 19:23-24). You guessed it. Not only is the scripture cut into stone, but each letter has also been filled with lead. To top it off, a real-live iron pen stands to the side. I have been asking myself ever since for not asking where I could get one like it.

Easily the most unusual piece in the garden is the 50,000 lb.—sphinx that stands near the mountain. Somewhat less of an artistic marvel than its Egyptian counterpart, this mythical beast looks strangely familiar. Horrors! It's Joseph Smith! (I recognize it from its resemblance to the Joseph Smith bookends, also horrors.) On its chest is an engraving of one of the towers of the Salt

Lake temple. "What's that constellation inscribed on the temple?" I inquire, studying the runic markings. "The big dipper, of course," responds Martha with her usual aplomb. "How appropriate," I mumble, not sure whether to be overawed or overbearing.

The next thirty minutes or so are spent taking in the rest of this unique combination of the psyches of Rod Serling, Carl Jung, Brigham Young, and Edgar Guest. In addition to the many rock (and even brick) sculptures, we observe a veritable condominium of a birdhouse, a stone arch whose enormous keystone boasts the Greek letters alpha and omega, a sculpture of Moroni that seems to have been made out of wire clothes hangers, a stone crucifix, and more.

"What kind of symbolton would create a place like this?" I ask, never running out of questions. I am answered a moment later as

PERSONALS

To Cindy Sorensen and Nan Strunk: Dinner at my place on the 12th, 7:30 PM--RSVP, 374-5508. Alan.

COMING: A "Provo's Lost it!" party--details later.

Heidi K. and Molly C.: Don't forget our Greek Dinner later this month. Formal togas required.--Jeanie H.

HAPPY BIRTHDAY JUDY. I LOVE YOU!--Ivan.

Dear MS. Walquist: My Robert Frost paper is coming, but so is Christmas--A.H.

To Sweet Elbert Peck from Sweetpea: *It will too fly!*

To the sweet spirits in the Thursday night Religion 130 workshop: Your two cute teachers are single and AVAILABLE! Signed, "Jealous.

To Ron: Do your homework!--E.P.

Dear FuFu: Will you reconsider?--Ron.

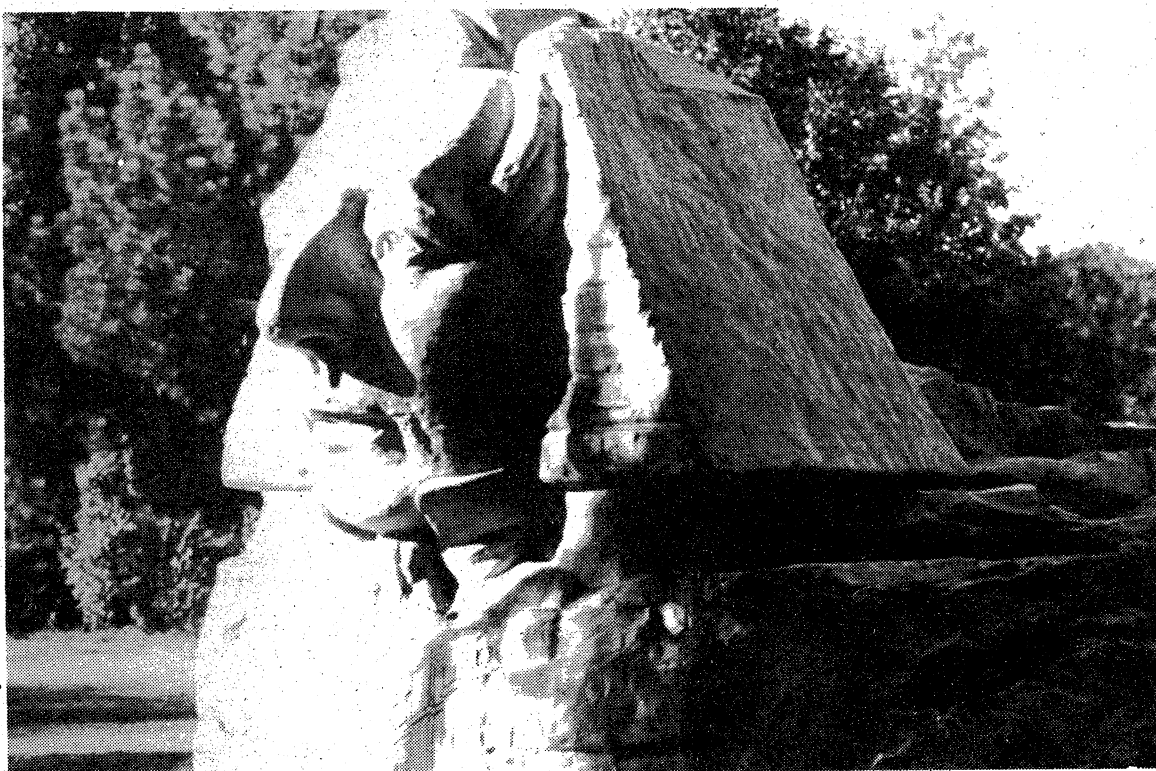
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Dear Venice: I love you! Al

Marie Ellsworth: Will you come with me to Fae's massage class?--Lee

Mail personal ads to Box 7223, University Station, Provo, Utah 84602-0223, or drop them by 839 N 700 E. Include name, telephone number and 7¢ per word. We will print any vargaries without vulgarities.

Photo by Denise Wadsworth.



I pivot to face a large representation of the creator himself: Thomas B. Child (1888-1963). Child, Martha informs me, was the bishop of the Salt Lake Tenth Ward for 19 years and a member of the bishopric for 26. With the aid of various stone-cutters, sculptors, and other assistants, he constructed this bowery as a physical manifestation of his own thoughts and studies, as well as a representation of the education, culture, and religion of himself and his wife, Bertha Rumel (1891-1966). For Child, each creation was a symbol of something transcendent, a memorial of events and principles in which diety played a significant role.

Fortunately for those of us who are not professional iconographers, the garden's symbolism is not entirely a sealed book. Pamphlets elucidating the deeper meanings of the garden's runic inhabitants may be obtained without cost at the home on 452

South 800 East. Unfortunately, my friends and I fail to pick these up until we are about to depart. It is only then that I learn that what I thought was a backyard barbecue is really a symbol of sacrificial ordinances.

By the time we are ready to leave these altared states, my cynical middle-class shell is beginning to crack. Sure, Gilgal is strange, esoteric, cabalistic, and maybe even flaky. At best, the art is intriguing; at worst, crass. But beyond and beneath this, Gilgal is something more: it is an epistle, written in a man's most potent language--symbols--exposing to view the heart and soul of a unique subculture known as Mormonism.

Gilgal is owned by the H. P. and F. J. Fetzer Company. The garden is open to the public on Sundays and other times by appointment. Special tours can also be arranged. For more information on Gilgal, call 359-8813 or 364-3377 in Salt Lake City.

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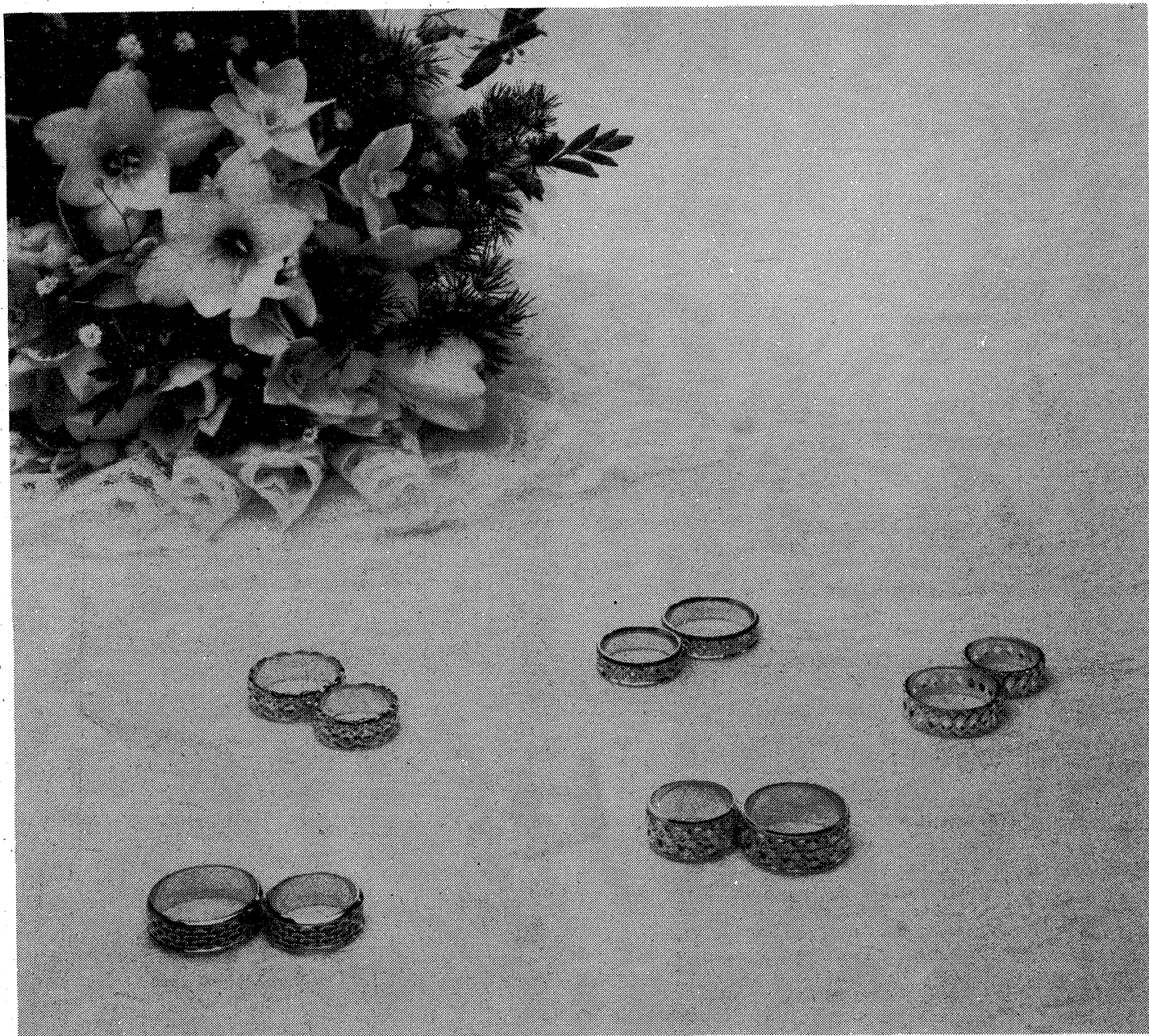
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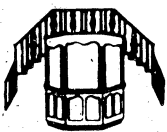


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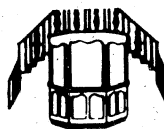
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AN INDEPENDENT STUDENT WEEKLY

21 October 1981



Stan Taylor helps level old Banyon building

WAY CLEARED FOR TECHNOLOGY BUILDING

Numerous Other Buildings Contemplated

By Ron Priddis

At least one major building and numerous smaller construction projects are currently planned or contemplated for BYU.

A major technology building is among the four or five structures President Holland sees as being constructed during his term. Harold Anderson, director of the Physical Plant Department, indicated that this building is farther along than some might suspect.

According to Anderson, the land north of the physical plant has been selected as the location for the new technology building. Up until this week the old Wymount Chapel occupied this location. The building will probably also occupy the space currently taken by quonset hut B-31, which houses chemicals for the physical plant.

A technical "building program," which outlines the details of the building, is being prepared by Ephriam Hatch of the planning and architectural division of the physical plant. When completed, the approximately one-hundred page document will be presented to the Board of Trustees for their approval. Then an architect will be assigned to design the building.

David Ward, Assistant Dean of the College of Engineering Science and Technology, states that a technology building is necessary to consolidate all of the existing technology facilities. Currently the technology department areas of design, manufacturing, and electronics are cramped for space and scattered throughout four buildings. The new building is necessary to maintain BYU's excellent technology program. "BYU is one of the few universities in the country that has a program for computer-aided manufacturing and design. There's a critical need for this kind of program nation-wide" says Ward.

There is some nostalgia associated with the removal of the Wymount Chapel, or the "Banyon Building" as it has been known recently. It is the last of over three-hundred "temporary" wood-frame barracks that were brought to campus in 1946 to accomodate

the barrage of students who came to BYU on the G.I. bill after World War II. "I didn't think I'd live long enough to see this building come down," says retired physical plant director Sam Brewster.

Other Buildings Planned

Other buildings contemplated for the near future include a pilot canning plant for the *continued on page 8*

SPECIALTY BOOKSTORE OPENS

By Barbara Hume

"We plan to carry everything from literature to Tribbles," says Lester W. Torrey III, co-founder with his partner, David C. Wall, of the new *Interworld Science Fiction and Fantasy Bookstore* at 166 North University in Provo.

Interworld carries a wide variety of science fiction- and fantasy-related materials. Books, posters, magazines, records, portfolios, and art prints catch the browser's eye at once, while appropriate music plays in the background--perhaps the soundtrack from "Lord of the Rings" or the theme from

Help Save Old Buildings

Is there a building, a park, a neighborhood in your community that should be saved? The National Trust for Historic Preservation is soliciting nominations for projects.

In recent years the Trust has had impressive results in reviving old, decaying downtowns as well as individual sites. Stating that "Home towns become ghost towns a block at a time," the trust is interested in helping local groups reclaim neighborhoods.

Interested? Have a building to nominate? Call the *Seventh East Press* (374-1453), or write to: The National Trust for Historic Preservation, 1785 Massachusetts Avenue, N.W., Washington D.C. 20036.

CLEAVER RUNNING FOR MAYOR?

Although it has been reported that Eldridge Cleaver is running for mayor of Oakland, as of October 15, 1981, "Cleaver has not announced his candidacy for mayor--at least not in Oakland. We've received some reports from Provo that he has, but he has said nothing here," says Will Jones, Assistant City Editor of the Oakland Tribune. Infact, the mayoral election in Oakland isn't until 1985.

Recently, Cleaver, did appear before the Oakland City Council and threaten to recall the present mayor, Lionell Wilson. Wilson was the judge who presided over Cleaver's pre-trial hearings in 1968 when he was arraigned for attempted murder of three Oakland policemen. Cleaver evaded Wilson's judgment by fleeing the country. Now Cleaver has become Wilson's judge.

"We have a city manager form of government here," says Jones, "the mayor sits on the council with eight other people and needs five votes for anything to pass." But Cleaver has zeroed in on the mayor.

"No one is taking Cleaver seriously," says a knowledgeable source in Oakland. To recall the mayor, Cleaver will need signatures from 25 percent of the electorate. Should it come to a vote, Cleaver would be an unlikely replacement for the popular Wilson.

A former BYU student, now at Berkely, reports that a poll was taken to see what kind of chance Cleaver would have in replacing Wilson. The majority of the responses

fell into three categories: (1) Who is Eldridge Cleaver? (2) He wouldn't have a prayer, and (3) He must be out of his mind.

Wilson was elected to office in 1977, nine years after Cleaver left the country. He was re-elected in April of this year.

INSIDE:

Bookstore Blues

Honors Program

**Changes in the
Book of Mormon**

Sci Fi Serial

General Education

**The Church and
Organic Evolution**

Ist Westdeutschland

Anti-amerikanish?

Thrills

Laser Lights Y

By Rebecca Hall

A mysterious green light recently prompted students to wonder if Star Palace was under laser attack. "I saw the beam burn through the wall!" said one man.

"I felt eery vibrations in the air the night before the green beam appeared," reported another.

"My gosh, there's somebody up there!" screeched a curly haired blond.

"Will it hurt me?" "Is it dangerous?" were the distraught cries of onlookers.

A 10 Watt Laser projected a sparkling green light through a hole in the front wall of the Star Palace to the Y on the mountain.

"I had hoped to light up the Y," says Star Palace's General Manager, Bryan Murdoch, "but the beam wasn't large enough."

Murdoch has a degree in electronics but says he doesn't have the optical background to spread the light beam over the entire Y. He says he would like some help from the BYU physics department.

When the laser is not being used to shoot a beam to the mountain, it is used inside the Star Palace to project images, including animated graphics, on a screen. Laser Media, in Los Angeles, who makes the laser, also writes a computer program for any graphic design, emblem, or logo. The animated graphic drawing of Pegasus, the flying horse from Greek mythology, is especially effective, says Murdoch.

"The laser is a dream that I have had ever since I became General Manager of the Star Palace," says Murdoch. He plans to eventually have twelve lasers to create a light show on Y mountain.

continued on page 4

D·E·P·A·R·T·M·E·N·T·S·

WHAT DOES HONORS HAVE TO OFFER ENGINEERING STUDENTS?

BY Doug Clark

There seems to be a general belief on campus that Honors (That's pronounced with an aspirated "H") Program students ("progies," as I have heard them call themselves) are largely humanities majors. By looking at the "classics that line the shelves of the Honors reading room in the library, one would get this impression. But, according to program director Dr. Karen Lynn "over 40 percent of our students are from engineering and the sciences." One can only wonder, then, what is it that attracts engineering and science majors into a program, which, according to Honors student Steve Bradford, is "definitely slanted against" them.

Some may join the Honors Program for the elitist benefits it provides, such as priority scheduling and honors housing. However, Dr. Lynn sees the Honors Program as "a place where superior students can find kindred spirits." She adds that the Program is "an alternate GE track that provides small classes and some of the best professors. All Honors courses," she explains, "count toward general education requirements." Honors seminars are a "great way to get around GE," says Paul Bergaust, former president of Blue Key. This seems to be the prevalent attitude. A good proportion of the students seem to see the program as just a good way to get a quality general education. Many have no intention of graduating in the program. What appears to be a defector from the sciences is often a dedicated, but pragmatic engineering or science major who can use the Program to his or her advantage.

Well, then, what of the requirements? First, there are five seminars, or a combination of four seminars and a colloquium. What is a colloquium? The Honors Program Guide states that they are a "forum for interdisciplinary discussion and genuine debate among mature scholars, a jousting ground for ideas." (sigh) Translated, this means, "a lot of hard work." But then, anything would be preferable to the crowded, remedial GE courses. In a colloquium, professors from different disciplines address various aspects of a single issue in the arts or social sciences. That sounds fine. But, there are a lot of war stories about scholarship students getting incompletes. Even directors of the program admit that, having completed a colloquium, students "feel ready to tackle anything."

Seminars are generally easier. Steve Bradford, an Honors student, notes that "while seminars are more challenging than regular GE classes, it's far easier to get a good grade... I find they are very good for my GPA." Statistics published last year concur. Grades in Honors seminars are slightly above the average GPA for Honors students. Not bad. That means that a student can enroll in a small, high-powered class with one of the best professors on campus and improve his or her GPA at the same time.

But enough of requirements. What about the engineering student who is honestly committed to the belief that a liberal education is not served by a strictly vocational program? Because engineering students are required to take "as many as 136 hours" in their major, they are not able to fulfill even the minimal GE requirements. The university requires engineering students to take only four Category II courses instead of the usual nine. Two are in the arts and letters, two in the social sciences (one of which is the obligatory American Heritage class), and none in the natural sciences. Category II requirements are met with Technical Writing and, usually, Calculus, both regarded as part of the major, not strictly General Education.

Lant Pritchett, Honors sophomore aide and "ardent devotee of the program," feels that engineering students aren't getting even the minimum of a good education. "An engineering student can leave the university after having taken only three optional GE classes. It's

ridiculous to say that they are educated when, in effect, they have only a good vocational training." Dr. Lynn puts it this way, "If a university education includes a broad background in fields other than the student's major, then any student with nothing more than a narrow professional training is not educated."

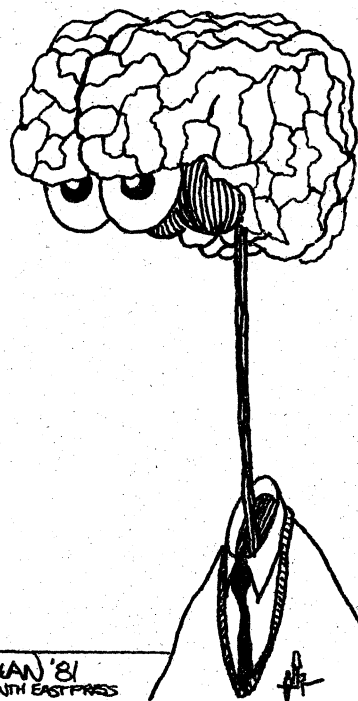
Some have suggested that the College of Engineering reduce its requirements to improve its students overall education. Dr. Ralph L. Rollins of the Civil Engineering Department, counters, "You can't relax the requirements. A student with a B.S. in engineering is not yet prepared to provide a service when he leaves here," noting especially the deficiency in design skills. "I try to encourage all my students to go the extra year and get their master's degree." He notes that education has two facets: "First, to become 'educated' and, second, to provide a service where it is needed," stressing the latter. "I've seen students with a liberal education come out to find there is no demand for their skills. They can't provide a service and, therefore, get a menial job... We try to give our students a liberal education as time permits."

"I have great respect for the engineering students in the Honors Program who have made the decision to get a good liberal education," says Lant Pritchett, "but the only real viable option for, say, the 'Chem E.' major to get that education is to extend his time here."

The Honors Program, too, recognizes that it may be difficult for engineering students to fit all their requirements into "eight short semesters" and advises them to plan carefully. Pritchett notes that, to graduate in the Honors Program, an engineering student must take two extra seminars beyond his or her regular GE requirements. Additionally, he or she has to "master" a foreign language which most students use to fulfill the Category III GE requirement; but in the case of the engineering student who didn't go on a foreign mission and who has already fulfilled Category II with calculus, this can mean as many as 12 extra hours. Add that to an Honors thesis which requires the approximate equivalent of three semester hours and that is over 18 extra hours beyond the 136 hours that the major requires.

Is it practical? John Craig feels that "it would be worth it to stay longer so to be educated." But according to a former Honors student, Evan Gabrielson, also a Mechanical Engineering student, "I would like to take more liberal arts classes, but I can't. It would be financially unwise for me to delay graduation for that purpose."

THE HONORS PROGRAM STUDENT



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HIGH SCHOOL COSMOLOGY

By Peter J. Sorensen

Physics and I—in fact, hard sciences in general and I—never got along. I suppose I should've gotten the hint when I was studying plane geometry; the teacher asked what a parabola was, and I could only answer, "The Prodigal Son." But I think I got a much clearer warning of my ineptness in Algebra II and Trig. The teacher, Dr. Funf, asked us if any in the class had experiences with matrices. My hand shot up. "You bet, sir, Beautyrest and Simmons." I got a "D" both semesters.

But, devil-may-care fool that I was, I moved on in pursuit of that goal of goals: the ability to induct reasonably, or reason inductively, or whatever. Actually, for quite a time, I thought inductive reasoning had something to do with learning how to insulate heating vents, but I soon learned differently when I enrolled in Chemistry.

I had great respect for the chemistry teacher, Arch Valence. He enlarged my perception of the universe by proving to me that an electron could exist in two places at once, unless, of course, it was being watched. I gained not only a heightened admiration for the cleverness of electrons, but also a genuine suspicion of their motives. Luckily, I outgrew my jejune preoccupations with electrons when I walked into the chemistry lab one day after school and found Mr. Valence eating a piece of chalk. He tried to con me into believing chalk was good for digestion, but after all I had seen him write on the blackboard, I knew he would have to eat those words.

So why, you ask, did I continue to punish myself by enrolling in Physics my senior year? Certainly it was not because the in-

structor, Lanny Tromp, was the line coach for the football team. I remember with horror how one day the star center compared the law of increasing entropy to the Packers' putting on the blitz. No, I think I must have taken Physics because I was tired of taking French every semester at third hour (Madame Mondeaubalcon's nickname was "ape," which will give you an idea why I left the class).

I did not do well in Physics. We learned about the discovery of magnetism, in prehistoric times, by the notable Caveman Quintet: Nog, Wig, Glug, Mong and Milhouse. That I understood. But then the teacher taught us several principles I still don't follow! Example: If you hold a fifteen-pound ball (suspended from the ceiling by a chain) next to your chin, then release the ball, the resultant pendulum motion will interact with gravitation and air friction such that the ball will lose enough momentum that on the return swing it will break your jaw and knock out half your teeth. I've never known it to fail, yet I can't explain it. I not only flunked the practical in lab, but I spent two weeks in the hospital.

The final exam in Physics undid me. It concerned a certain test involving light passing through slits in a piece of cardboard. It seems that light acts as a wave as long as you don't watch it. The test involved trying to catch light acting as a particle. I had almost forgotten my battle with electrons in chemistry class, but this little test brought back all the nightmares. I spent months afterwards with the school psychologist, mostly trying to catch his overhead lamp, in an unguarded moment, laughing at me.

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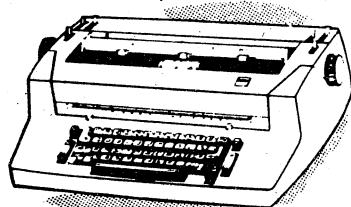
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CHANGES IN NEW TRIPLE: Part 1--The Book of Mormon

By Scott H. Faulring

Last month the LDS Church issued a new revised edition of the triple combination. This recently published volume of scripture is similar in printed style and format to the LDS Bible released in October 1979. The new triple has been the subject of two recent articles in Church periodicals (See *Church News* 26 September 1981, p. 3, and *Ensign* October 1981, pp. 8-19) and their insightful discussion will not be repeated here. Instead, this article lists those changes in the revised edition of the Book of Mormon that were made to restore the text to its intended meaning.

It must be noted that *all* the changes in the new triple were reviewed and approved by the First Presidency and the Council of the Twelve. The following list of changes are those that bring the text into conformity with either the original or the printer's manuscripts or the earlier (1837 and 1840) printed editions of the Book of Mormon. Although the following list is not comprehensive, it is the most extensive list yet to appear in print, containing about 80 percent of the changes made in the Book of Mormon.

A subsequent article will itemize changes made in the Doctrine and Covenants and the Pearl of Great Price.

List of Changes Between 1920 and 1981 Editions of the Book of Mormon

Reference	1920 Edition	1981 Edition	Reference	1920 Edition	1981 Edition
1 Ne. 3:10	come	gone	Alma 30:5	the seventeenth	of the seventeenth
1 Ne. 4:35	my father	our father	Alma 30:52	also	always
1 Ne. 4:35		Yea (added after father)	Alma 31:20	the same	these same
1 Ne. 12:5	fallen	not fallen	Alma 31:30	iniquity	infidelity
1 Ne. 13:4,5,26	foundation	formation	Alma 32:30	-	(35 words added at end of verse)
1 Ne. 13:6	foundation	founder			temptations
1 Ne. 13:24	plainness	fulness	Alma 34:39	temptation	preserve
1 Ne. 14:9,17	foundation	founder	Alma 37:18	reserve	let all thy thoughts
1 Ne. 14:15	the great	that great	Alma 37:36	let thy thoughts	cut
1 Ne. 15:12	fathers	father	Alma 38:1	cast	out with his tents into
1 Ne. 15:35	foundation	preparator	Alma 46:31	out into	wax
1 Ne. 16:24	word	words	Alma 50:18	were	whither
1 Ne. 19:23	book of Moses	books of Moses	Alma 52:36	whether	the commencement
1 Ne. 20:18	commandment	commandments	Alma 54:1	the twenty	of the twenty
2 Ne. 1:1	them-how	them, and rehearsed			have once rejected
		unto them, how	Alma 54:8	have rejected	went
2 Ne. 2:27	mediation	Mediator	Alma 55:16	sent	joy
2 Ne. 23:10	her going	his going	Alma 57:25	foes	judgment-seat
2 Ne. 26:22	foundation	founder	Hel. 9:14	judgment	and
2 Ne. 28:2	-	And (beginning of verse)	Hel. 13:20	I	shall again be
2 Ne. 30:6	white	pure	Hel. 15:13	shall be	(deleted)
Jacob 2:6	might	must	Hel. 16:3	this	that day
Jacob 3:5	fathers	father	3 Ne. 1:12	the day	the chief captains
Jacob 3:11	word...soul	words...souls	3 Ne. 3:18	the captains	Zarahemla and the
Jacob 7:9	shall	arms	3 Ne. 3:23	Zarahemla and	land which was
Jacob 7:25	armies	faces			between the land
Mosiah 14:3	face	suffer the pains that			of Zarahemla and
Mosiah 17:15	suffer even	I do suffer, even			enemies
		their camp	3 Ne. 3:26	enemy	And because
Mosiah 22:7	the camp	wading	3 Ne. 4:19	Because	land
Mosiah 27:28	wandering	punished according	3 Ne. 6:3	band	thy head
Mosiah 29:15	published according	to the crime	3 Ne. 12:36	the head	gospel and shall
		which he has	3 Ne. 16:10	gospel	reject the fulness
		committed according			of my gospel and
Alma 1:32	eyes; lying	eyes; persecuting, lying	3 Ne. 22:10	people	peace
Alma 13:10	holy order of	holy order, or	3 Ne. 22:17	rise	revile
Alma 16:5	whether	whither	Morm. 4:8	their strength	their own strength
Alma 18:7	the Lamanites	these Lamanites	Morm. 6:15	dissented	deserted
Alma 29:4	men according	men, yea, decreeth	Morm. 9:30	hear	have
		unto them decrees	Ether 3:14	light	life
		which are unalter-	Moro. 9:24	dissented	deserted
		able, according	Moro. 9:24	dissent	desert
		the commencement			

A·B·U·S·A·G·E·

Mormons Homogenize Language

by Scott Dunn

Mormon leaders continually admonish their followers to be prime examples of good, law-abiding citizens and to obey, honor, and sustain the law (twelfth Article of Faith). Yet, attendance at Mormon meetings can lead one to the conclusion that Utah Mormons are among the worst examples of American society in at least one aspect: usage.

More than once I have heard Mormons use the word *prideful* in meetings: "Korihor," a member of a Sunday school class announced, "was very prideful." Apparently the word *proud* doesn't sound sinful enough. The use of *prideful* in this context was no doubt intended to put Korihor in his place among the truly arrogant, sinful, and awful. The class taught us the importance of being humilityful, and when it came time to dismiss, our hearts were fullful.

In another failure to let their lights be shineful, Mormons have adopted the now-common form *supportive*. When speakers in Sacrament meetings exhort congregations to be supportive of Church programs(it wouldn't do merely to *support* them), can other corruptions be far behind? How long will it be before we are asked to be sustainive of our leaders and obedientive of the commandments?

Mormon leaders exhort believers to use wisdom in all things, yet most Mormons seem to prefer using *-wise* in all things. Recently, a Priesthood instructor admonished us "to improve, personal-worthinesswise." Perhaps the quorum president should give some thought to finding an instructor who is usage wise, *-wisewise*.

A close companion to abuses of *-ful*, *-ive*, and *-wise* is *-ize*. A member of a Mormon Sunday School class once remarked that "it was necessary for someone to initialize mortality," leaving the class uncertain as to whether mortality had to have an originator, or an authority to sign his initials on it. Of course, one can overlook isolated instances of bad usage; the person who said this could have been exhausted from recent club initializations or from getting up early to do initialization work at the temple.

Unfortunately, not all abuses of *-ize* can be so easily excused: a speaker reading a prepared talk in Sacrament Meeting asserted that he "would like to synonymize self-confidence with confidence in the Savior." This instance illustrates the reason so many people cast their *-ize* into their speech: They are under the impression that *-ize* words somehow sound educated. Words like *synonymize* only sound illiterate. Needless to say, I would like to *autonymize* this word with *good usage*.

Even this sparse sampling of offenses leads to the conclusion that Mormons are trying at least as hard as other Americans to rob English of its variety, making every word sound exactly alike, homogeniewise. Given the subconscious commitment to abusage, perhaps Utah Saints should consider rewriting the twelfth Article of Faith. May I suggest the following: "We believe in being subjective of kings, rulers, magistrates, politicians, advertisers, newsmen, etc., and in being obedientful, honoring and sustainive of bad usage wherever it may be founded upon."

Have you encountered any interestive or humorousful quirks in English usage? If so, please let us know about them. Call Scott Dunn at 377-7135 or write to: ABUSAGE, P.O. Box 7223, University Station, Provo, Utah 84602-0223. Postage will be refunded for items that are published. Serious questions about English usage are also welcome.

The Challenge of Mormon History: Two Perspectives

By Blake Ostler

The recent address of Elder Boyd K. Packer to LDS religious educators (see *Seventh East Press* 1 [6 October 1981]:1) has underlined the fact that perspectives on and purposes of Mormon history have recently been the subject of intense reappraisal within the scholarly Mormon community. Serious questions have been asked that deserve consideration from both official historians and BYU students.

First, the question has been posed, "Can a Mormon deal objectively with Mormon history?" Second, "Should a Mormon historian deal with historical evidence only, without addressing issues such as the validity of religious claims?" Third, "What is the purpose of writing Mormon history?"

It would be naive simply to polarize those dealing with such questions into two groups, for there are as many perspectives on history as there are serious investigators. Nevertheless, space limitations will only permit a look at two such viewpoints.

One current perspective is that advanced by Elder Boyd K. Packer, Louis Midgley, Professor of Political Science, and others, who believe that the purpose of Mormon history is to vindicate the prophets and to reveal God's everpresent hand in the history of the world. They further believe that Mormon historians cannot disassociate the Mormon from the historian. Their cogent reasoning asserts that Mormon historians begin from a different set of presuppositions than those held by "gentile" historians. The usual practice of historians to explain events in terms of the pervasive environment forming the past cannot, in their view, tell the whole story of Mormon history. They point out, for instance, that to explain the Book of Mormon as the mere result of Joseph Smith's family environment and New England heritage without reference to the angel Moroni and divine origin of the translation is tantamount to denying that Joseph Smith was a prophet. Thus, Mormons presuppose God's intervention to explain the Book of Mormon rather than the environment of Joseph Smith. Obviously, such presuppositions tacitly vindicate Joseph Smith's prophetic status while another view would not.

But if a historian does not deal with God's intervention, does he necessarily deny Joseph Smith's divine calling? Dr. Midgley answers, "Yes." Such a perspective reveals an assumption of both Elder Packer and Professor Midgley: *There is no middle ground.* Either Joseph Smith was a prophet or he was not. The historical evidence left by Joseph Smith and his contemporaries demands that we admit either that Joseph was a prophet or he was one of the most perverted liars in history. As Midgley sees it, the middle ground asserts that Joseph was merely a deceived lad with good intentions and is therefore not a serious historical option. Such a position was first suggested by the respected Mormon historian B. H. Roberts:

Either what Joseph Smith and his associates affirm is true, or they are base and conscious impostures. The manifestations of which they proclaim themselves witnesses are so palpable to the senses—to sight, and touch and hearing; they occur at such times and places, and under such circumstances, and are so frequently repeated, that there is no possibility of mistake. In the consideration of their testimony, therefore, there is no middle ground between the extremes of absolute truthfulness or absolute falsehood.

Others, however, have a different perspective. For them, the goals of history are twofold: First, the purpose of historians is to consider the evidence and organize it in such a manner that past situations can be better understood, but never completely understood for our knowledge of the past changes with new evidence. Historians deal with their evidence honestly, regardless of where it leads, and do not attempt to fashion history to conform to their preconceptions. In this view, one of the strengths of history is that it is self-correcting. If someone has a better scheme to interpret historical evidence, then he or she is free to refute weaker historical interpretations.

Second, for these historians, the purpose of history is not to ask *unverifiable* questions. Questions about the divine authenticity of the Book of Mormon, for example, are completely beyond the scope of historical inquiry. This position suggests that the divine authenticity of Joseph Smith's calling or of the Book of Mormon are incidental.

Noted historians such as Marvin Hill, Thomas Alexander and Leonard Arrington, to name but a few, have pointed out that the fact that Mormons believe in the divine mission of Joseph Smith explains much about them, and that without such knowledge Mormons will be misunderstood; nevertheless, the question of whether or not Joseph Smith was a prophet, or if what Mormons believe is indeed true, is not their right to determine for others. No amount of historical evidence can prove or disprove Joseph's status as a prophet. In fact, the judgment of such questions is an area that they readily admit is not in question.

Such a perspective of history reveals a serious flaw in most "Anti-Mormon" literature: To choose evidence to suit one's own purposes and to tell only part of the story is not only methodologically flawed—it is also dishonest. Indeed, if the purpose of history is ultimately to learn from the past, then such a view would merely be the rejection of history—a refusal to learn, to reconsider old concepts in light of new evidence. Objective historians cannot honestly misrepresent evidence and true faith could never be anchored on such a shaky foundation. This is not to say that those asking Mormon historians to promote faith would be willing to misrepresent historical evidence, either by biased selection or telling only part of the story, to make it conform to the *a priori* "Mormon view." Rather, the goal of *both* groups is to further the cause of truth, the difference lying only in how each perceives its role in that process.

Thus, serious questions have been asked; the answers are a matter of perspective. The questions are not easy ones to answer and deserve careful consideration. Any resolution of the issues discussed, however, will depend upon the willingness of those maintaining differing view points to discuss the issues openly, and in a spirit of brotherly love. We all belong to the same kingdom; the question is "how can we best serve truth?"

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BOOKSTORE

continued from page 1

Torrey emphasizes the importance of having the shop run by someone knowledgeable in the genre. "Regular booksellers often don't know anything about science fiction," he remarks. "They have to order solely by dealer recommendation." *Interworld*, on the other hand, can provide what its customers are most interested in. Torrey makes a habit of asking his customers what items they would most like to see in the store and then makes every effort to fill their requests. One service that customers seem interested in is a new and used book exchange on a credit basis.

Torrey feels that there are two basic types of science fiction aficionados—the "hard-core" type and the "random" type. The first group is interested in all sorts of original SF literature, while the second is interested in materials relating to a favorite fictional creation—Tolkien's Middle Earth, for example, or George Lucas' evil Galactic Empire and heroic Rebel Alliance. "We cater to both groups here," smiles Torrey. "I like to think of myself as a fine blend of both."

Interworld, which has a grand opening scheduled for Saturday, October 31st, is open from 10:30 a.m. to 6:00 p.m. Monday through Saturday and until 9:00 p.m. on Fridays.

NUTRITION

Sugar: Good or Bad?

By Kay Franz

Sugar is surrounded by controversy. One extreme viewpoint claims that sugar is a poison and should never be used. The opposite extreme claims sugar is completely harmless. Since sugar is commonly found throughout the American diet, what is the truth?

Dental Caries

There is no controversy about the relationship of sugar to dental cavities or caries as they are known medically. Sugar that stays in the mouth, such as a chewy piece of candy, provides food to mouth bacteria. These bacteria can then multiply and form sticky deposits on teeth. An acid is produced by the bacteria in these sticky deposits that can penetrate the enamel of teeth and cause a carie to be formed.

A way of preventing this is by not using sugars that remain in the mouth a long time. A chewy caramel will provide more food to the bacteria than a sugar sweetened drink that is swallowed immediately. Brushing and flossing teeth will help to break up the sticky deposits of bacteria that are deposited on teeth.

Sugar in the Diet

Is sugar a poison? No, definitely not. I have raised rats on diets that contained 67 percent sugar and they remained in good health. These diets were planned so that the other nutrients needed by the rat, such as protein, fat, vitamins and minerals, were adequate in the remaining 33 percent of the diet.

When a person eats a diet that is high in sugar containing foods, chances are that the remaining nutrients are not provided in adequate amounts. Sugar by itself is not harmful in normal people, but harm comes from only eating sugar containing foods that did not contain necessary nutrients. For example, a student might have a candy bar for lunch in place of a sandwich.

Could a person eating a high sugar diet just take a vitamin pill to get the needed nutrients? No. A vitamin pill provides only vitamins, but good food provides protein and minerals in addition to vitamins. Adequate protein is best provided by food. Some minerals can be provided in pills, but not enough is yet known about minerals to provide all of them in pill form. Food is a better source of nutrients than pills.

Sugar is found in several forms in the diet. Nature puts sugar in milk and fruit. We add sugar to foods we eat in the forms of table sugar, honey, and syrups. It has been estimated that all sugars together provide 24 percent of the calories in the American diet with natural sugars providing 6 percent and added sugars providing 18 percent. This is a lot of added sugar. Some people add more than 18 percent, others add less.

All this added sugar raises the question of what nutrients are missing in the American diet because of sugar replacing more nutritious foods. This depends upon the diet and it will vary among people. For this reason, nutritionists recommend that added sugar in the diet should be decreased so that more nutritious food can be consumed. This is good advice to follow. If you want something sweet, a piece of fruit is better than a candy bar.

Is there a place for added sugars in the diet? Yes, certainly. If other foods in the diet are nutritionally adequate and more calories can be tolerated, sugar containing foods could be used. They should not be used in place of more nutritious foods.

Under Capitalism man exploits man, whereas under Communism it is just the reverse.

—John Kenneth Galbraith

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Speaking in Tongues

Ist Westdeutschland Anti-amerikanisch?

By Hans-Wilhelm Kelling
Professor of German

Periodically, we will be presenting columns on current issues in foreign languages. This is for the benefit of all those on campus who are learning, or would like to brush up on, a language. The columns will be written by language professors or native speakers.

Haben die Europäer, besonders die Westdeutschen, eine anti-amerikanische Einstellung? Man kann sehr leicht zu diesem Schluss kommen, wenn man die Demonstrationen in Berlin und anderen deutschen Grosstädten im Fernsehen sieht, wenn man die Plakate mit anti-amerikanischen Sprüchen liest und wenn man von den Attentaten auf amerikanische Offiziere und militärische Installationen hört. Das Argument, dass nur eine kleine Minderheit an diesen radikalen Ausschreitungen teilnimmt, scheint nicht zu überzeugen, wenn berichtet wird, dass an den Demonstrationen in Berlin anlässlich des Besuches von Aussenminister Haig, über 30.000 Menschen teilnahmen. Hinzu kommt, dass die Demonstrationen offiziell von den Jugendorganisationen der Bonner Regierungsparteien, der SPD und FDP, organisiert wurden. In Anbetracht dieser Tatsachen kann ein politisch durchschnittlich geschulter Amerikaner leicht zu dem Schluss kommen, dass die Westdeutschen anti-amerikanisch eingestellt sind.

Ich glaube das jedoch nicht und will versuchen meine These in den folgenden Zeilen zu untermauern. Umfragen unter der Bevölkerung in Westdeutschland ergeben, dass die Popularität Amerikas immer noch sehr gross ist. Das westdeutsche Nachrichtenmagazin Der Spiegel berichtet, dass 1954 62% der Westdeutschen gute Beziehungen zwischen Bonn und Washington wünschten, 1979 waren es 63% und 1981 sind es 65%. Im Jahre 1961 wollten nur 40% ein militärisches Bündnis mit den U.S.A., aber im Juli 1980 waren es 88%. Wenn man mit den Menschen in der Bundesrepublik spricht, wird dieser pro-amerikanische Eindruck durchaus bestätigt. Warum also diese Demonstrationen, diese hummungslosen und emotional geladenen Sprüche auf den Plakaten und diese Gewaltakte gegen amerikanische Soldaten und ihre Angehörigen?

Es steht völlig ausser Zweifel, dass die blutigen Gewaltakte Taten von Desperados, Linksextremisten und Anarchisten, sind. Die gibt es in jedem Land, auch in Amerika. Man darf sie natürlich nicht ausser acht lassen, besonders da sie offensichtlich eine ziemlich grosse Anzahl von naiven Mitläufern und Sympathisanten haben. Die französische Zeitschrift L'Express berichtet in der Ausgabe vom 7. August 1981 ganz richtig, dass sich in Westdeutschland eine Koalition der Linken gebildet hat, die aus sogenannten Christen, Liberalen, Sozialdemokraten, Gegnern der Nuklearen Energieverwendung, Gegnern der Wehrpflicht und Wiederbewaffnung, Pazifisten und Umweltschützern besteht. Diese Koalition, die sich hauptsächlich aus jungen Leuten zusammensetzt, wird allzu leicht und allzu häufig für die Ziele der marxistischen Revolution und Anarchie ausgenutzt, und obwohl sie selbst keine Bombenanschläge macht, geht sie doch rasch und in Massen auf die Strasse.

Der politische Einfluss dieser Koalition und ihre Sympathien unter der Bevölkerung sind beachtenswert. O berflächlich betrachtet sieht es tatsächlich so aus, als ob die Ansichten und Emotionen dieser jungen Leute und ihrer Sympathisanten echt anti-amerikanisch sind. Jedoch wenn man genauer hinsieht, merkt man dass die Gefühle sich nicht so sehr gegen Amerika sondern spezieller gegen Präsident Reagan und seine Aussenpolitik richten. Man darf auch nicht übersehen, dass die Demonstranten - nicht die Attentäter! - ein eindeutiges politisches Recht vertreten, für das die U.S.A. ja Westdeutschland vom Nationalsozialismus befreit haben und für das sie noch heute Berlin verteidigen: das Recht, die Politik Präsident Reagans für falsch zu halten und mit demokratischen Mitteln dagegen zu kämpfen. Dasselbe tun ja schliesslich auch viele Amerikaner.

Europa, speziell Deutschland, hat innerhalb von einer Generation zwei blutige Weltkriege erlebt in denen Millionen von Deutschen ihr Leben und ihre Gesundheit verloren haben und in denen deutsche Städte zu gigantischen Schutthalden zerbombt wurden. Man will das nicht noch einmal erleben. Man will überleben. Man will, dass die U.S.A. und die Sowjetunion miteinander verhandeln, besonders über die nukleare Abrüstung. Es erscheint dem Deutschen so, dass Reagan und der amerikanische Senat die SALT Verträge torpediert haben, nicht die Sowjetunion, dass Reagan nicht verhandeln will, die Sowjetunion jedoch dazu bereit ist. Das Argument, dass die Russen ein paar mehr Raketen als die Amerikaner haben, überzeugt in Westdeutschland nicht, denn jede Menge von Raketen mit nuklearen Sprengkörpern wird im Ernstfalle die Bundesrepublik zur Wüste machen. Man stört sich an den lautstarken anti-sowjetischen Äusserungen hoher amerikanischer Regierungsvertreter und an den Forderungen nach grösserer deutscher Beteiligung an Ausgaben für Soldaten und Waffen. Man hat Angst, zum Beispiel davor, dass Neutronenbomben und Flugkörper mit immer grösseren Sprengsätzen auf deutschem Boden stationiert werden sollen.

Man muss das alles richtig verstehen. Die Deutschen machen von ihrem politischen Recht Gebrauch, sich politisch zu äussern, oft schrill zu äussern und laut zu protestieren. Zugegeben, diese Äusserungen nehmen zuweilen bedrohlich radikale Formen an und zugegeben auch, dass Terroristen jede Gelegenheit für ihre Gewaltakte ausnützen, zugegeben auch, dass man in Amerika einen Sündenbock findet, aber blosser, echter Anti-Amerikanismus ist das dennoch nicht. Man will einfach keinen dritten Weltkrieg. Man möchte am liebsten ein neutrales Land werden, wie die Schweiz oder wie Österreich. Das mag Politisch naiv sein, das mag sogar gefährlich sein, denn offensichtlich verkennt man die Gefahr, die aus dem Osten droht, wenn man sich nicht genügend militärisch absichert, aber trotzdem sollte man hierzulande versuchen, die Demonstrationen in Deutschland im rechten Licht zu sehen. Ausserdem sollten Regierungsbeamte grössere Sensitivität den Deutschen gegenüber zeigen und lernen sich vorsichtiger und diplomatischer zu äussern und ihre Freunde in Europa nicht unnötigerweise zu verängstigen.

Campus Chatter

Leonard Arrington, Charles Redd, Professor of Western History, reports that he was turned into standards last week for wearing a passionate purple shirt and tie to class.

Charles Schulz's daughter, Amy, left the MTC in September and is now serving a mission in Coventry, England.

BYU pays \$150,000, annually, for toilet paper.

When Lavell Edwards moved into his new office about a year ago, his wife complained that the windows were too small. BYU physical plant had to enlarge the windows and specially cut glass to fit them.

David Michael Bastian, a BYU student, won the 1981 Art Contest at the World Science Fiction Convention in Denver, beating out the Hildebrand brothers.

When President Holland assumed office, he requested a new hard-wood conference table. It was constructed by the physical plant and transported to the Administration Building, where, to their surprise, it would not fit through the door and had to be cut in two and reassembled inside.

Dillon Inouye, formerly of almost every department and formerly the oldest and most available bachelor on campus, was recently married. He's still in Provo, but his wife is in San Diego doing a clerkship. They commute on the weekends.

A professor complained that he wasn't getting enough air circulation in his office, so the physical plant lowered the thermostat to make the office cooler and the professor complained about the draft!

Rumor has it that plans for the Tanner Building were stolen from the architect of the Oakland Mausoleum.

Members of the film crew doing the NBC documentary on Gary Gillmore say that they're dissatisfied with Provo's choice of restaurants. "People get tired of R. Spencer Hines," says Tamar Jergensen, a costumer. An assistant to the director says that she'd like to find a good Thai restaurant, or even a good steak house. The producer, Larry Schiller, has settled for Walgreen's and Keith's Lunch. Keith's Lunch is known for its casual presumptuousness. The sign on the door states: "Hours--at our convenience." Film people like that kind of thing.

A CLARIFICATION: We have been challenged as to the accuracy of two stories reported in this column last week. We said that Omar Kader once was rejected by the administration to be BYU Professor of the Month; we also reported that the administration once prevented the Honors Program from making Duane Jeffery its Professor the the year. We have checked our sources and both stories are correct.

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General Education

General Education at BYU

By William E. Evenson and Donald K. Jarvis

This is the second in a series of articles looking at the role of general education at BYU. We welcome contributions to this series from both faculty and students.

Dr. William Evenson, professor of physics, is the director of the BYU General Education Program; Dr. Don Jarvis, professor of Russian, is the associate director. In the following article they present the philosophical underpinnings of general education: What are students supposed to get out of G.E.?

BYU's General Education requirements constitute 46 credit hours of the 128 hours required for a bachelor's degree. What is it about General Education that justifies spending such a large fraction of the student's university education on these requirements? What is it we are attempting to accomplish with the General Education Program?

As stated in the 1981-82 General Education Guide, "General Education is that aspect of college-level learning which introduces students to a significant range of humankind's most valuable knowledge and

achievements and then improves the student's abilities—life-long—to think accurately, communicate clearly, respond esthetically with sensitivity, and act wisely" (pp. 86, 88-89). General Education at the university should provide the foundation for continuing general education experiences throughout life, and make a major contribution to the eternal quest in which we are all engaged for the development of the whole, well-balanced individual.

Much of a student's university education is taken up with specialized training in a major. There will always be some tension between the two worthy goals of specialization and breadth which is designed to give perspective on the broad range of human culture and thought. While the student with no specialization may have no depth and no preparation for his life's vocation, specialization without general education is equally limiting and impractical. Vocation-centered concerns include the rapid rate of obsolescence of specialized information in today's world and decreased flexibility in meeting new challenges in the vocation or pursuing new vocational interests for those who do not have general as well as specializ-

ed education. In addition, there is a limit to the amount of creativity most of us can bring to the solution of new problems if our training is specialized to a limited number of thinking modes applied to a narrow range of problems. Our greatest opportunity for creativity comes by understanding the boundaries between disciplines or cultures and being able to relate across those boundaries. For this kind of perspective, we need a fully developed general education. Further, sensitivity to the needs of others is enhanced by reflection upon the human condition that should take place in a good general education program. In the long run, general education should make university graduates more sensitive to ethical questions and produce better citizens than a purely specialized education could produce. Not only will such persons serve their community and church more effectively, but they will be able to meet their individual needs for diversity and flexibility over a lifetime much more effectively than without general education.

The ideal for general education is, then, to provide some effective contact with our intellectual and cultural roots and to provide perspective on our own culture and other cultures through general education. While the ideal is seldom fully achieved in practice, we have been gratified to see some progress, little by little, in improving our general education offering and in reaching the wide range of students at Brigham Young University.

Because of the concern in general education for a breadth of understanding, much general education is necessarily oriented to ways of learning and thinking rather than to content. Education is never without content. Content is important to general education, but even more important is the development

of intellectual discipline with both the skills and the motivation to pursue further general education throughout one's lifetime. Along with these skills should come a basic introduction to the primary intellectual disciplines, providing a firm foundation upon which to build in personal development after leaving the university.

Critical thinking skills are of vital importance in general education. These include the ability to create and sustain ideas, to attack problems, to analyze suggestions, and to make wise decisions. It is important that students learn to see issues in their broader context. General education is concerned with increasing the student's understanding of the philosophical underpinnings of society and of the disciplines of the university, as well as increasing their view of the implications of complicated issues. The development of esthetic sensitivity is another major aspect of general education, the ability to respond to a wide variety of cultural expression and to learn through artistic as well as rational statements. Reading, writing, and speaking abilities are vital to the pursuit of a general education of genuine value.

Historically, slaves have been specialists, whereas free men have had the right to a general education. The university is an institution for training the leaders of our society, not the slaves. Leaders vitally need the perspective, the sensitivity, and the ability to analyze and think creatively that can only come through a well-developed general education.

In a future article, we will discuss ways in which BYU's three categories of general education requirements are structured to pursue these goals. We will also explore possible changes in the program that could increase the effectiveness of GE at BYU.

Grey Matters

The Church and Organic Evolution

By Gary James Bergera

With the possible exception of explicitly moral issues (e.g. sexuality, abortion, birth control, etc.), few topics can produce as violent, vitriolic, and emotional responses as can the mere mention of organic evolution as a possible means by which living organisms originate and develop. One has but to examine the very forceful works of Joseph Fielding Smith and Bruce R. McConkie to conclude that the Church and organic evolution are as mutually exclusive as night and day. Yet, no prophet during his tenure as Church president has ever issued an official statement that would either confirm or deny the postulates expressed by evolution. Indeed, the express absence of an official Church position (i.e., formalized statements of the combined First Presidency) on the subject of organic evolution indicates that the issue is far from resolved, that teachings either in support of or soundly castigating evolutionary notions do not represent the position of the Church, and that members of the Church who attempt to enunciate a particular point of view do so on their own authority and speak solely for themselves.

The Standard Works display what might be termed a "binding vagueness" or possibly a "doctrinal ambiguity" in describing the origin of human life on this earth. Genesis 1:26 and 27 state simply that God created man. The process whereby this ultimate creative act was accomplished was not specified. And even if it had been in sacred canon, there is an indication, at least a precedent, that any explanation would have been figurative. The First Presidency (Joseph F. Smith, John R. Winder, and Anthon H. Lund) wrote in 1909 that "we are . . . duty bound to regard [Adam] as the primal parent of our race. . . . There is nothing. . . to indicate that the original man, the first of our race, began life as anything less than a man, or less than the human germ or embryo that becomes a man" (*Improvement Era* 13 (November 1909): 80).

While their statement would seem to suggest a muted repudiation of evolution as the means by which human life, at least, originated, the Church continued to deliberately side-step a formal rejection. Five months after the 1909 statement, the editors of the *Improvement Era* (Joseph F. Smith and Edward H. Anderson) cautioned, "whether the mortal bodies of man evolved in natural processes to present perfection, through the direction and power of God; whether the first parents of our generations, Adam and Eve, were transplanted from another sphere, with immortal tabernacles, which became corrupted through sin and the partaking of natural foods, in the process of time; whether they were born here in mortality, as other mortals have been, are questions not fully answered in the revealed word of God" (13 (April 1910): 570). Again, one year later, President Smith reaffirmed, "The Church itself has no philosophy about the *modus operandi* employed by the Lord in His creation of the world" (*Juvenile Instructor* 46 (April 1911): 209).

Two constructs of evolution—death prior to the Fall of Adam and the possible existence of hominids before the advent of Adam—figured prominently in the 1930-31 disagreement between general authorities B. H. Roberts and Joseph Fielding Smith. The former professed his belief in these two points while the latter expressed his vehement rejection of them. The issue was brought before the Quorum of the Twelve, and finally resolved by the First Presidency. The First Presidency held "the statement made by Elder Smith that the ex-

istence of pre-Adamites is not a doctrine of the Church is true. It is just as true that the statement: 'There were not pre-Adamites upon the earth,' is not a doctrine of the Church. Neither side of the controversy has been accepted as a doctrine at all" (Memo dated 5 April 1931). Again, the Church, when confronted with an opportunity to sanction a given stance, elected not to, and chose rather to pursue a middle road of non-commitment.

The topic was not to surface again to any notable degree until the mid-1950's when Elder Joseph Fielding Smith published his work *Man: His Origin and Destiny*. For Elder Smith the issue was no longer open. Organic evolution was not only not true, it represented one of the strategies of Satan for bringing about the eventual damnation of mankind. Tellingly, however, the Church, under David O. McKay, refused to support Elder Smith's opinions. "On the subject of organic evolution," he wrote in early 1957, "the Church has officially taken no position. The book 'Man, His Origin and Destiny' was not published by the Church, and is not approved by the Church." He was to re-state and in so doing re-affirm this conviction in 1959, 1960, and 1964. Similar views have been expressed by succeeding Church presidents. Even the statement made in 1979 (though not published in the *Ensign* until September 1980) by President Marion G. Romney that "there were no pre-Adamic men in the line of Adam. . . . there was no death in the world before Adam" was "made strictly and only as my personal opinion" (letter dated 8 October 1980). President Kimball expressed the Church's continuing position when he remarked in 1975, "We don't know exactly how their [man's and woman's] coming into this world happened, and when we're able to understand it the Lord will tell us" (*Ensign*, March 1976, p.72).

Whatever the views individually espoused, however dearly cherished they may be, opinions expressed by individual Church members on the subject of organic evolution are neither binding nor official Church doctrine. The topic, thus, invites continued thought, discussion, and, above all, tentativeness. It stands as a reminder for us of our own responsibility to use our mind as well as our heart

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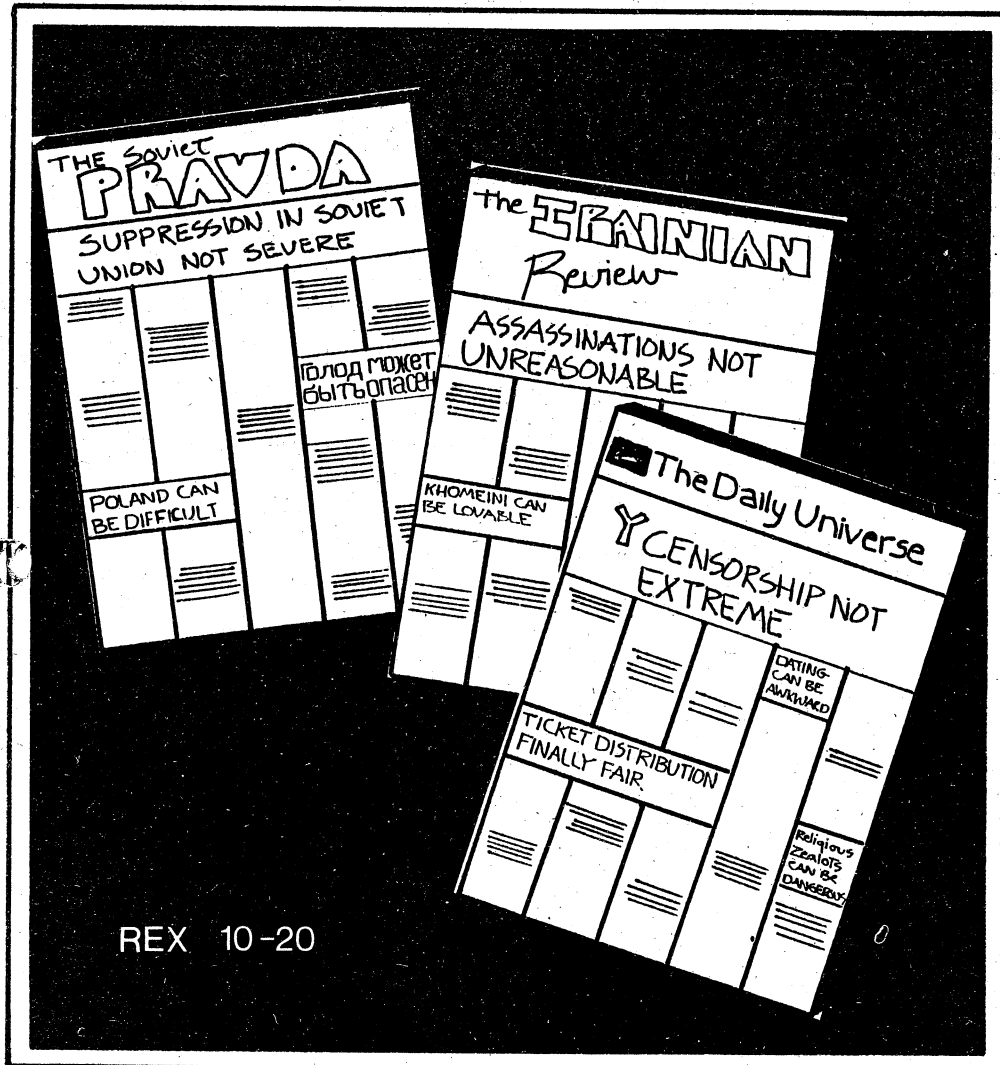
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BUREAU TAPE

Bookstore Blues

Last week two readers each submitted a story about red tape at the BYU Bookstore:

Checked by the Cashiers

Last summer, having learned by sad experience that the BYU Bookstore no longer would accept my check with any two forms of I.D., I made sure I had my trusty activity card with me when I went to cash a check. However, just by the look on the face of the cashier I knew I was in trouble again even before she said, "I'm sorry, sir, but we can't cash your check because you don't have a summer sticker on your activity card."

"But Summer Term doesn't begin until tomorrow," I pleaded.

"I'm sorry, she mechanically said, "it's our policy to require Summer stickers the day that they are available—you still have ten minutes until the Marriott Center closes—if you rush you can make it."

"Oh, come on..." I whined in a demanding tone, "I'm on my way to a date and don't have time to run over there. Can't you make an exception?"

"I can appreciate your situation..." she replied in the all-to-common Stephen Covey formula of empathy, "But..."

"This is ridiculous," I interrupted, "Who made this stupid policy?"

"Mr. ———,"

"Is he in?"

Before my threatened cashier could reply, her supervisor, who had been listening to us as she counted money in the back of the office, cut in and authoritatively stated, "No. He's gone for the day."

However, my cashier whispered to me in a clandestine tone, "He really is in."

I could have kissed her for her courage. So I stormed upstairs, ready to take this to Jeffery Holland, if necessary, to cash my check. To my surprise I met a nice man who agreed

his policy had some problems, and then agreeably authorized my check to be cashed.

Back downstairs, as a different cashier finally cashed my check for fifty dollars, she said, "It is a stupid rule, my daughter came in this morning and they wouldn't even cash her check without a summer sticker!"

Gift Wrapped With Red Tape

Last June I went to the gift wrap desk at the Bookstore for some wrapping paper so that I could wrap a book on my own after I had written an inscription in it. The part-time girl told me that she had to wrap it for me because it was against policy to hand out wrap to people who purchased items at the Bookstore—except, she could give me the store wrap, that ugly, left-over 1975 BYU Centennial print!

Her supervisor told me that this policy was established to eliminate the problems that arise during the Christmas rush when people, who don't want to wait in the long lines, rush to the front of line and request wrapping paper "to go." Apparently, these line cutters caused a lot of confusion and contention. (I wonder if they ever considered an "express" line where paper is dispensed, but no wrapping is done?)

It seems silly to me that a policy made for the extraordinary Christmas season should be enforced in June when there are no long lines to control.

Bureau Tape is a regular feature of the Seventh East Press. We'd like to hear your experiences with the BYU bureaucracy—from either side of the counter—as well as suggestions for improvements that could be made to cut some of the red tape. Write to Bureau Tape, Box 7223 University Station, Provo, Utah 84602-0223.

Letters

Editor:

I sincerely wish you well in your attempt to provide another source of news and comment for the BYU community. As long as everyone remembers that the word *rivals* comes from a root which suggests opposite banks of the same stream, another point of view can be both refreshing and illuminating. It is only when hostility is added to difference that the presentation of alternatives becomes destructive. Responsible reporting will never turn dissent into enmity.

Robert K. Thomas

Editor:

Because we sell the *Seventh East Press* in our bookshop, I can personally extend to you the delight of many people at your accomplishment in bringing the first issue to them. I can appreciate how much varied effort was expended to create an alternative paper and I encourage you and thank you for it. Understanding the sensitive nature of a first issue, I commend you on the quality and diversity of your articles, yet I wish you could have been a bit more committal about your position toward the material.

I'm curious to know what you feel is the difference between "true history," as Brother Packer referred to the gleaned and groomed versions of reportage, and "advanced history," as he referred (in the speech's full text) to the unadulterated, honest reporting of events and speeches, which he counseled against. He seemed unsure that we are able to handle the full measure of events and positions held by our predecessors. My observation is that we are so sheltered from the realities and intricacies of how we got to where we are now, that when we learn of conflicts, changes in doctrines or approaches, and differing personal opinions and official statements among previous leaders, that we tend to ignore or disregard it—or flinch temporarily and then dismiss it—rather than attempt to see our development in light of the dynamic, complex and challenging realm from which it springs. How will we ever "get the minds of the saints prepared to receive the things of God," as Joseph Smith queried, when we "fly into pieces like glass as soon as anything comes that is contrary to their traditions" (*History of the Church* 6:184-85). We seem to accept a tradition of people unschooled in honest history.

I was also trouble by the reprint on nutrition and the editorial statement that the listing represented "the facts." There was a patent and dismaying assumption that we have "the facts" and opposed to them are "the faddists" or "the quacks" who oppose each statement, as if there is one misguided and ignorant body of extremists who agree on everything and reject "truth." In the field of nutrition there are numerous approaches to study and experience with the healing arts. There are people who eat only what they want to eat with little concern or comprehension of its effects on their well-being. They are given more solace with statements such as "Sugar is good for you" and "Chocolate doesn't contain significant amounts of caffeine" or "Just because food tastes good, or is convenient, doesn't mean it is not nutritious." Those who have trouble with sugar—which is most of us given its ever-presence in processed foods and social gatherings—don't need permission to forget the harmful side-effects, which reach dramatically beyond tooth decay, by being told that it is good for us. This reduces the responsibility each person has to determine his or her tolerance and to find ways of providing less extreme and reactive sources of sugar in the diet. Or at least to admit our reliance upon sugar is possibly at an unhealthy level.

It is the same with chocolate. Caffeine or theobromine are not the only harmful properties in chocolate. There is a substance called phenylethylamine that creates a false high. Do we want to be like those who wait for proclamations, varying from bishop to bishop or publication to publication, on whether cola, or chocolate, or decaffeinated coffee is

permissible under the letter of the day? I suggest studying the *whole* Word of Wisdom—Seek the spirit of it to understand its promises.

I was pleased by the suggestion that we aren't required to be Protein Heads, as Frances Moore Lappe calls those preoccupied with protein. The Atkins diet and many more popularized ways out of discipline and balance are harmful both to the body and to the intellect because they imply that we are not capable of arriving at individual and sensible answers to our questions about diet.

As one who has also studied nutrition seriously, I can't wholesale accept the entire spread of "facts." There was sense and fact in various statements: but, please don't indicate that it is such a facile matter of fact and fantasy. There are more sources than one for information. Don't forget the revelation counseling that the sick should be "nourished with all tenderness, with herbs and mild foods." That counts too. Let's not cancel each other out with innuendo and disclaimer.

These are only a few disagreements. On the whole, I congratulate you heartily on your paper, wish you Godspeed, and admire you for doing it.

Linda Ostler Strack
Grandpa's Bookstore

Editor:

I am delighted with *Seventh East Press*. It has filled a void—and then some. You don't have much further to go to achieve the status of the "ideal student newspaper" you seem to envision.

I feel that a comment is necessary regarding your column on nutrition. Since when is a relatively contemporary tradition of junk food nutrition and symptom based health care called "scientific" when what you call "faddist" has been the norm for centuries—back to Hippocrates and beyond? I believe that two other excellent articles in your first issue should be applied to modern Food Science and Nutrition as well. Boyd K. Packer: Where is the Spirit of Lord (and therefore D&C 89) in the science of nutrition? And like popular music, why aren't the popular age-old traditions of health and nutrition being taught in the Lord's university, instead of doctrines of men financed by big chemical corporations and food processors? Why not a restoration of the simple and natural methods exemplified by the people rather than the complex and artificial apostacy being foisted upon us by the media and by our own unwillingness to be more self-reliant?

Having studied ancient documents in this field as Ancient Studies Librarian, I have felt for the past few years that science has gone beyond the mark in health and nutrition, forsaking (like all of science, of course) revelation and intuition, as well as what Hugh Nibley calls the "Big Picture" or holistic perspective. Furthermore, why is Brigham Young University behind other universities in exploring alternative methods, which have been proven by me and thousands of others to be much more reliable than drugs, surgery, radiation and false worship of "those in the know."

Gary P. Gillum
Ancient Studies Librarian
Editor — Today's Herbs (a newsletter for wholistic understanding)

Editor:

Highest commendation goes to the National Science Foundation workshop, "Women in Science," hosted by BYU last week. A much-needed emphasis was placed on woman's social responsibility to develop "personhood." The lectures delivered did much to dissolve crystallized insecurities that women have formed as a result of social pressure and limited education. Bravo!

M. Hanks

Buildings Contemplated

continued from page 1

Benson Institute and Food Science Department, a center for electronic information management for the overly-crowded Computer Science Department, an anthropology museum, and a fine arts museum.

The Benson Institute has a quality control laboratory in the Widstoe building which serves over 40 Church canneries. It is cramped for space and is less than adequate to perform necessary trial runs on new recipes.

To acquire needed hardware for the Computer Science Department, an effort will be made to find donors in the industry who can be repaid with appropriate research. Once the equipment is obtained, however, there will be a problem of finding a place to put it.

The Department of Anthropology and Archaeology will soon be opening its Museum of Peoples and Cultures in the old Allen Hall, but the department is already looking for a larger building.

The Art Department is hopeful that the next museum in the projected cluster of four buildings planned for the Beam Museum area will be an art museum.

Fred Schwendiman, Support Services Vice President, says each building proposal will stand on its own merits. "If we gave everyone what they wanted, we'd double the size of campus," he says.

Jae Ballif, Provost and Academic Vice President, says that in some instances enrollment for some courses will have to be limited because there are more students than facilities. "We can't provide facilities based on student enrollment alone," he notes, "but as we improve the quality of our work, there will be a need for some kind of space--specialized space."

Funding BYU Buildings

When asked if the requirement for outside funding of most new construction will favor expansion in areas which have occupational orientation, Ballif responded that "We're going to choose what we develop here! Donations will free existing funds to be placed elsewhere," particularly in areas which are more academic and not as remunerative.

But, Ed Cozzens, director of the physical facilities division, admits that "the Tanner Building is, no doubt, a better building than would be built with tithing funds."

Money for new buildings is raised by the BYU Development Office, headquartered in the Administration Building, with twelve regional offices throughout the United States.

Long-term Building Plans

Approval for buildings initially comes from the Campus Planning and Use Committee, headed by Vice President Ballif. Long-term plans are formulated in conjunction with the planning division of the Physical Plant Department.

A "Master Plan" for BYU was developed 30 years ago and is revised periodically. It details campus expansion. "Some points can't be made public," says Schwendiman, because "they may involve acquiring somebody's house that you don't own yet."

Mike Post, a graduate student in chemical engineering, sent a letter to the administration recommending alternate sites for the Kimball Tower when the location was first announced. He was told by an administration official that there were buildings planned for every location he suggested.

Ed Cozzens insists that the areas reserved for buildings are only tentative and that, generally speaking, no specific buildings are assigned to the locations.

Current expansion plans include buying homes on 900 East to "resolve the boundaries;" buying homes on 700 and 800 North for eventual parking space because it's just "as close to campus as the Marriott Center parking lot;" converting some of the parking space near Zion's First National Bank into an intra-mural field; converting the patch of land between the MTC and the Temple into a sod farm; remodeling the Grant building and the Brimhall building; removing the Wyview Trailer Court to create more parking

space for the stadium; and constructing eight more buildings in the Wymount Terrace married student housing complex.

Wymount Terrace and the Neighbors

Howard Davis, manager of Wymount Terrace, says that there is plenty of housing on campus for single students, but not enough for married students.

However, the additional apartments at Wymount have caused some concern among neighbors. "BYU is required to present a site clearance plan to the City Planner 60 days before the city will grant permission to build," says one neighbor. "This is supposed to give people enough time to protest if they want to. But BYU doesn't make any announcement until the 60 days have elapsed."

When the neighbors protested, BYU administrators met with the homeowners and agreed to eliminate two of the proposed ten buildings and to provide a buffer area between the apartments and the homes.

"They were very cooperative," said one neighbor, "more than the law required them to be, and much more than BYU administrators have been in the past."

Natives of Provo relate stories of how former BYU president Ernest Wilkinson lobbied for and received imminent domain for the university. Others tell how BYU Vice President Ben E. Lewis used his position as a stake president to counsel people in his stake to sell their homes to BYU or otherwise cooperate with the BYU building program.

Sam Brewster says that, to his knowledge, BYU never obtained anyone's property through the right of imminent domain. President Oaks asked the Utah legislature to repeal the right. The bill passed.

Remodeling Current Buildings

Even though BYU is seeing a slow down on building construction, there are still many physical changes planned or contemplated. In the near future, there will be some office shuffling on campus.

The Continuing Education department will be moving to their new building north of Deseret Towers. The Indian Education Department will occupy the Herald R. Clark building. The Brimhall building is to become a design center--something of a showcase. The Grant building is to be eviscerated and remodeled to accommodate the Testing Center. Departments formerly housed in the Grant Building have been relocated in the Kimball Tower.

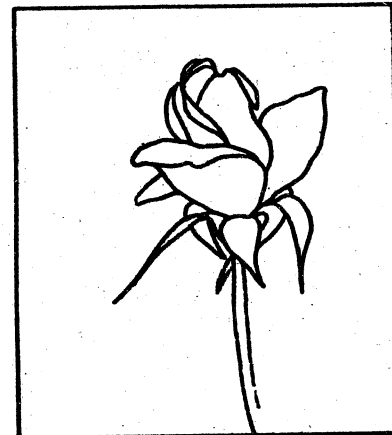
When the funds are available, the Smith Fieldhouse will be renovated. A future addition to the Wilkinson Center will include two small movie theaters on the west side.

The most likely locations for any future skyscrapers are where the Harold R. Clark and Harvey Fletcher buildings are located. The south door of the library is considered to be the center of campus, which makes nearby land "prime real estate. We've always known that the Clark and Fletcher buildings will be removed someday," says Brewster.

Although many buildings are nearing completion, such as the Tanner building, the Wilkinson Center addition, the Ellsworth Livestock Center and the Continuing Education Center, it appears that there will be many buildings constructed during President Holland's tenure. He may well be remembered for the expansion of the physical campus as well as the academic and religious aspects of the university.

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Book Recommendations

Memories, Dreams and Reflections of Carl Jung

By Brian Best
Associate Professor of English

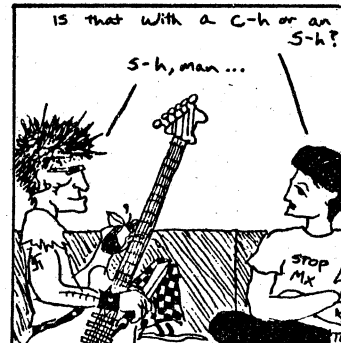
If, like me, you're interested in autobiographical books--that is, if, when you read a person's creative or theoretical works, you have a deep-seated curiosity to know about the person behind them--you may find the semi-autobiography of Carl Gustav Jung as fascinating as I did. The material in the book is largely Jung's, but it has been "recorded and edited" by an associate, Aniela Jaffe, and translated from the German by Richard and Clara Winston. The book is called *Memories, Dreams, Reflections* (*Erinnerungen Träume Gedanken*, for anyone who might want to read it in German) and is available for \$3.95 in the Vintage Books paperback edition.

Jung was reluctant at first to attempt an autobiography, but gradually he "warmed to the word," as Ms. Jaffe recalls, and soon "began telling about himself, his development, his dreams, and his thoughts with growing interest." Perhaps the most interesting thing about the book is the way it became intimately involved in Jung's own psychological processes, a "task" imposed on him by some inner need. Ms. Jaffe quotes a comment of Jung regarding this developing compulsion as the work progressed: "A book of mine is always a matter of fate.

There is something unpredictable about the process of writing, and I cannot prescribe for myself any predetermined course. Thus this 'autobiography' is not taking a direction quite different from what I had imagined at the beginning. It has become a necessity for me to write down my early memories. If I neglect to do so for a single day, unpleasant symptoms immediately follow. As soon as I set to work they vanish and my head feels perfectly clear."

The book, throughout, deals with this process of working out, in the externals of Jung's life, the demands of inner psychological forces. His is a most interesting life, impelled forward by dreams, archetypal experiences, and even a life after death experience, always moving toward the "individuation" he speaks of in his other works. If you have read any of Jung's psychological writings and found them intriguing, this account of the influences that shaped his life will prove captivating. If you do not know Jung and are just interested in human beings and human nature, especially human beings of genius whose lives go beyond the usual, you should still find the book more than usually rewarding.

KLAUS



By Ron Barney
And Cliff Bain

A Science Fiction Serial

NORTH OF TERRA

Chapter II: Buzz

By S. F. Ritter

"Operator. May I help you?"

"Yes. I would like to make a collect person-to-person call to Buzz Benson. The number is 38-19-07."

"Your name, please."

"Orestes North."

"Orestes with an A or an O?"

"With an...What difference does it

make?"

"One moment, please."

I'd gone back to the Stardust Lounge to drown my sorrows with a Panaglastic Gargleblaster, but thought better of it when I arrived. I had to keep my head, and I seriously doubted a drink would fit into my budget. I needed money. Everything I owned was in that ship I'd just bought, and the only way I was going to get it back was to pay the fine. But to do that I needed money; it was a vicious circle. As much as I hated to admit it, I needed another loan. That was why I was calling Buzz.

Beep. Beep. Beep.

"Hello?"

"Hello. I have a collect person-to-person call from Orestes North for Buzz Benson."

"This is she."

"Excuse me?"

"This is Buzz Benson."

"Will you accept the charges?"

pause

"Yes."

"Hello, Buzz?"

"Hello, Orestes."

"Buzz--hold on a minute."

I adjusted the controls on the vidphone. Something was wrong. That rich contralto of hers was coming in loud and clear, but--

"Buzz, I'm not getting a picture. Can you see me all right?"

"Perfectly. You won't see me. My phone's broken, and they still haven't fixed it. What're you doing on Si Drac Five?"

"You know me. Just passin' through. Listen, I need your help. I just bought a new 'Cruiser, but the cops got me on a docking violation. I'm broke, and I need 100 stellarie to pay the fine."

"Same old North--straight and to the point. You sound hurried. Why don't you settle down and come over to my place?"

We'll discuss old times and have a few laughs."

"I can't. It's urgent."

"Well, then, why don't you tell me what's going on?"

I can't."

"Orestes Galahad North?"

"Okay. I'll tell you."

I told her about the mess I was in, and about the Rumians, and how important it was that I reach Earth without delay. I talked loud and fast. After I'd finished, she was

silent for a moment.

"I'll tell you what, Orestes, I'll give you the money--on one condition."

"What's the catch?"

"You give me half-interest on your ship--"

"B-b-but I can't do that! Half-interest on my ship is worth at least twenty-five million."

"That must be some ship. But how are you going to get it without my money?"

"Hey--how about an alternate agreement?"

"Like what?"

"A one-year on-ship contract. I give you full partnership, half-interest on my ship, but the terms are only binding for a year. After that, the contract is null and void. Is it a deal?"

"All right. You're on."

"Great! I'm coming right over."

"I'll be waiting."

Click.

Actually, I was sure I'd gotten the better part of the deal. I'd always been fond of Buzz. She was a brassy red-head with a lot of class, and the best-looking spacer I knew. If I were the marrying type...

Her home was in the Mesa Flats sector--the ritzy part of town. I stepped out of the teleport booth (I'd bugged the money for that) and rang Buzz's doorbell.

A thickset and very stocky woman answered the door. She was almost twice as wide as I was, but not nearly as tall. Her white hair was drawn back, giving her head a rather squarish look.

"Good day, madame. Is Miss Benson at home?"

The burly woman grabbed me by the arms and physically lifted me off the ground, and then kissed me...forcefully, on the mouth.

"Why, Orestes Galahad North! Don't you know me?"

That voice--oh, no. I panicked.

"It's me--Buzz," she said.

TO BE CONTINUED...

.....

Writing a book is an adventure; to begin with it is a toy, then amusement, then it becomes a mistress, then it becomes a master, and then it becomes a tyrant, and the last phase is that just as you are about to be reconciled to your servitude you will kill the monster and strew him about to the public. But readers - I venture to say a word to them and I would say how important it is to read books. Now of course someone once said - whenever a new book appears read an old one! ...it is of the utmost importance that everyone should try to devote a certain portion of every week to reading.

--Winston Churchill in *Books In Your Life*, taken from *Coronet*, May 1950, p. 64-65.

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THRILLS

FREE CONCERT TEMPLE SQUARE, FRIDAY & SATURDAY, OCT. 23-24

Enjoy the music of the **Chamber Choir** at the North Visitors Center on Temple Square at 7:30pm. The concert is free and open to the public—a good opportunity to stroll the grounds and tour the visitors centers.

DRACULA SALT LAKE CITY FRIDAY & SATURDAY, OCT. 23-24

Dracula appears and disappears in a puff of smoke; he lands on your window sill and then materializes in your room. He lives on stage at the **SHIRE WEST THEATER** at 900 W 100 S in SLC. This horror classic was presented on the BYU stage last year and was well received (with screams, fainting, white knuckles, etc.) by all audiences. Many special effects combine in this production making it a **THRILLING** theatrical experience you won't soon forget. Dracula will also play nightly during Halloween Oct. 26-31. Show time is at 8:00 pm with a special midnight showing on Halloween. Call 1-261-5888 for tickets.

LECTURES

Linguistics Professor Robert W. Blair will describe his year in the People's Republic of China in a lecture to be given Tuesday evening, October 27 at 7:30 p.m. in room A-104 of the Jesse Knight Building.

In his lecture, entitled "**Reflections on a Year in China**," Dr. Blair will recount his recent experience as a visiting professor of English and linguistics at Shandong University in Peking.

Professor Blair received his PhD in linguistics from Indiana University in 1964. He is well-known for his experiments in language teaching and is the author of a forthcoming book, *Innovative Approaches to Language Learning and Teaching* (to be published by Newbury House). He is also the author of several studies of American Indian languages.

The lecture is being sponsored by the Deseret Language and Linguistic Society of Brigham Young University. The public is invited to attend.

Religion, Abortion and the Constitution will be the subject of a free public lecture featuring Dr. Peter Steinfels, executive editor of *Commonweal*—perhaps the most influential Catholic publication in America. His address is the second in the "Perspectives on Religion" series sponsored by the Sunstone Foundation and Dayspring of Westminster College. Mr. Steinfels was formerly Assistant for the Humanities at the Institute of Science, Ethics, & Life at the Hastings Center. He is the author of *The Neo-Conservatives: The Men Who Are Changing America's Politics*. The lecture will begin at 7:30 pm on Thursday, October 22, in the Behavioral Sciences Auditorium on the University of Utah Campus.

UTAH OPERA COMPANY SATURDAY, OCT. 24

LUCIA DI LAMMERMOOR was beautiful—she was intriguing—she was a murderess. See JoAnn Ottley perform Donizetti's "LUCIA," a classic opera Miller based on the novel by Sir Walter Scott. Mrs. Ottley performs with guest artists from Seattle and New York, complementing the Company as it begins its third season in the **CAPITOL THEATRE**, 50 W 200 S in SLC. "LUCIA" will also run Oct 26, 28 and 30. Call 1-534-0831 for tickets, remember students get half price a half-hour before the show.

UTAH OPERA COMPANY



October 24, 26, 28 & 30

NO FRILLS DINING HONG KONG VILLAGE

It may look like a 1950's malt shop, but the Hong Kong Village Restaurant is the place to go for good (as in authentic) Chinese food. Owned and operated by a Chinese couple (I can't spell their names) the restaurant seats about 50 people and treats them to a variety of delicious Chinese dishes. All cooking is done by the husband, while his wife is the hostess—waitress—cashier for all customers. Dinners start at \$3. Located in Springville at 160 S Main. Ph. 485-7585.

INDUSTRY LEADERS PROCLAIM OCTOBER CHEESE MONTH

October is Cheese month all over Utah. In keeping with the celebration, cheese is rumored to be at Bargain Prices in all stores this month...have your own cheese party and see how many different uses you can put your cheese to. Cheese is milk's leap to immortality.

SATURDAY NIGHT LIVE RESURRECTED

They're back—the masters of mockery and zombies of zaniness. The **not ready for prime time players** can be seen in their earlier roles and funnier sketches via Channel 4 reruns of **Saturday Night Live**. Episodes on shown Sunday through Thursday nights at 10:30 pm. If you miss the days of good political satire and Chevy Chase humor, you'll be happy to know that these hour-long re-runs are full of it.

CURIOS AND CARDS THE EMPORIUM

If you enjoy shopping for curios, you've probably already discovered the Emporium on Center St. in Provo. Pottery, plants, baskets, housewares, and many other unique items and gift ideas can be found there. You can spend hours looking at the cards and posters alone—some of the most hilariously bizarre Halloween cards are among the novelties in their wild card selection. Open Monday through Saturday.

FILMS

ISLE OF THE DEAD will show at the Salt Lake City Library Friday night at 7:00 pm. This is a 1945 horror film. The library is located on 209 E 500 S. Cost: only 50 cents.

HAROLD AND MAUDE are going strong as the cinema's wackiest twosome. Harold, a suicidal young man who finds companionship in octogenarian Maude, is one of the most sinister, yet endearing, characters on film. This very enjoyable cult film shows at the Blue Mouse theater every Thursday night at 11:00 p.m. For those who don't like the dirty floors and underground nature of the Blue Mouse, the Salt Lake Art Center is showing the movie Saturday October 24 at 9:30 p.m. The Art Center is located at 20 West South Temple.



Ralph Bakshi's animation is featured in two films currently showing at the Blue Mouse: **WIZARDS and AMERICAN POP**. *Wizards* is a Tolkein spin-off that takes you back to the days before Frodo and Middle-earth to a time when good and evil wizards battled for power. *American Pop* deals with the modern music as seen through the animator's eyes. Both films show on Monday and Tuesday, Oct. 19-20 at 6:30 and 9:30 p.m. and on Wednesday and Thursday Oct. 22-23 at 4:00 pm. The Blue Mouse is located at 260 E 100 S (downstairs) in SLC.

SKI IN THE SUN, filmed by Warren Miller, features several Utahns and footage of Snow Basin, Powder Mountain, and Snowbird. The film will be shown at Provo High School auditorium on Wednesday October 21 at 8:00 pm. Tickets are sold at Sunset Sports, Wolfe's, Village Sports Den, and Park's Sportsman.

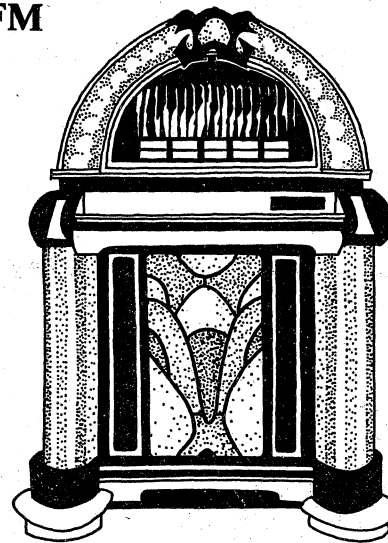
A NOBLE ATTEMPT THE COMIC BOOK

The **Comic Book** in Carrillon Square is trying to initiate a night clubbish atmosphere where local talent may perform. The concept is a good one, and the non-alcoholic wines are tasty, but the prices are unrealisticsorry, but Orem ain't Las Vegas.....

RESTAURANT WITH A VIEW WINDOWS ON THE SQUARE

For atmospheric thrills while dining, try **WINDOWS ON THE SQUARE**, located in Weinstocks at Crossroads Mall in downtown Salt Lake. You have to go up to the third floor and then through housewares in order to find the place (I always get lost!), but once inside, the effects and the view are stunning. Intimate tables are set along a row of smoked-glass bay windows, overlooking the Temple. The windows provide a panorama for peaceful beauty, especially in the winter, while the simple decor of the restaurant lends a classic air. The food is a bit overpriced and the menu limited, but the salads are very good. A marvelous place for a dinner date or lunch with a friend.

FM



The **Odyssey of Homer** continues tonight (19th) on KBYU (FM 88). This week's episode: "The Suitors of Penelope. Tune in at 9:00 pm.

LORD OF THE RINGS is being aired Tuesday and Thursday nights at 9:00 pm over KUER (FM 90). This program is a must for Tolkein fans and Middle-Earth groupies.

RAIDERS OF THE LOST ARK is this week's presentation on **Famous Film Scores**, Tuesday night at 6:10 pm on KBYU (FM 88). Listen to the music of the film you loved—composed and conducted by John Williams.

Super sleuths and mystery lovers—get your friends, order a pizza and gather around the radio for the **SHERLOCK HOLMES** series: *The Hound of the Baskervilles* part 3, on Thursday night at 6:30pm.

Cathedral Music lovers: **ENGLISH MUSIC OF THE LATE MIDDLE AGES** will be featured on Saturday Oct. 24 at 10:00 pm over KBYU (FM 88).

WOMEN'S CONFERENCE UNIVERSITY OF UTAH THURSDAY thru SATURDAY

The Women's Resource Center of the University of Utah is sponsoring **A Celebration of Women**, a three-day conference for women, October 22-24. 42 workshops have been scheduled and a wide variety of speakers will participate, making this conference a very informative experience for all. Child care is provided and early registration is encouraged.

HIGHLIGHTS--Thursday Oct. 22

Opening Address Esther Landa, President of National Council of Jewish Women. Workshops include: women and the Earth; Cinderella Complex--the fear of independence; Legislation Affecting Women; Financial Planning; A Celebration of Women Through Music; The Plans within the Plan--options available to Mormon women; A film made in the Raymond Meserve home, Orem.

HIGHLIGHTS--Friday Oct. 23

Keynote Address Gloria Steinem speaking on "Reflections on Change." Workshops include: Putting Your Best Foot Forward; Marital Property Rights in Utah; Wild Women or Gentle Tamers?--images of pioneer women; Meeting the Challenges of Homemaker Burnout; Women as Heroes in Literature; Lady Jocks--Where is their support?; The New right--What are they Celebrating?; Interviewing to get the job.

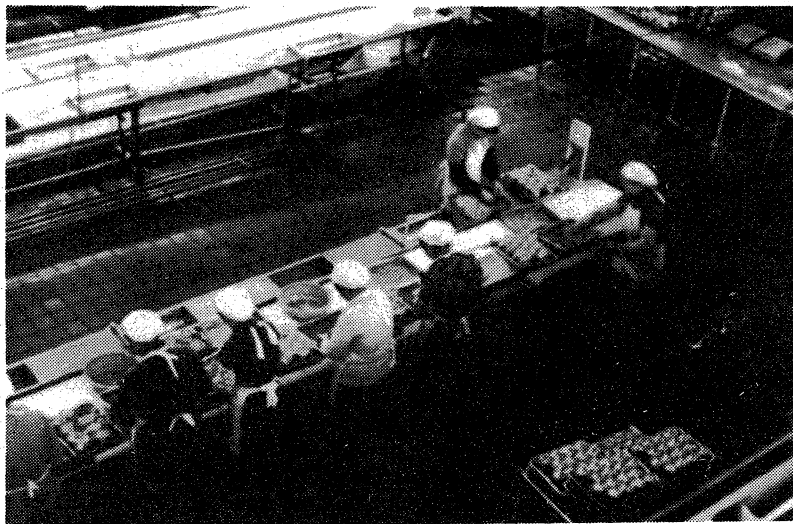


Gloria Steinem

HIGHLIGHTS--Saturday Oct. 24 Workshops include: Our image in the Media; Why You Should Run For Political Office; Title IX; Men's Celebration of the Women's Movement; Culture and Frminism; Creating Customs for the 21st Century; Certified Nurse Midwives; Mothers and Daughters; Celebrate Through Movement; Constitutional Rights of Women.

**"Whenever you educate a man
you educate an individual.
When you educate a woman
you educate a family."**

Registration is \$20 for the entire conference, \$10 for one full day or evening or \$4 for a single workshop. Mail registration dues, along with name, phone and address, to Women's Resource Center, 293 Olpin Union, U of U, SLC, UT 84112. For more information call 1-581-8030.



Going My Way

LDS Cannery: A Pearadise

By Dick Townsend

It was either a loud telephone or an inconsiderate roommate that jolted me from the slumber I called homework. I can't remember which. All I can recall is a half-awake me talking on the phone to a member of the quorum welfare committee, and listening to myself say yes to something. I put the phone and my head down and was soon asleep again.

"Well, are you coming?" asked Hank, former friend and roommate who swore he'd kill me if I put his real name in this article.

"Becoming what?" I asked without moving my lips.

"Coming to the cannery!" Hank insisted. "Didn't you hear a word of that phone call?"

Sorry, I mumbled. "I'm phone deaf." The next thing I remember is Hank throwing me into the passenger side of his mom's '57 Nash and driving off into the night.

"Paul called and said they need people to can pears. It's an emergency. Don't you remember any of this?"

"I'll feel lucky if I can remember getting out of bed this morning." I rubbed my eyes and resigned myself to whatever it was I was resigning myself. "Whoever heard of a pear emergency?"

"Lots of people," Hank responded, trying to jolly me into a serviceable mood.

"Name one," I countered.

"PEARatroopers."

"Ouch," I said feeling the sting of his pun.

"PEARamedics."

"Stop!" I cried, "I only asked for one."

"PEARaprofessionals! PEARap-sychologists! PEARents!"

It was all I could do to stay in the car, which by now was almost half the speed of the other cars on the freeway, a real feat for Hank's inherited bomb.

"Are you quite through?" I asked.

"I think so," he responded. "I'm all out of PEARsons."

"Bad," I scolded. "How come you missed parasite?" I asked, parenthetically.

"Oh yeah," he mused. "How emPEARassing!"

At last we arrived. It was starting to get dark, but from what I could see the cannery was new and modern-looking, in spite of the fact that it wreaked of the same buff-brick motif as the MTC, BYU and half the other Church-owned buildings I've seen since coming to Utah.

Upon entering, we found ourselves among a small group of dedicated Mormons standing in the entry. Nearly every wall was embellished with one or more decoupage plaques bearing inspirational messages related to welfare principles: "Avoid debt as you would the plague;" "See that ye love one another; cease to be covetous; learn to impart to one another as the gospel requires (D&C 88:123);" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me (Matthew 25:40);" and "Persons under 16 not admitted."

After an opening prayer, we entered the work area, a large room filled with conveyor belts, generators, and all kinds of wonderful

gadgets I couldn't begin to identify. "This place looks like the inside of a TV set," I remarked to Hank.

"Obviously, you haven't looked inside your TV set recently," he responded.

"I never dared," I admitted. "I was afraid I might discover Loni Anderson is only six inches tall."

I looked around, impressed with this unfamiliar sight. I didn't get to see the whole operation, but as near as I can tell, the procedure goes something like this: The pears are brought in from the loading dock and immersed in water at one end of a conveyor belt. The pears are sprayed, washed (and for all I know, starched) before moving to a different conveyor belt where they are steamed. They then move down a longer belt where some volunteer Saints peel, cut, and core them and send them on their way. The dissected pears are collected at the end and brought over to the canning machine. One person places cans at one end, others place pears in cans, and still another fills the cans with syrup before the machine seals them shut.

At first the "brethren" started sending down too many pears at once, and Hank and I had our hands full trying in vain to collect all the pears at the end of the conveyor belt without being inundated. Frantically collecting and hauling unpeeled pears back to another part of the belt for recycling, I felt a sudden and eerie kinship with a certain episode of "I Love Lucy." Life imitates art.

Nothing is wasted. When the canning machine broke down temporarily, it was discovered that several of the cans had been sealed before the steam had been turned on to exhaust the air from the cans. As a result, these cans had to be opened. Instead of throwing away the cans, however, several of the volunteers took them home to cover tomato plants or use in making steam pudding. Brigham Young would have been proud: "Use it up, wear it out, make it do or do without."

Eventually, everyone settled down into one or two steady positions. Hank filled the cans with syrup and then passed them on to me where I watched them enter the marvelous sealing machine while loading lids into the appropriate slot. Conversation was difficult above the din of the machinery, but of course nobody can keep a good Mormon quiet. Noticing Hank's grabbing an occasional bite, I warned, "If you eat any more of those pears, you'll get canned!" (At last I had topped him!)

"Put a lid on it!" he returned without missing a beat.

The hours passed quickly, and soon it was time for us to wash up and leave. During the ride home, I pondered the deeper meaning of the cannery experience. "You know," I professed, "the whole welfare canner experience here is designed to put the new volunteers at ease by providing them with an environment that is compatible with their existing ceremonial forms."

"What are you talking about?" Hank responded. (Hank's sense of humor went right out the window anytime I started get-

ting intellectual.)

"Don't you see?" I queried, finally taking the upper hand in our conversation. The Saints gather in the waiting room or entry, have an opening prayer, don strange looking clothes, and then enter this room of celestial technology ready, not only to serve, but to see their service as a sanctifying experience. There's even a kind of 'veil' separating the work area from the loading dock."

"Why do you always have to psychoanalyze everything?" he informed me, unimpressed. "Don't you know psychiatry is of the devil?"

"I can't help it," I whined, somewhat defensive. "I was born on a psychiatrist's couch."

"Oh brother," jeered Hank.

"It's true!" I lied. "It was just me, Mom, the couch, and an old bedspread."

"And you've been on the fringe ever since."

I stared out of the window, vowing that next semester I would find a roommate that only knew straight lines. I had learned one thing at least. Even if my theorizing was off, I had discovered for myself that in spite of noise, labor, and inconvenient hours, service can be as sanctifying as ceremony.

PERSONALS

DEAR MOM, THANKS FOR DOING MY LAUNDRY. I'VE ALWAYS WONDERED WHY IT'S WHITER WHEN YOU DO IT. YOUR 6'2" BABY BOY.

Remember **PROVO'S LOST IT PARTY--** November 5. Live entertainment provided by the *Losers* plus continuous showings of *Johnny Lingo*. Dress code: any combination of polyester pukashell, loud shirts, and wide ties acceptable. Also, thick glasses and slide rulers required. Warm lime Kool-aid will be served. Look next week for time and place.

To Nicolls, dimes, and quarters: Sure would like to hear from ya, it's been awhile! Still remember Explorer Olympics?

Anyone have any extra hangers? If so, bring them to the *Seventh East Press* office--839 N. 700 E.

Dear, dear Alan: The chicken was delicious--and so were the peas. Thanks! C and N.

If Jeane Hanks is involved with this paper, it must be radical.--Byron and Scott.

To Mitch and Bruce: How about a date, you cuties? Signed, A Sweet Spirit.

To M3: Remember me, Joey Nichols? Signed, W.A.

To Argentina: Don't Cry for me! Signed, Evita.

To dear Sweet Elbert: But you were always a rose--Nicole.

To Sue--How about another cherry pie?--Doug.

Wayne, Gary, Kelly, Dave and Greg: When's dinner? 3pm on Sunday or 6pm on Wednesday? R, P, D, L & L.

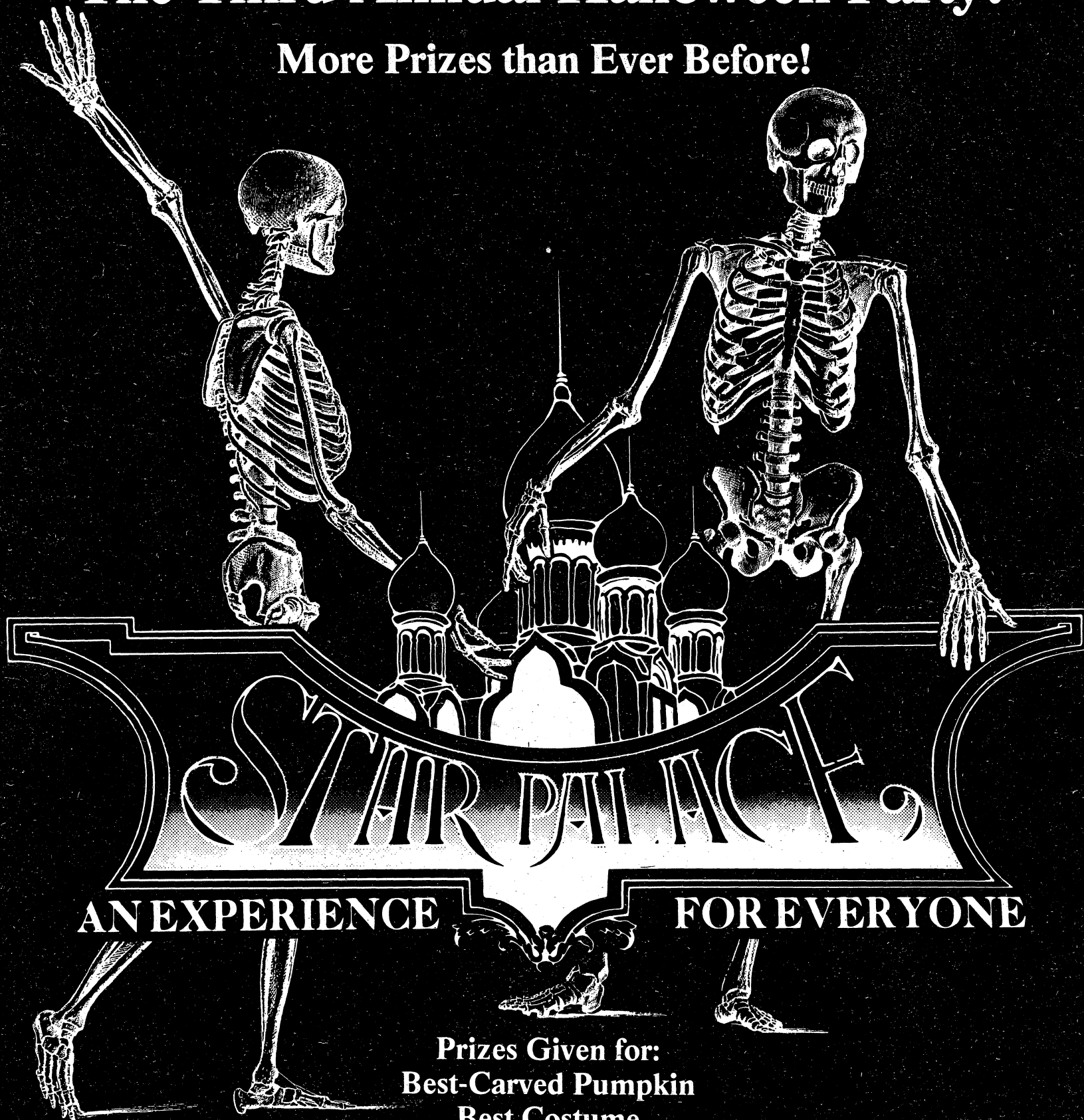
Kent: How about a little romance and a used bicycle? Rah.

To Barbara H: Hi, I've been waiting for you since Star Date 26-398-84. Love, Harrison.

To R.P.: Want to buy a used Pinto?

At the Star Palace Saturday, October 31 The Third Annual Halloween Party!

More Prizes than Ever Before!



AN EXPERIENCE

FOR EVERYONE

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(Previous winners include a six-pack of Coke, Fruit-of-the-Loom Group)

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SEVENTH EAST PRESS

Year 1 Number 3

AN INDEPENDENT STUDENT WEEKLY

28 October 1981

DOONESBURY

by G.B. Trudeau

**THE EAST'S
GOT IT,
GET IT!**



"Doonesbury," the Pulitzer Prize-winning cartoon strip and second most popular strip in the nation, will be carried each week in the *Seventh East Press*.

Concerning this unique blend of social satire, political commentary and cartoon humor,

President Ford once remarked, "There are only three major vehicles to keep us informed as to what is going on in Washington: the electronic media, the print media, and Doonesbury—not necessarily in that order."

Story, page 2.

LIBERTY PARK CHURCH SOCIAL

by Jeane Hanks

Happy reunions and social gatherings always accompany the weekend of General Conference. This fall brought about one exception where a tinge of loneliness and bitterness was evident. The church known as the "apple church," or Zion's First International Church, sponsored a Liberty Park picnic after the Sunday morning session of General Conference. As Mary Jean Uebelgunne said, "If you are happy, you shouldn't be here."

The main function of the gathering was to auction Mary's shoe, which she reportedly assaulted a Salt Lake City policeman with while climbing the Brigham Young statue on South Temple. Referring to that occasion, Ms. Uebelgunne stated, "It was something I had to do. Sonia Johnson announced that August 26 would be Civil Disobedience Day, and I felt it couldn't go by here in Utah without notice." The shoe was not auctioned due to "sentimental reasons." Later, Ms. Uebelgunne admitted that she only had the mate to the shoe, the real shoe being held by the police as "exhibit A." Ms. Uebelgunne is a member of Zion's First International. Initiation into the church involves taking a bite of an apple.

Other participants at the "Slow Sunday" (versus Fast Sunday) picnic were ERA missionaries, Mormon Gay-rightists, and Mormons who had vocalized opposition to the sustaining of the First Presidency at General Conference. ERA Missionary coordinator Becky Finstermaker explained, "We felt people needed to know who was blocking ERA and why. The [Mormon] Church is one of the biggest opponents and certainly the most organized. Everything they're doing [against ERA] is incredibly effective." The missionaries will be working elsewhere in the nation until the ratification deadline in June, 1982. Finstermaker said that thirty percent of the Mormons contacted signed a petition to President Reagan asking that he reverse his decision on ERA. Seventeen percent of the same group signed a postcard to President Kimball requesting him to reconsider his ERA

stance. As one missionary sarcastically stated, "We're expecting a revelation any day now."

According to gay activist Tom Hill, "We're not really associated with Zion's Church." He said that they were affiliated with a Salt Lake-based organization called "The Royal Court of the Golden Spike Empire," of which the majority are Mormons or ex-Mormons. "Our major purpose for protesting at Temple Square was to show the Mormons we're here and we're not going to let them chase us around like they have been." The head of the Royal Court, Randy Smith, was not available for comment. Randy goes by the pseudonym "Ethyl."

A Mormon who protested the sustaining of the First Presidency said, "In a room of 8,000, when they aren't expecting a dissenter, one must stand and let themselves be heard. I shouted 'No! ERA policy, no!' to the first two sustainings. On the third, security threatened to have me arrested. As long as I know I'm reaching somebody, I'm going to be there—whether one is applauding secretly or outloud."

The president of the Equal Rights Coalition of Utah, and a member of Zion's First International, said that the church is "something civil rights activists who have left the Mormon Church on a moral protest can gravitate to, whereas before they had nowhere to turn." One of the church's by-laws states that the church is to "provide a spiritual community for those who believe that every person has the right and responsibility to search his or her own mind and heart, and decide in her or his own way what religious beliefs to hold." The Zion's Church, appropriately, has a "Quorum of Twelve Apostates."

Even though the social seemed to bring together different Civil Rights factions for the afternoon, each group seemed distinct and apprehensive about intermingling. Their extreme dissatisfaction with the status quo lent a common unhappiness and a common obsession to succeed with their several causes. Otherwise, they kept to themselves. As Ms. Uebelgunne said, "Happy people don't make history."

WHAT TO DO WITH \$66,000

By Ron Priddis

ASBYU is still haggling over the fate of this year's class gift money. Meanwhile, administrators wonder what to do with \$66,025 that has accumulated in unspent class gift money. "They're debating over it right now," says Rolfe Kerr, executive vice president of BYU.

A ranking financial services official says that "theoretically, any unspent money should be returned to the church. But it was assumed that this was student money."

Doug Bush, ASBYU Financial Vice President, believes that "it isn't an account that we have anything to do with." When originally asked how much money was in the account, Doug replied, "I don't know exactly how much is in there."

Until this week, BYU Financial Vice President, Robert J. Smith, and his assistant, Lyman J.

Durfee, have been reluctant to release such information. The Dean of Student Life, David M. Sorenson, was unaware of the figure. When asked about it, Sorenson commissioned his accountant, Bart Day, to find the amount while he checked with Robert Smith as to the appropriateness of releasing the figure.

"I can't see any reason why it can't be divulged," said Sorenson. Smith thought differently. It wasn't until Kerr requested "one good reason why the students shouldn't know how much money is in their account" that the figure was released.

When asked if ASBYU could conceivably spend the entire \$66,025 in one year, Kerr responded that "the reason would have to be compelling. The gift would have to be

meritorious. Otherwise, it would violate the spirit of the class gift idea which states that approximately \$12,500 is spent each year."

Dean Sorenson would like to see the excess money applied toward the maintenance of previous and future class gifts. According to Sorenson, the class gift money comes from tuition, "about fifty cents per student." Various students questioned would like to see the

INSIDE:

**Reaganomics:
A Plan for Disaster**

**Progression Among
the Eternal Kingdoms**

Sexism at BYU

Teotihuacán

Security Snoops

S.F. Serial

Thrills

money invested and the interest applied toward the student research fund, or even a student bookstore. Whatever happens to the money will probably be the result of the aggressiveness and resourcefulness of ASBYU's representatives, in particular the financial vice president, Doug Bush.

Interview with Noel Reynolds

Dr. Reynolds is the Vice-President over General Education, Religion and the Honors Program. In the past he has been the Director of General Education, Director of the Honors Program, Chairman of the Philosophy Department, and is a Professor of Government. Blake Ostler is a student in philosophy and psychology.

GENERAL EDUCATION PROGRAM

Ostler: You have probably had as much to do with the revamping of the General Education program as anyone on campus. Why were the evaluations changed?

Reynolds: If you were to rate the General Education programs of different universities in this country, according to the care with which the courses are scrutinized and selected, BYU would easily be ranked in the top 1 or 2 percent nationally.

A few small schools have developed a competency based approach to General Education, and it occurred to some at BYU in the early 70's to take advantage of those experiments in a bold new step here. After about four years it became clear to most of us that the competency based approach was not working well. We perhaps had overestimated our ability, first of all, to

identify worthwhile competencies, and, second, to measure achievement of those competencies. There were also a number of rather undesirable secondary effects which in the judgment of many of us could have led to inferior, instead of superior, general education.

I think with respect to evaluations there was widespread student dissatisfaction, as well as demonstrable instances where injustice occurred in the system. It is hard to continue to defend the system when it continues to create demonstrable cases of injustice. We could also see a pattern of student response which seemed to be counteracting the positive effects of the General Education program. It is also demonstrably difficult for administrative decision-makers to make decisions on courses strictly on the basis of the General Education merits of those courses. Administrators must face any issue as a package and must take into account a range of considerations which a faculty committee would not have to consider in judging the course. Therefore, it was a courageous act for the president and academic vice-president last spring to take the unprecedented step of giving a faculty committee full and final authority to determine whether any particular course would be appropriate for General Education here.

DOONESBURY JOINS SEVENTH EAST PRESS

Gary Trudeau first began drawing Doonesbury for the Yale Daily News in 1968. Two years later it was syndicated and now is read by over 60 million readers worldwide.

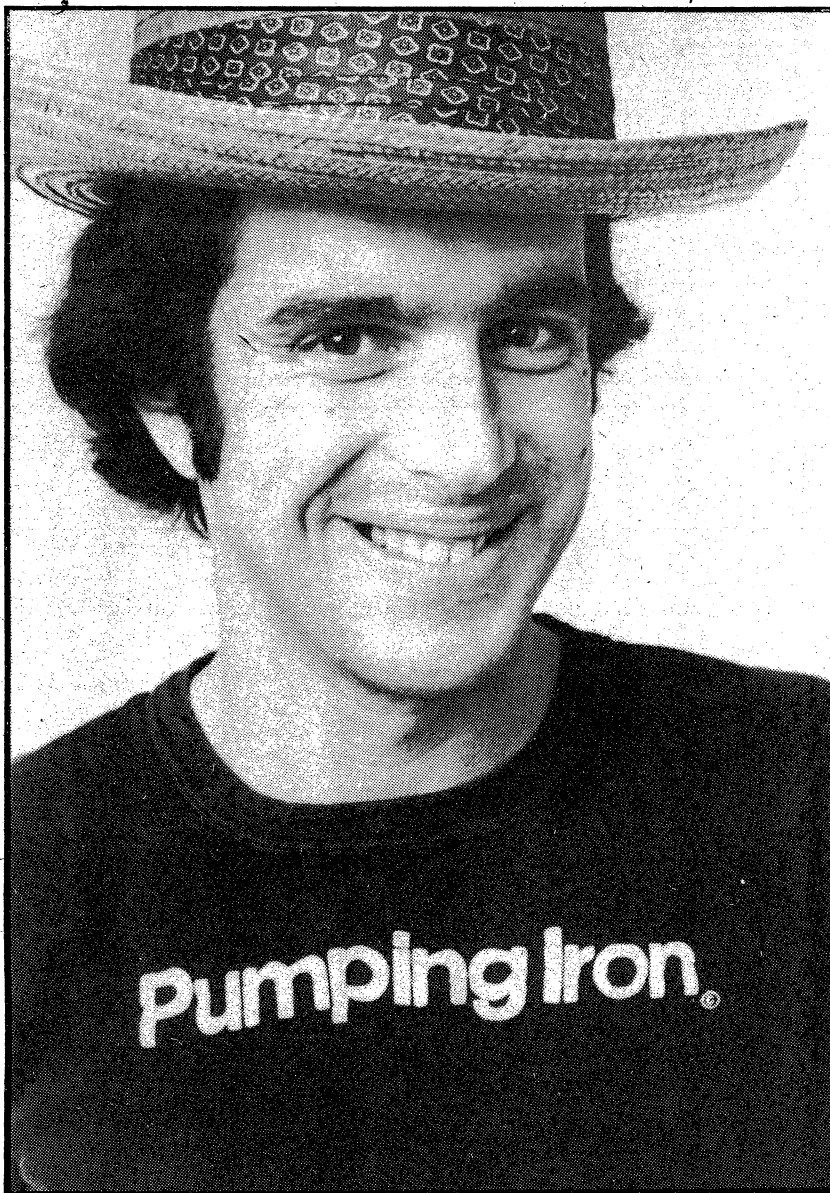
In a cover story on Doonesbury, *Time* magazine said, "The essential message of Doonesbury may be that inside even the most formidable public figures and the most vituperative public debates there are hard kernels of decency—and lunacy. They may not be immediately visible, but somehow Trudeau can extract the ludicrous truth and imprison it in his daily cages. Of what earthly benefit is such talent? For one thing, it may prevent America from taking their prejudices seriously."

Trudeau's dislikes are ambidextrous. Neither radicals nor reactionaries are safe from his artillery. Stuffed shirts of Oxford broadcloth or frayed denim receive the same impudent deflation.

Just before the last Presidential election, Trudeau released such a controversial series of strips that many editors moved them to the editorial pages or did not publish them at all. The series was about Ronald Reagan's brain. A television newscaster showed viewers "Reagan's memory vault" with "images of 5-cent Cokes . . . and hard-working white people." Doonesbury criticized Jimmy Carter's campaign efforts in the "rose garden" series and ridiculed John Anderson for his strength among college students.

However, Doonesbury's humor is frequently light, dealing with the problems of its characters. One series dealt with Mike trying to get J.J. to go out with him on New Year's Eve. Another series dealt with Zonker's attempt to win a sun-tanning contest.

Of his cartoon, Trudeau says its purpose is "to let the small meannesses and foolishnesses of life face each other in distortion, stretched, juggled and juxtaposed, but always lit with laughter, to ease the pain of self-recognition."



Garry Trudeau — creator of DOONESBURY — photo by Chuck Boone



Sexism at BYU

Sexist Stories

By Pam Jackson

We all know that we shouldn't be sexist, and if we thought about it most of us probably wouldn't be. However, for one reason or another, many of us tend to say or do things that are condescending toward men and women. This column is not a crusade for women's—or men's—lib; it is a candid reflection of how we act in respect to the sexes. Its purpose is not to condemn or to point fingers, but to help make us aware of the sexual biases in our own culture.

In this first column, I've collected a few anecdotes from friends and strangers. If you have any sexist experiences or know of any sexist stories worth repeating, please contact Pam Jackson at ext. 2651 or 377-4738.

Sexist Anecdotes

It's hard to believe that man would ever think this way, but in a Health 130 class the professor said that if pregnant women *really* want to have children, then morning sickness will be a source of joy for them.

A male friend of mine sincerely claims that men are more righteous than women because they have the priesthood. He says this superiority is obvious because men have lessons on spiritual subjects every Sunday in Priesthood meeting, while women only have one spiritual lesson a month in Relief Society.

One day my roommate was locked out of the house. A student, recently returned from a mission, came from his house across the street and said, "Would you like me to come over and hug and kiss you while you wait?"

Once while dining at an exclusive restaurant in Provo, the waiter brought us our main dish and said to my date, "Since you're the man, I'll give you the big baked potato, and to you I'll give the small one."

Some men are aware of their tendency to be sexist. Once I was standing next to a professor in his office and a man came up to me and asked if I were the secretary. I'm tired of people assuming that I'm the secretary because I'm a woman, so with anger in my voice, I curtly replied, "No!" Later he returned and apologized for assuming that I was the secretary.

Of course, men do have their non-sexist moments, too. Lamond Tullis broke the mold when, in class, he made sure he spoke to the women in the room too by saying, "Now this information will be very useful when you're a mission president or a mission president's wife."

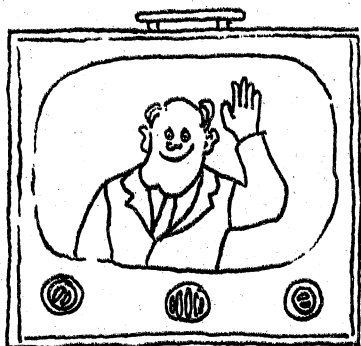
I know these examples are all from the women's point of view. If anyone has some from the men's side, I'd like to hear from you.



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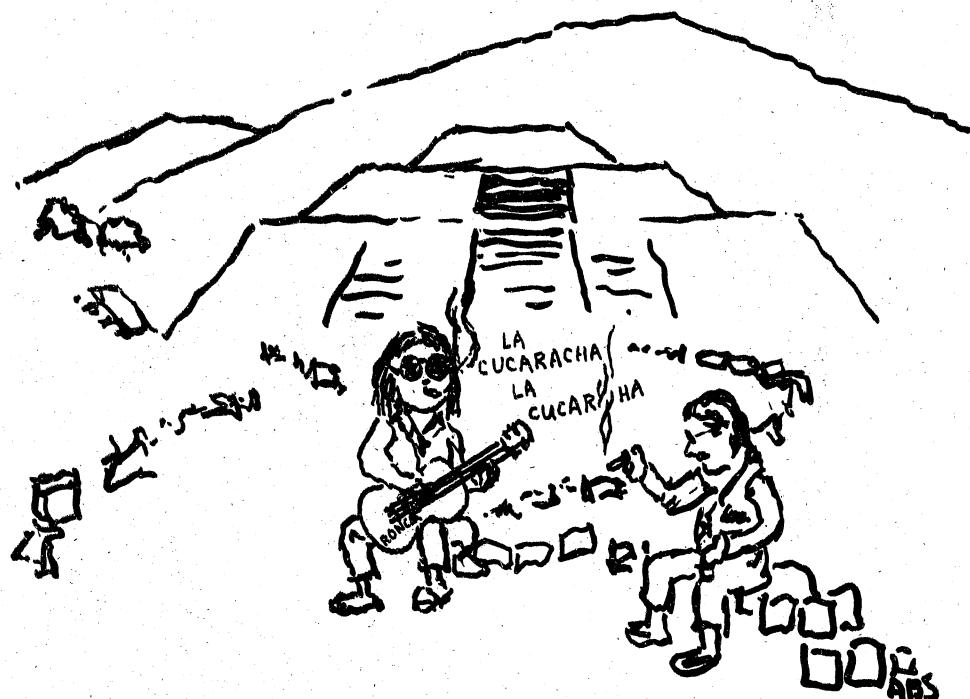
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Speaking in Tongues

TEOTIHUACAN (300 A.C.-700 D.C.)

By Dr. L. H. Quackenbush
Professor of Spanish and Portuguese

Su nombre quiere decir "la morada de los dioses" y al caminar a lo largo de la Calzada de la Muerte, sobre el polvo de las generaciones, que desde 300 A.C. han vivido y muerto en la meseta central de México, me pongo a pensar en el regreso del dios blanco, Quetzalcóatl. Como predijeron los magos que éste volvería en el año *ce acatl*, 1519 el año de la llegada de Cortes, fue precisamente un año *ce acatl*. El próximo será 1987. ¡Cuánto ha cambiado todo desde aquellos días! Como se han olvidado de su dios, como se ha quedado desierto su recinto sagrado y se ha profanado su templo bajo los pies de los gentiles incrédulos, ¿cómo podrá restablecerse su reino entre los que ya no lo conocen y se corrompen con las costumbres modernas degeneradas? Cuanto ha decaído el hombre desde aquella época gloriosa de Teotihuacan. En verdad, se podría decir que ha ocurrido una apostasía que ha deshabitado los templos y ha dejado a la gente desamparada y sin dirección:

Cae la noche sobre Teotihuacan.

En lo alto de la pirámide los muchachos fuman marihuana,
suenan guitarras roncadas.

¡Qué yerba, qué agua de vida ha de darnos la vida,

dónde desenterrar la palabra,

la proporción que rige el himno y el discurso,

al baile, a la cuidad y a la balanza!

El canto mexicano estalla en un carajo,

estrella de colores que se apaga,

piedra que nos cierra las puertas del contacto.

Sabe la tierra a tierra envejecida.

Abajo, entre los hoyos, se arastra un rebaño de hombres.

(Bipedos domésticos, su carne

--a pesar de recientes interdicciones religiosas--

es muy gustada por las clases ricas.

Hasta hace poco el vulgo los consideraba animales impuros.)

Octavio Paz, "Himno entre ruinas."

Aunque no se de perfecta cuenta Octavio Paz, han habido "recientes interdicciones religiosas" en la meseta central y van construyendo otro templo con estilo arquitectural parecido a las viejas tradiciones y motivos indígenas. Dicen que pronto vendrá el Señor Quetzalcóatl a su templo. Seguramente, en ese día, el Señor castigará a los que lo profanan, echará fuera a los que venden y compran en Teotihuacan, purificará esa tierra santa y habrá un rebaño y un Señor.

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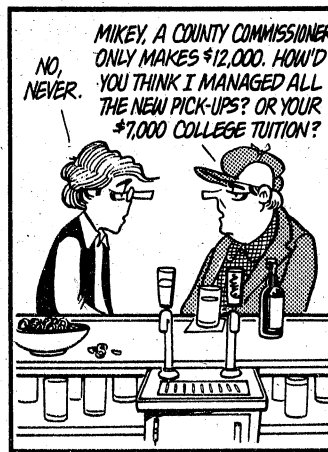
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I doubt that there has ever been a wholehearted, honest effort made between the United States and Russia to reach an amicable arrangement. I do not suppose that it would have been possible to reach such an agreement, if such honest effort had been made; from all we know it probably would not have been. But surely such an effort should be made before we blithely enter upon a war of extermination.

--J. Reuben Clark, Jr. in *Stand Fast By Our Constitution*, p. 93.



Bureau Tape

Security Snoops

This weeks episode with the bureaucracy concerns BYU Security. Our thanks to Jennifer Wise for submitting it.

Sometime ago I had an "interesting" experience with BYU Security. I received two phone messages asking me to contact a detective Lemmon. After two or three weeks of trying to reach each other, we finally scheduled an interview.

At the beginning of our discussion we small talked about my major, sports and the usual BYU questions. Then he began asking questions such as, "Where were you on this evening?" and, "do you know so and so?" Some of the questions seemed evasive, and I felt as though I wasn't answering them completely. I asked him what it was he really wanted to know. After he explained that I seemed to have been the last person to see a purse which had been stolen, I was better able to answer his questions. In less than five minutes he knew everything I knew about the purse. I thought my interrogation was over. I was wrong.

The line of questioning changed with a question to the effect of, if I wanted to get drugs on campus could I? I answered that drugs seemed available, and I knew some people that would probably help me if I wanted some. He of course wanted to know who the people were and all about them. I explained that I didn't know anything for sure, and I would just be spreading stories. He continued asking me about them. I told him he may as well stop because I didn't know anything. We continued talking. Some of his questions seemed ridiculous and even unfair to be asking me. Some of them were, "Have you ever taken drugs?" "Have you ever taken drugs on campus?" "Where were you on this particular weekend?" "Do you know this person or this one?" "If one of your roommates were involved in drugs, would you contact security?" I told him I didn't like the questions and got up to leave. He said, "It would be better if you stayed until we were finished." "What more is there?" I asked. He then wanted to know if I would take a lie detector test. I told him no and explained my feelings about that. He asked more questions about drugs and BYU. I asked him if he thought I was involved in drugs or something. He replied, "You tell me."

The entire interview was irritating, but the most irritating factor is that BYU Security has a card on file on me saying that I have been called in and questioned along these lines. This way, according to Detective Lemmon, if my name comes up again, they'll know.

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CAMPUS CHATTER

Why is it that mini-skirts on cheerleaders are acceptable but shorts on yell-leaders are not? The pep-squad recently asked themselves this question, and, knowing that other universities allow their male yell-leaders to wear shorts, asked for permission to do so. Since no response came from the powers that be, they proceeded to wear shorts at the Colorado game 4 weeks ago—against the advice, but not command, of their advisor. As a result, the yell-leaders were penalized and not permitted to travel with the football team at the next away game.

This fall so few women applied to live in Heritage Halls that one entire building is rented out to married couples.

People who have been peddling the *Seventh East Press* report that men purchase the paper three times as often as women do.

A professor in the Botany Department has his graduate students write up abstracts about their research, then he submits them to professional journals under his own name.

Dr. Mason, chairman of the Music Department, was arrested in Warsaw, Poland, for jay-walking.

The office of Doug Bush, professor of music, may look like any other small office crammed into the second floor of the Fine Arts Center, but inside there is a 300-pipe organ, a baby grand piano, a harpsichord, a clavichord, a microfilm-reading machine, a phonograph, a tape recorder, typewriter, mirror, and a couple of desks.

David VanDam, an accounting major, reports that more than once his name has been misspelled "VanDarn" on BYU class rolls.

The Food Science Department has just completed a comprehensive study of campus cafeteria menus. The report, to be submitted to BYU vice presidents, recommends "more bread and cereal for underweight and heavy persons." The report also recommends that the diet of MTC missionaries be improved.

A janitor in the Clyde Building complains that one of the researchers in Dr. "C's" calorimetry lab rides his swivel chair up and down the hall. When friends visit, they "drag."

Send items of interest to Campus Chatter, The Seventh East Press, P.O. Box 7223 University Station, Provo, Utah 84602-0223; or call 374-1453.

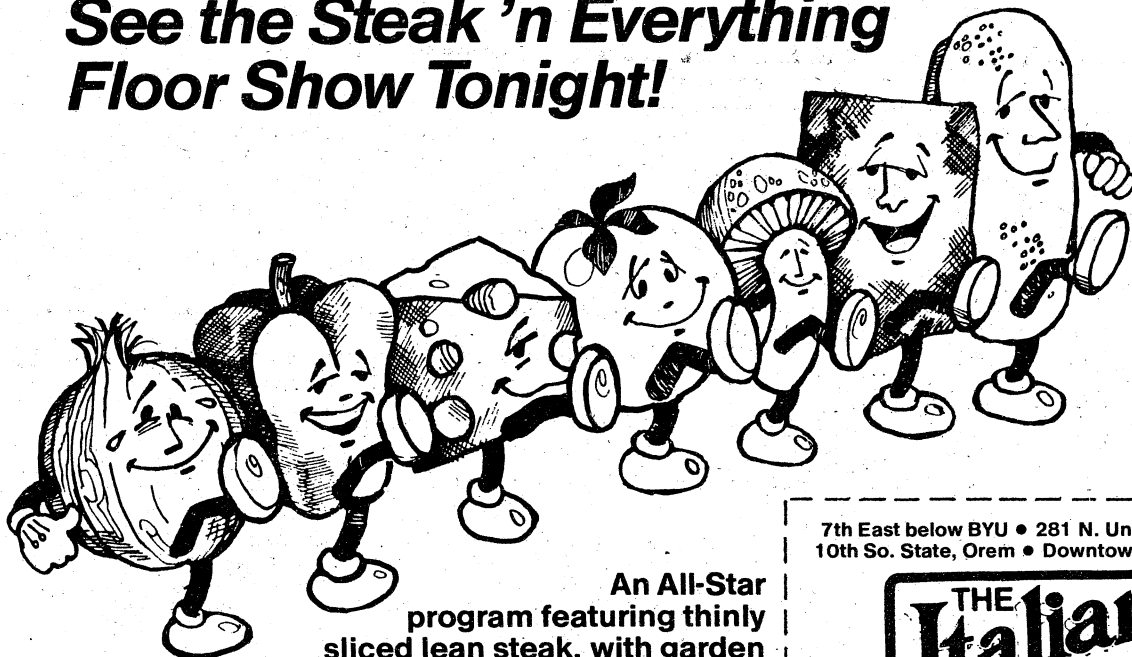
...

Ladies and gentle men, there are 500 reasons why I began to write for children, but to save time, I will mention only ten of them:

1. Children read books, not reviews. They do not give a hoot about the critics.
2. Children don't read to find their identity.
3. They don't read to free themselves of guilt, to quench the thirst for rebellion, or to get rid of alienation.
4. They have no use for psychology.
5. They detest sociology.
6. They don't try to understand Kafka or Finnegans Wake.
7. They still believe in god, the family, angels, devils, witches, goblins, logic, clarty, punctuation and other such obsolete stuff.
8. They love interesting stories, not commentary, guides or footnotes.
9. When a book is boring, they yawn openly, without any shame or fear of authority.
10. They don't expect their beloved writer to redeem humanity. Young as they are, they know that it is not in his power. Only the adults have such childish illusions.

-- Nobel Prize writer Isaac Bashevis Singer

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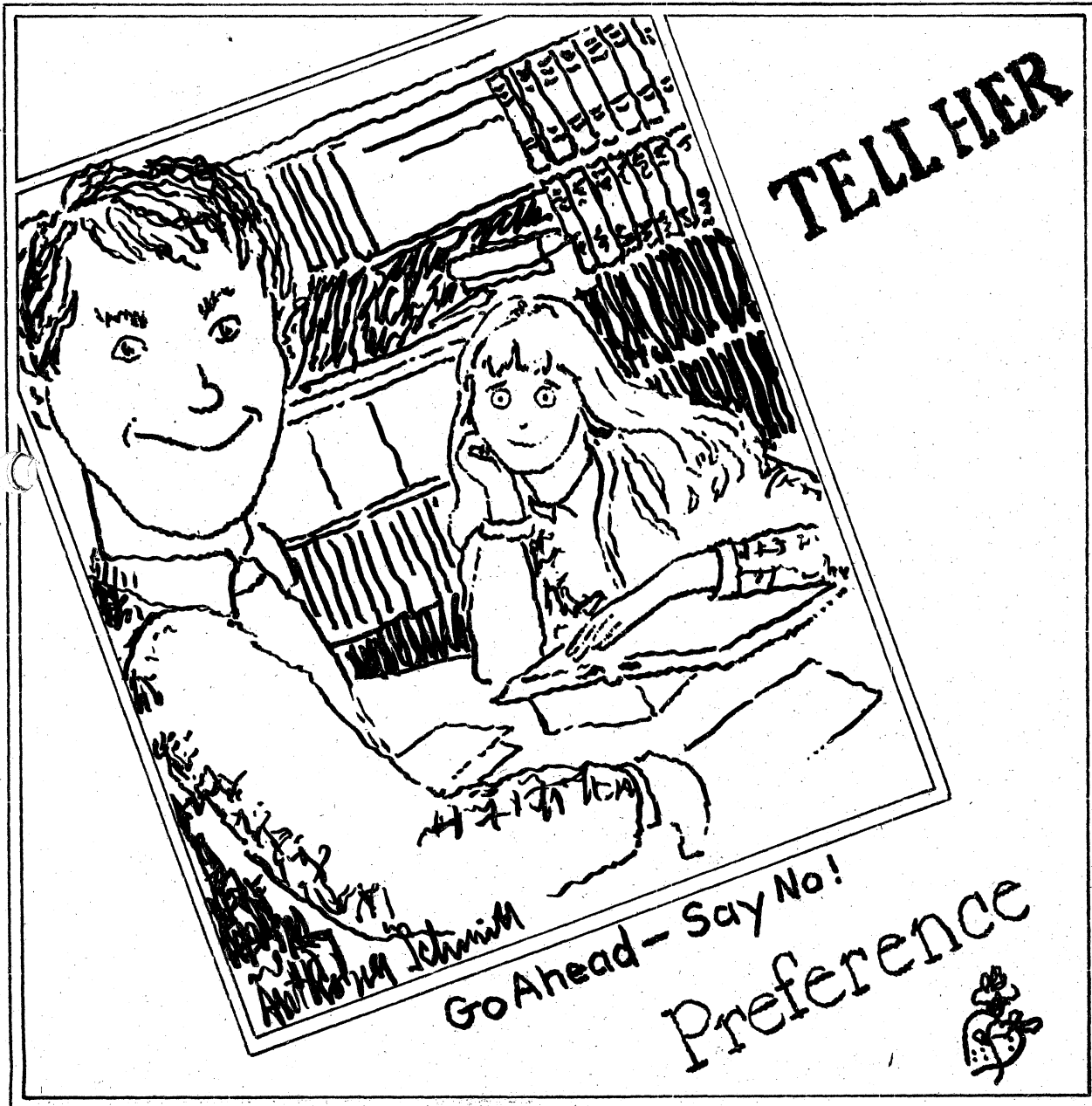
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2— Itland?
1— Yes, Itland, the land of the perfect Utopia; the land of the free and the home of the equal. The place where difference is a thing of the past.
2— Free and equal? I thought that it was the land of the free and the home of the brave. What is all this equal bit, anyway?
1— You must remember that you were put in suspended animation before the great "Genetic Technology" breakthrough.
2— Genetic what?
1— The Great and Glorious Breakthrough, the day for which history will always remember. Dr. Gloria Steinem III discovered Iticillen and started the breakthrough.
2— Iticillen? What does it do?
1— It makes it's.
2— It's? What's that?
1— Us... our civilization. You see, Mr. Jones, our culture has no sexes.
2— What?!!
1— Like I said, no sexes, no males and, of course, no females.
2— No females? Isn't that rather boring?
1— No, not really. I don't see how anyone could be attracted to them.
2— Then what are you? Male or female?
1— Neither. I'm an It.
2— How did you become an It?
1— I was born that way.
2— If there is no male or female, then how were you born?
1— Easy. Only a F-It and a M-It can produce offspring.
2— A F-It? And a M-It?
1— That is the only distinction between the It's. Some of us are F's and some M's.
2— What happens if a F-It falls in love with another F-It? Then what?
1— Then they have no offspring.
2— You mean, no little baby boys and girls?
1— No, I mean no little Its.
2— How could you do such a thing?
1— Do what thing?
2— Change the world. Look at this world—there are no males, no females, no little boys, and no little girls. Who said you could change it?
1— The law said so.
2— What law?
1— The law. You know. Read this.
2— "There shall be no sex." What's all this stuff that's crossed out?
1— Some useless words that were taken out years ago.
2— What were they?
1— "Discrimination on account of" or something like that.
2— Oh.

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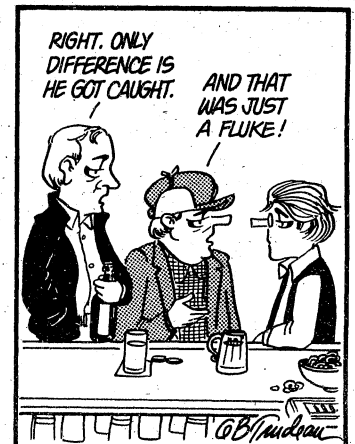
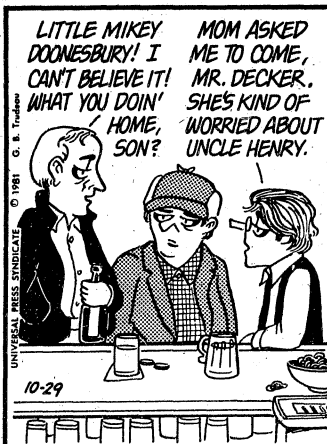
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Grey Matters

Is There Progression Among The Eternal Kingdoms?

by Gary James Bergera

The Standard Works offer uncertain insight as to whether or not eternal progression will be possible as it is applied to passage from degree of glory to another. While Doctrine and Covenants 76:112 does seem to suggest that for those of the telestial kingdom, at least, eventual communion with the Father and the Son will not be possible, "worlds without end," such a conclusion may be challenged. For example, there is no explicit provision that inhabitants of the telestial kingdom will not, at some point, have access to the blessings of either the terrestrial or even some part of the celestial kingdoms. Additionally, one of Joseph Smith's earliest revelations, D&C 19, received March 1830, one month before the formal organization of the Church, clearly redefines the terms "endless" and "eternal." They are no longer descriptions of time, but rather are synonyms for the noun "God." Taken in conjunction with Joseph's revision of Genesis, the Father declares his work and glory to be that of bringing to pass the immortality and eternal life of man (Moses 1:39). Thus, the indication is that the Father's plan might extend to all his children the distinct possibility of eventually attaining the life he has come to enjoy.

Whatever the outcome, the Church officially embraces no position as to progression from one kingdom of glory to another. In 1952 and, again, in 1965, the First Presidency authorized their secretary to respond to such a question in virtually identical language: "The Brethren direct me to say

that the Church has never announced a definite doctrine upon this point. Some of the Brethren have held the view that it was possible in the course of progression to advance from one glory to another, invoking the principle of eternal progression; others of the Brethren have taken the opposite view. But as stated, the Church has never announced a definite doctrine on this point."

That differences of opinion exist among several of the general authorities on this topic is evident from a cursory overview of their statements. Brigham Young held, for example, that "none would inherit this Earth when it became celestial and translated into the presence of God but those who would be crowned as Gods...all others would have to inherit another kingdom... [yet] they would eventually have the privilege of proving themselves worthy and advancing to a celestial kingdom but it would be a slow process" (Wilford Woodruff Journal, 5 August 1855.) Wilford Woodruff believed, "If there was a point where man in his progression could not proceed any further, the very idea would throw a gloom over every intelligent creature" (Journal of Discourses, 6:120).

In late 1910, President Joseph F. Smith apparently sanctioned the view that at least some form of progression would be possible:

[O]nce a person enters these glories there will be eternal progress in the line of each of these particular glories, but... the privilege of passing from one to another (though this may be possible for especially gifted and faithful characters) is not provided for" (Im-

provement Era 14 [November 1910]:87, emphasis added). Apostle Melvin J. Ballard, however, disagreed. "Those whose lives have entitled them to terrestrial glory," he maintained, "can never gain celestial glory. One who gains possession of the lowest degree of the telestial glory may ultimately arise to the highest degree of that glory, but no provision has been made for promotion from one glory to another" ("Three Degrees of Glory," discourse delivered in the Ogden Tabernacle, 22 September 1922). Elder Ballard's feelings were later shared and echoed by Elders Joseph Fielding Smith and Bruce R. McConkie. "It has been asked if it is possible for one who inherits the telestial glory to advance in time to the celestial glory?" Elder Smith posited. "The answer to this question," he continued, "is, No!" (Doctrines of Salvation 11:31, emphasis in original). Elder McConkie forcefully remarked, "There are those who say that there is progression from one kingdom to another in the eternal world. Or if not that, lower kingdoms eventually progress to where higher kingdoms once were. This is worse than false. It is an evil and pernicious doctrine" ("Seven Deadly Heresies", 1 June 1980).

Yet these are not the only views espoused by ranking Church authorities. Reference to the First Presidency's disclaimers has already been made. In early 1960, President J. Reuben Clark, Jr., admitted, "I am not a strict constructionist, believing that we seal our eternal progress by what we do here. It is my belief that God will save all of His children that he can; and while, if we live unrighteously here, we shall not go to the other side in the same status, so to speak, as those who lived righteously; nevertheless, the unrighteous will have their chance, and in the eons of the eternities that are to follow, they, too, may climb to the destinies to which they who are righteous and serve God, have climbed to those eternities that are to come" (Church News, week ending 23 April 1960, p. 3).

The Church's determined reluctance to endorse either view is evidenced by the changes in wording that appeared in successive editions of James E. Talmage's *The Articles of Faith*. Originally, Talmage had written,

It is reasonable to believe, in the absence of direct revelation by which alone absolute knowledge of the matter could be acquired, that, in accordance with God's plan of eternal progressions, advancement from grade to grade within any kingdom, and from kingdom to kingdom, will be provided for. But if the recipients of a lower glory be enabled to advance, surely the intelligences of higher rank will not be stopped in their progress; and thus we may conclude, that degrees and grades will ever characterize the kingdoms of our God. Eternity is progressive; perfection is relative; the essential feature of God's living purpose is its associated power of eternal increase. (1899 edition, pps. 420-421.)

In 1917, the words "within any kingdom, and from kingdom to kingdom," were replaced by the words "within each of the three specified kingdoms." Finally, in 1924, this paragraph was changed even further. The words "from grade to grade" and "But if the recipients of a lower glory be enabled to advance, surely the intelligences of higher rank shall not be stopped in their progress; and" were entirely deleted. In place of the second set the following was added: "though as to possible progress from one kingdom to another the scriptures make no positive affirmation. Eternal advancement along different lines is conceivable." The most recent edition of *The Articles of Faith* reads identically to the 1924 edition. No mention of the changes incorporated into the text, however, is offered.

Neither explicitly treated in the Standard Works nor discussed by the First Presidency, except to disavow any position as being that accepted by the Church, the notion of progression among the kingdoms is an open question. Opinions expressed, either in favor of or against, should no more be used to determine orthodoxy than does the color of one's clothes.

General Education

Seek Ye First...

By Brian Best
Associate Professor of English

About eighty years ago, Bernard Shaw wrote a play called *Man and Superman*. In acts One, Two, and Four Ann (the woman) catches Tanner (the man) and drags him, only half protesting, to the altar. In act Three, a dream scene, the man soars off to heaven in pursuit of Truth, with the woman hot on his heels crying out "A father! A father for the Superman!" All his life Shaw was a World-Betterer, and he truly believed that if the human race was to be improved, it somehow had to be born better. The problem, as Shaw saw it, was that nobody knew the genetic formula for the Superman, or even for the Good Man. So finally he concluded that there was nothing to trust except the Life Force within us, which, if freed from illusions, worthless conventions, unnatural social division, prudery, and ignorance, would impel men and women to seek out mates whose offspring would be improvements on the old stock and would advance the race toward higher and better things, ultimately toward godhead. In simpler terms, he believed that Love, guided by Providence, was the safest thing to trust in any attempt at selective breeding of a better race. What all this has to do with General Education at BYU may not be clear at this point, but there is a relationship.

The question, simply, is: What kind of a being are we aiming to produce through our, or any, program of General Education? If we don't know, there isn't much chance that we'll succeed—not much more than if we were to attempt to breed a Superman without knowing the genetic formula. The second question, which arises out of the first, is: Can we "produce" any result? Or could it be that human beings are not susceptible to being "produced." Educators do sometimes speak of the "product" that it is the university's business to turn out, but the metaphor may be as unfortunate as it is unappealing. Brigham Young once said that you could put into a thimble all the souls that could be "driven" into heaven. Probably the thimble would also hold all the "products" that might be turned out by a university's attempt to imitate an assembly line—and even those who might fit in the thimble would not be human beings; products aren't.

Any satisfactory General Education program (and the work "program" itself seems out of place in working with human beings, whose very essence is not to be machine-like and programmable) must be based on a sound understanding of what it means to be human and what is most needed to help human beings become most fully what they uniquely are.

We hear often at this university that we are all children of God, but it does little good to repeat the truth if we interpret it in practice to mean "Man is a competitive economic animal" or "Man is a programmable machine, a sort of walking computer to be fed full of facts" or "Man is a marriage-hungry organism to be rendered enticing by deodorant and toothpaste." The apostle Paul declares that we are "heirs of God, and joint-heirs with Christ" (Romans 8:17). Joseph Smith reminds us: "If you wish to go where God is, you must be like God, or possess the principles which God possesses" (D.H.C. 4:588). Perhaps the question we should ask ourselves as we, whether teachers or students, seek to obtain a General Education (that is, the education necessary to help form fully human beings) is: What are the qualities in us that are essentially human—meaning, those that are most essentially Godlike? Then our curriculum, our methodology, and our relationships as teachers and students could be grounded more securely on true principles.

There is not time here to explore those issues, but perhaps it is possible to suggest some things that run counter to a General Education suited to the needs of sons and daughters of God. Coercion, in all its forms, is contrary to godliness. If faculty coerce, or feel that they have to, because students refuse to take responsibility for learning, a central principle of ideal General Education is being violated. If students wait to be commanded in all things, receive their opportunities to learn (their assignments) with a doubtful heart, and perform their educational tasks with slothfulness, they are violating the conditions of General Education at the Lord's university. Anything taught by force or learned under protest violates true humanity, true godliness. If faculty teach trivia or teach trivially, they are violating human dignity and wasting valuable time; if students refuse to open their minds and hearts to what is being taught, judging as worthless what more experienced minds have found to be of great value, they are guilty of lacking proper humility and of "judging" and condemning contrary to God's commandments. No true learning can take place under such circumstances.

Hasty learning of facts to be regurgitated and promptly forgotten is not human, not Godly. Careless, superficial teaching and learning is not Godly. Learning for show or teaching for popularity are not Godly. Cheating in all its forms is not Godly. Courses that allow students to remain undisciplined—that do not require rigorous and exact thinking, organizing, and articulating—are not Godly. None of this belongs in a program of General Education by and for men and women who truly believe in their own divine nature and potential.

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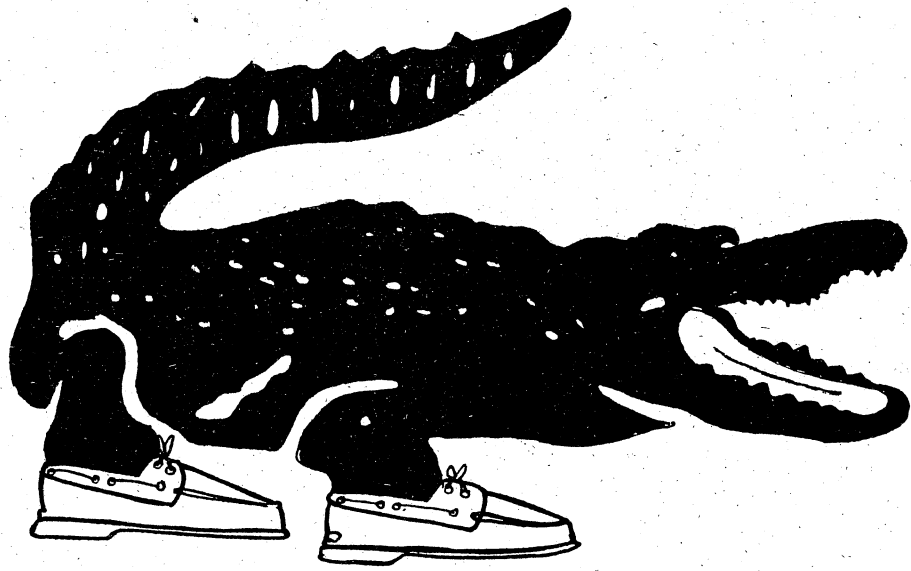
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Culture Shock: American Style

by Barbara R. Hume

Recently I've had occasion to think quite a bit about the matter of culture shock--domestic culture shock. You may think "culture shock" is something that happens to a person who goes to a foreign nation, but the fact is that it can, and often does, happen right in your own country.

Let me give you an example. I had never been west of Tennessee before coming to Utah, and so I was unprepared for some of the ways of westerners. On the last leg of my journey I stopped in Denver for breakfast. I gave my order; the waitress duly took it, and in time she returned with a plate and placed it before me.

"Wait a minute," I said. "What's this brown-and-white stuff?"

"Hash browns, of course," she returned.

I was astonished. "Potatoes?" I asked. "For breakfast?"

She stared at me as though I were a creature from outer space, and I looked back at her in the same way. Upon reflection, however, I realize what would happen to her if she were to order breakfast back where I come from (Virginia). When the plate came, she would say, "Wait a minute. What's this white stuff?"

"Grits, of course," the waitress would answer, staring.

"Oh, yeah? What am I supposed to do with it? Do people really eat this?"

I have to admit that if you haven't grown up accustomed to eating grits, the thought can be somewhat intimidating. But I still can't quite believe that it's civilized to have potatoes before lunch.

That reminds me of another shock I encountered--discovering that westerners refer to hot cereal as "mush." To me, "oatmeal" sounds substantial, while "mush" sounds slimy and somehow subversive. So I asked a westerner, "How can you eat something you call 'mush'?"

"How can you eat something you call 'grits'?" she returned. Well. That's different.

I had similarly disorienting experiences when I lived in Ohio for six years. I remember that ladies would ask me, "Is your baby strange?"

"Of course he isn't strange!" I would answer indignantly, clutching my obviously superior infant to me. Eventually I learned that the expression meant, "Is your baby shy with strangers?"

Terminology isn't the only basis for culture shock. I once called my mother to tell her about Ohio. "This is the first town I've ever lived in," I told her, "that has a statue of a Union soldier in the town

square." (I had grown up familiar with the granite visages of Robert E. Lee and Stonewall Jackson.)

"Hmmp," my mother sniffed. "I hope they have a lot of pigeons."

(If you ever visit the south, be prepared for this rather anachronistic attitude toward people from north of the Mason-Dixon line. I myself was sixteen before I learned that "damn Yankee" was two words.)

Actually, I should have realized before I came out west that people here were--well, different. I had a friend from Utah living near me in Virginia, and she occasionally did things that seemed peculiar to me.

"Charlotte," I asked her once, "why are you spraying white goop all over your Christmas tree?"

"I'm flocking it, of course."

"That's weird, Charlotte. A flock is--well, it's a herd of sheep."

"Of course I've heard of sheep. Now let me alone so I can flock my tree."

Charlotte also performed peculiar tasks such as making her own yogurt, baking her own bread, sewing all the clothes for everyone in her family, and keeping on having children. I have learned since coming to the Wasatch Front area, however, that women here are expected to behave in this manner as a matter of course. As one whose domestic skills are minimal--I haven't weeded my living room for weeks--I can only shake my head in wondering awe at my hardy Relief Society sisters who seem never to have heard of TV dinners or brown-and-serve rolls.

Yes, I have experienced numerous little shocks of non-recognition. I still remember the first time I saw a grown man wearing a ten-gallon hat and cowboy boots in town. I remember being bowled over by the enthusiastic "You bet!" I received whenever I asked anyone a favor. (Back home, a person would drawl, "Shuah thaang," and by the time he finished saying it you'd forgotten what it was you'd asked for.) I especially remember what an enlightenment it was for me to realize that "one hundred west" and "first west" referred to the same street.

I realize, of course, that westerners experience culture shock in the south. I've known people to be flabbergasted by being called "Sir" or "Ma'am," or by hearing radio stations signing off with Dixie, or by seeing Confederate flags flying over state capitol buildings along with Old Glory, or by learning that human beings actually do consume grits and fried okra and black-eyed peas and ham hocks with red-eye gravy. Whatever you grew up with seems "normal" and anything else is "peculiar." I'm all for trying to be a bit more tolerant and accepting the strange customs of some of my fellow Americans. Perhaps you should do the same.

Grits, anyone?

Reaganomics: A Plan for Disaster

"Unto him who hath...."

By Lant Tueller-Pritchett

Reagan's personal income tax cut is touted as a key to restoring our nation's economic health. In reality it is little more than a not-so-subtle attempt to redistribute income from the poorer segments of our society to the upper-middle and wealthy classes. Reagan seems anxious to add Robin Hood to his long list of second-rate characters. However he's changed the script--he's taking from the poor and giving to the rich.

Lets examine the redistributive effects of the tax cut. First, 30 percent reduction in tax rates to all income groups will give more dollars to the rich than to the poor. Thirty percent less on 100,000 dollars is more than thirty percent less on 10,000 dollars. One of the purposes of a progressive income tax is to ameliorate the hardship borne by the poor due to the inequalities generated by the working of the Iron-yet-Invisible hand. By lowering tax rates by the same percentage for all income groups, Reagan is dampening whatever small equalizing effect the progressive tax had.

The long-range effects go much deeper. Reagan has given a tax cut that will mean a 16 percent reduction in federal revenues over the coming years. At the same time Reagan is increasing government spending. Although Reagan is famous for his cuts in social programs (16 percent in real terms from 1981 to 1986) his exorbitant defense spending more than offsets the social cuts. So, overall, he is increasing government spending from 655 billion in 1981 to 912 billion in 1986 in inflation adjusted dollars. Whenever the government spends more than it takes in it stimulates inflation in the economy. By increasing government expenditure while reducing revenues in these inflationary times, Reagan's proposal actively fans the flames of inflation that is already burning briskly at near double digit figures. This fact becomes more significant when we consider who is potentially hit hardest by inflation.

Those hit hardest are on fixed incomes (welfare recipients, social security retirees, etc.) and the unskilled workers who don't have sufficient power to demand raises commensurate with price increases. They are of course, exactly the people who benefit least in dollar terms from the cut. In fact, the tax cut combined with the spending increases may help to increase the real spendable income of these groups. On the other hand, who benefits, or is at least likely to be protected from inflation? It is the people who can hedge against it, those who receive enough additional income from the cut to save in ways that will offset the effects of inflation.

Another important long-run effect is that the tax cut provides the opportunity for the rich to increase their relative share in the nation's economic pie. The few extra dollars received by the lower income groups will be consumed mostly by normal living expenses. In effect the poor and lower classes slightly increase their disposable income each of the three years of the cut, but do not set a saveable increase. On the other hand, the very design of the tax cut is to give the wealthy enough of a break to put added income in return producing savings. What that means is that in the second year of the cut the wealthy will not only receive the added tax cut like everyone else but also will receive the return on their savings from their first year's cut. Plainly, the wealthy receive not only the same benefit even in percentage terms from the cut, but also their gains actually grow as their investments pay off in the successive years of the cut. The rich get richer and the poor (hopefully) muddle through.

At this point a conservative ideologue might plunge into the fray in defense of Reagan. "Granted the cuts are geared to the rich," he would say, "they have to be in order to provide our captains of industry the needed incentives to keep our wondrous free market floating." That would be an apt defense, if it were only true.

The facts from other countries tend to belie the argument that the unequal distribution of income needs to be maintained at current levels, in order to foster economic growth. West Germany, not exactly a stagnant economy in recent years, has 36 percent less income disparity between the bottom and top ten percentiles than the United States. Japan, the rising sun of the east, has 50 percent less inequality than the USA. In fact, among industrialized countries only France has a more unequal distribution of income than we do. Empirically it hardly seems that increasing income inequality is the only way to a growing economy.

The conservative defender might strike back by saying that we need more investment in the economy, therefore, we need to give the rich more money to save. If the rich save more, the argument goes, much more will be invested leading to more productivity and higher levels of growth. This notion is based on a basic misunderstanding of what savings and investment means. To an economist, investment is an expenditure that will help increase production. That is, adding a machine to a factory is an investment, buying more trucks is an investment, building a new plant is an investment. Savings are a different thing entirely. Buying gold is savings, buying futures is savings, speculating in artwork is savings. However, none of these activities actually strengthens the economy or increases productivity. All savings are not channeled immediately into investment. So, increased savings do not necessarily lead to increased productivity. Secondly, there is a belief that business investment is financed out of increased savings. However, between 75 to 80 percent of productivity investment by firms is financed out of internally generated funds. That is, for the most part, businesses don't depend on long term debt generation but rather finance their own investments. Even a dramatic increase in personal savings in areas that could be channelled immediately into productive investment (which as we saw, is by no means guaranteed) would actually have a much smaller effect on overall level of investment than what some would have us believe.

The last line of defense for the promoter of tax cuts diverts from the realm of facts and figures into the realm psychological incentives. It is believed that the high tax rates on the rich discourage them from working as hard as they would and that by reducing their taxes the nation, and especially the rich, will suddenly explode into a flurry of amazingly productive economic activity that will stabilize the economy for all of us. This argument is almost self-evident sophistry. One need only reflect for a moment on the average high level business executive. Is he deliberately holding back his best effort for his company because of the high tax rates? Could he be working harder and smarter than he is but won't because he feels he pays too much in taxes? While some executives may indeed behave this way there is no evidence that all do. In fact some studies tend to show that reducing taxes actually discourages increased activity. Reagan's cut gives to him who hath, and for him who hath not, takes that even which he hath. The Reagan personal income tax cut broadens one of the already grave injustices of our capitalist economy, the huge, unnecessary disparity of income between rich and poor. The justifications usually given for this cut are economic. Since, as I've shown, the tax cut isn't economically sound, the real reasons for it must lie elsewhere; perhaps they are political and not economical at all.

Seek Ye First...

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Does God love truth? Then so should we. Does God rejoice in learning? So should we. Does God think clearly and carefully? Does he organize and plan? Does he exercise creative imagination? Does he appreciate beauty? Can he write skillfully? Can he read even difficult and challenging things with judgment and comprehension? Are all these things important only to God, or should they be to us also who claim to be aspiring to Godhood?

General Education is, or should be, the kind of education that helps human beings become more human, fuller and more complete, more intelligently responsive to all that is True, Good, and Beautiful. Are we prepared to participate joyfully in that kind of education, or should we stop reciting so glibly, "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things?" Perhaps a quotation from Bernard Shaw would help us put things in perspective. He said simply, in the "Revolutionist's Handbook" appended to *Man and Superman*, "What a man believes may be ascertained, not from his creed, but from the assumptions on which he habitually acts."

CLASS GIFTS THROUGH THE YEARS

Although this year there is controversy about the 1981 class gift to light the Y, and last year's debate raged concerning giving \$10,000 to the Cambodian Relief Fund, it appears that, in the past, the class gift was so uncontroversial that hardly anyone took notice.

Recently, individuals in the Student Life Office spent numerous hours interviewing previous student officers, pouring over old *Daily Universe* and screening incomplete

ASBYU minutes and histories, all in an effort to compile a complete list of class gifts. However, there are years—as recent as 1972—where no one knows what the class gift was, not even student leaders from those years. The researchers speculate that no class gift was donated during some years.

What follows is the most complete list available of class gifts bequeathed to BYU.

1981 ?

1980 \$10,000 to Cambodian Relief Fund, \$2,000 for telephone system for deaf, purchase of 1900 Census, case for Wagon Wheel in ELWC

1979 Two round kiosk bulletin boards

1978 Contributed to computer book check-out system

1977 Moved Y Victory Bell to Marriott Center

1976 No record

1975 Two sculptures, "Windows of Heaven," and "Tree of Wisdom," \$9,570 for the library

1974 Sculpture garden, HFAC

1973 Renovation of carillon bells in Joseph Smith Memorial Building

1972 No record

1971 No record

1970 No record

1969 No record (might have been planters in HFAC)

1968 Cosmo Suit—Mr. and Mrs. Cosmo

1967 Entrance gate by Helaman Hall

1966 World rotating globe in JRCL (now in Kimball Tower)

1965 Cougar Statue, Stadium

1964 Books to Clark Library, football scoreboard (with *Deseret News*)

1963 Insurance plan which contributes funds to BYU for 25 years, or \$40 each

1962 Same as 1963

1961 Endowment fund (Development Fund)

1960 Baseball scoreboard

1959 Fountain in Family Living Center, Destiny Fund

1958 } Chimes

1957 } Chimes

1956 } Chimes

1954 Davis Dimmers, Speech Department

1953 Campus benches

1952 BYU advertising sign boards at entrance to Provo

1951 Trees and plants, Science Building

1950 Press box at stadium

1949 Foucault Pendulum

1948 Bonds to be used for Student Union Building

1947 Fieldhouse scoreboard

1946 Student Union Building Fund, Portrait of Pres. Howard S. McDonald

1945 \$1,000 bond for something useful in Smith Memorial

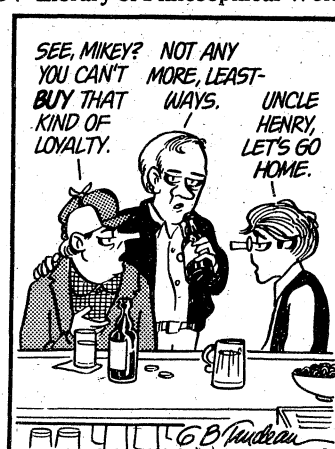
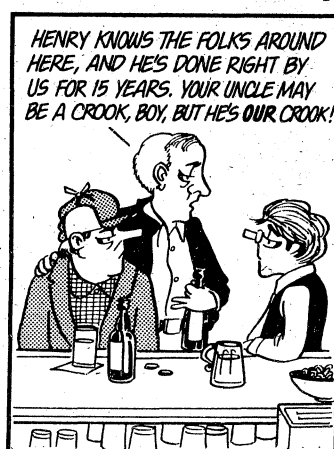
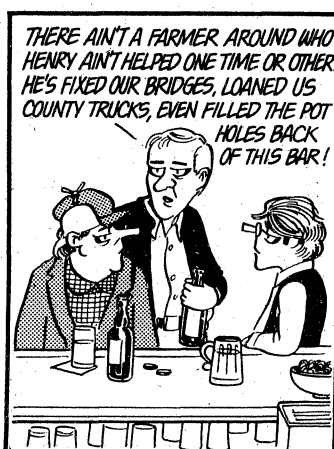
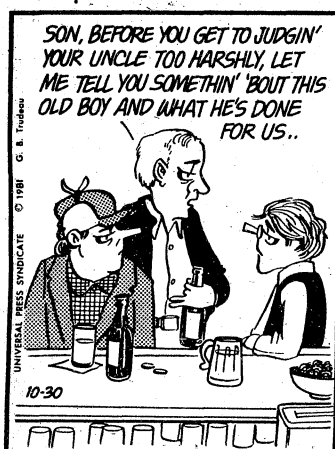
1944 \$10.00 each toward Student Union Building (\$600)

1943 War bonds for murals in Joseph Smith Building

1942 Government bonds contributed for trophy case, Science Building

1941 No record

1940 Chimes, Joseph Smith Building



God help us all, we go on trying to climb that miserable mountain and it is always higher than the last rise we scabbled onto. It seems to me that I have more than I can do and it frightens me sometimes until I think how it would be if I had less than I can do.

--John Steinbeck to Edward F. Ricketts, (1948), in *A Life In Letters*, p. 309.



1939 Contribution for curtains, Joseph Smith Building

1938 Union Building fund

1937 \$800 Union Building fund

1936 \$1,000 for Stadium Building

1935 Portrait of President Harris by L.G. Richards

1934 Contributed \$1,000 for tennis court

1933 Student Loan Fund

1932 Stadium Fund

1931 Endowment Fund

1930 Endowment Fund

1929 Part of project—about \$20 toward cementing around the "Y"; \$2,000 Stadium Fieldhouse contribution

1928 Stadium Fund

1927 Check toward stadium fund, about \$2,800

1926 \$4,500 toward track and field at stadium site

1925 Funds for 4 tennis courts, average of \$500 each, south of College Hall

1924 Stadium fund, \$1,000 in bonds

1923 Stadium fund, \$25 each

1922 Sophomore student loan fund

1921 Drapes, College Hall

1920 No record

1919 Gold medal for excellence in vocal art

1918 Library contributions

1917 Books on science

1916 Sundial

1915 Joseph Smith bust (Maesar Memorial)

1914 Cement walls at base of University Heights (Temple Hill), bronze plate with names

1913 Water fountain

1912 High School campus gates, 5th North & University (Vandals destroyed January 1948)

1911 No record

1910 Hillside road

1909 Painting grandstand, Hillside road

1908 Hillside road

1907 Hillside road (Temple Hill)

1906 Portrait of Joseph F. Smith, library of fiction

1905 Library of American Antiquities

1904 Pedagogical Library

1903 Scientific Library

1902 Historical Library

1901 Theological Library

1900 Library of General Literature

1899 No record

1898 Theological Library

1897 Library of Philosophical Works

Interview with Noel Reynolds

continued from page 1

Ostler: There is a favorite quote of mine by Plato: "You can't force education." Have there been any studies done on how much a person remembers from his G.E. courses?

Reynolds: I'm not an authority on studies in education. There is a variety of evidence reported on the effectiveness of General Education. Let me give some simple examples. Ford Motor Company has determined that, over time, the employees who contribute the most to the organization are those who have a very broad background. So, even though Ford must hire narrowly trained people, the firm has a policy of hiring that at least 25 or 30 percent of the new people each year must come from a liberal arts background.

Ostler: You are not talking about a student who has simply been exposed to gamut of G.E. courses, but one who has actually gone into liberal arts with the intent of graduating with it as a major.

Reynolds: That is correct, and the point of a general education is to give students with specialized majors more of the kind of training that liberal arts students get automatically. In terms of more rigorous studies, we do know that the vast majority of people that attend the university will eventually find themselves employed in areas for which they were not trained as undergraduates. This again accentuates the importance of developing skills and perspectives and, most of all, the ability to learn and understand things outside of their own disciplines so that they can adjust or adapt to some new kind of work, to a new environment, and to new people.

BOOK OF MORMON SCHOLARSHIP

Ostler: Let's get into something that you are personally involved in, scholarship in the Book of Mormon. Our campus is unique in that it is interested in scholarship in the Book of Mormon whereas no other campus is. Should the Book of Mormon classes be more oriented toward scholarship?

Reynolds: The primary purpose of teaching the Book of Mormon at BYU is to insure that each student has the opportunity to become familiar with the writings of those prophets and to do that in an environment that will encourage the development of his own testimony. I do not think that teachers who pay attention to scholarly analyses of elements of the Book of Mormon need to compromise that basic function of the course, but it certainly would defeat the purpose of the course if they were to concentrate only on scholarly questions and not to keep the course purpose first and foremost. I do not see a tension between scholarship and faith, or between scholarship and effective teaching. It seems to me that those things go together extremely well. In fact, I do not fully appreciate those claims that good teaching can take place in the absence of responsible scholarship, or that our testimony can be built up in a strong way without broad attention to the kinds of considerations that scholars might raise.

BYU'S REPUTATION

Ostler: Because of BYU's religious orientation, it has been said that some people will not value our educational programs as much as they would those from a state university or a private institution. Is that a valid observation?

Reynolds: I have had sufficient experience at other institutions to be able to say quite confidently that our religious orientation is not viewed as a handicap for us. But I do think that there may be reservations in many quarters about the actual quality of some of the specific things that we do. I do not equate these weaknesses with the religious orientation of the school. Some graduate schools are concerned that we give academic

credit for religion classes, for dance classes, or different kinds of courses in applied skills such as family money management, or courtship and marriage. And down the road we may need to take a look at that. Our graduates consistently are able to win the respect of their teachers in the best graduate schools in the country, by showing that they have a serious approach to their studies. Perhaps the underlying question is, "are Latter-day Saint students afraid to take their academic training seriously, and does that fear render their educations inadequate or incomplete?" I would quickly say that if they are afraid to take their education opportunity seriously that, in fact, they will come up with an inferior education.

EDUCATION AND FAITH

Ostler: What is it about Latter-day Saint students that would make that fear plausible?

Reynolds: I think that it is basically an insecurity about their own religious faith. If you really believe that the gospel will ultimately prove to be consistent with all truth, then you don't need to be fearful of what you might learn in a history or science course. I think there is a wide-spread fear among Latter-day Saints, and other religious peoples, that science somehow is so powerful that it will stamp out those truths learned at mother's knee and replace them with other more sophisticated but less happy views of the world. That fear is simply based on a lack of understanding of science. The student who is going to be able to overcome that problem, or to avoid that problem, is the one who is willing to take science seriously, to plumb its very depths and come to appreciate the limitations and the assumptions of science so that he can put it into a correct perspective with his faith. That student will have a far greater appreciation for his faith than the one who naively protects it from any exposure to every kind of threatening view out there.

INTELLECTUAL APOSTACY

Ostler: Should a person examine their faith through the means of philosophy by asking questions like, "Is my faith self-consistent, does it stand up with the known facts?" Should a student examine his faith in terms of his own academic field? It seems to me that if we have problems, they are usually problems in our own field—where we are most confident.

Reynolds: I think it is clearly true that many Latter-day Saints have strayed from their faith and have used their intellectual training or their academic training as an excuse. I'm not persuaded by these excuses. My personal acquaintance with people that have given these excuses has led me to the conclusion that either they were confronting their academic training with about a Junior Sunday School or Primary level of understanding of the gospel, or that there were other complications in their lives which made intellectual apostacy a very handy rationalization to cover up for other offences which they were not able to admit. So I guess I stand as one who is not really convinced of

the sincerity of intellectual apostacy. Perhaps some people in that position are sincere, but from my point of view, they have not really scrutinized the assumptions of their academic disciplines with the same care or critical eye that they have cast on the Church and on the teachings of the Church. Every academic endeavor is based on a wide range of assumptions which cannot be proven and must rely on methods and sources of information which will always be unsure. All of these things must be taken into account quite carefully as one makes judgments of ultimate importance for his own soul. It seems to me that some academicians are guilty of taking that step too quickly.

On the other hand, I think that a Latter-day Saint is much freer to pursue academic inquiry than is someone who has not faith for the reason that the ultimate questions of life are settled for him, or at least he has the assurance that, even though he may not understand them, there are answers. Therefore, he is free to pursue any direction that his academic inquiry takes him, including an inquiry into the basic assumptions of his own discipline. And if his discipline proves unworthy or is lacking, it is no great blow. His world is not shattered. He is free

in an important way that many scholars do not feel free.

SEVENTH EAST PRESS

Ostler: Do you see a role for the *Seventh East Press*?

Reynolds: BYU has exercised marvelous restraint in maintaining independence for the *Universe*, but I also appreciate the importance of taking the total responsibility for what one does, and the *Seventh East Press* will have to do that.

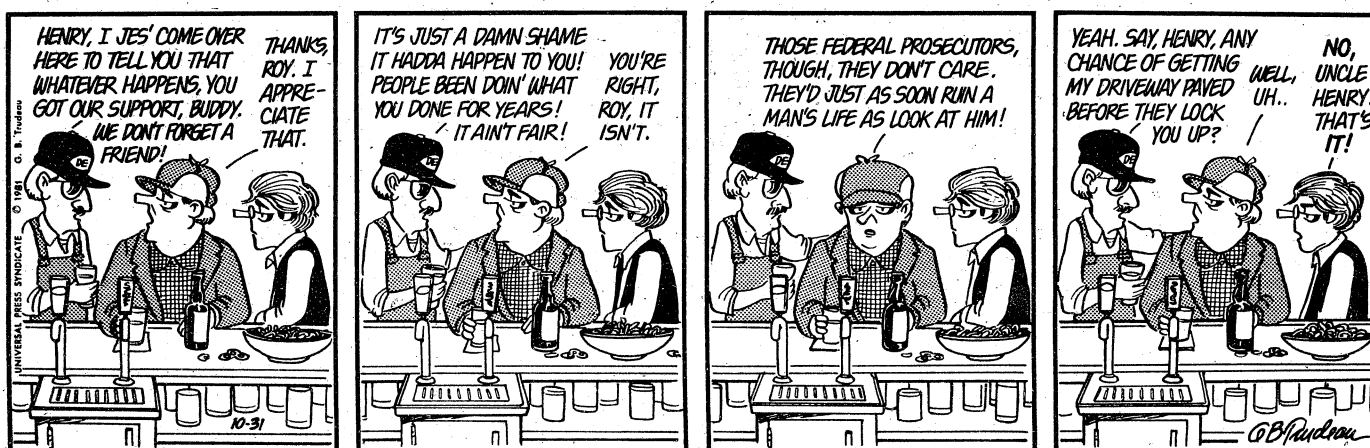
A new paper in our community must win credibility on several fronts. I could name three quickly: It must win credibility with the faculty who tend to have a much broader view of what is involved in the university and who have a better background in the actual factual situations that might be discussed in newspaper reports. Secondly, it must win credibility with the students. And to do this, the paper is quite directly confronted with a range of student attitudes and willingness to consider certain matters that might be reported. Finally, it must win the credibility of the administration, and this will be developed as it is able to report matters truthfully and with judgment and to the extent that it can restrain from rumor mongering.



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THRILLS

DRACULA VISITS PROVO OCT. 26-31

DRACULA can be seen in numerous places and activities this year, and none closer to home than the **ACADEMY SQUARE THEATRE** presentation. This live stage production is a real scream, and a thrill for audiences of all ages. See Dracula come alive nightly at 8:00 p.m. through the 31st at 550 N. 100 E. here in Provo. Admission is \$4.

SALT LAKE CHAMBER ENSEMBLE TUESDAY, OCT. 27

Special guest Jeffery Wagner appears with the **CHAMBER ENSEMBLE** in a concert featuring Quantz, Handel, Telemann, and J.C.F. Bach, at the **Holiday Inn** in Park City. The concert begins at 8:00 p.m. and tickets are \$3 for students.

DIME-A-DANCERS FRIDAY, OCT. 30

John Goodwin's **Dime-A-Dance Company** is a professional modern dance troupe, featuring dancers from New York and California, whose wacky humorous dances delight non-dancers as well as those who have studied dance. The performance also contains serious interpretations and interesting combinations in the **BYU DANCE PRODUCTION STUDIO**, Richards Bldg., Rm. 185. The performance begins at 8 p.m. and tickets are available at the door.



MODERN DANCE FRIDAY, SATURDAY OCTOBER 30, 31

The **RIRIE-WOODBURY DANCE COMPANY**, a Modern Dance group from Salt Lake, will celebrate Halloween by dancing **The Shy Hag's Magic Shadow Show**. The Shy Hag, another persona from Shirly Ririe, has become a permanent inhabitant of the local dance world and is fun for all ages. 1500 school children costumed for Halloween ghosting complete the cast of dancers, and after the reign of fantasy, the dancers serve Halloween treats to the guests. Tickets are \$1 for the Friday performance at 10:00 a.m. and \$3 for the Saturday performance at 5:00 p.m. **Kingsbury Hall**, University of Utah. Phone 1-328-1062.

FREE CONCERT— TEMPLE SQUARE FRIDAY, SATURDAY, OCT. 30, 31

Enjoy the music of **KAREN PERKINS**, flutist, as she performs a free concert for the public at the North Visitor's Center on Temple Square. Both concerts begin at 7:30 p.m.

CLOSE-UP MAGIC SHOW SATURDAY, OCT. 31

For those who get tired of their ward Halloween party, or who for any reason are bored this Saturday night, drive to the Rolling Scone basement and be entertained by a professional magician, **LYLE PECK**. It's worth the \$1.00 cover charge. Showtimes are 7:00, 8:00, 9:00 10:00 and 11:00 p.m.

FREE CONCERT— UTAH SYMPHONY SATURDAY, OCT. 31

Robert Henderson conducts a **HALLOWEEN CONCERT** this week at Symphony Hall, featuring *Petrouchka*, *Night on Bald Mountain*, *Witches Sabbath*, and *Superman*. The concert begins at 11:00 a.m. and is free. Phone 1-533-6407.

THE CASTLE A FANTASY FORTRESS

If you follow Center St. eastward to its very beginnings, you'll discover one extraordinary structure among the collection of buildings belonging to the **Utah State Hospital**, called **THE CASTLE**. This edifice has the charm of authentic medieval masonry. Stone steps lead upward to a large amphitheater, where other stairways lead to a high turret and balcony. The Castle amphitheater is used for plays, dances, reunions, and even wedding receptions. From either the amphitheater or the balcony, one can view all of Provo, the Lake, and much of the valley; and sunset is especially breathtaking from the top. Midway up the rows of stone seats is a large room with a fireplace, where winter parties may warm themselves. The stone wall and seats absorb heat from the fire, warming the room's inhabitants in spite of the cold. The Castle was constructed in 1936 by locals participating in the WPA program and was one of many Government-funded WPA projects built during the Roosevelt era. The Castle was originally designed to be a recreational area for the Hospital patients, but is available for a variety of activities. The stones used to construct the Castle were cut from Slate Canyon, located near the State Hospital in the hills. Currently at the Castle, a **HAUNTED CASTLE** production is being staged by the State Hospital Recreation Dept. Supervisors and patients have worked hard to create an atmosphere of horror amid the stone, and to give patrons a true "haunting." Hospital patients look forward to this activity all year and must be approved before working on the project. Securing participation in the project is a reward for personal progress and is a status symbol for the patients. The Haunted Castle is open nightly through the 31st and the cost is \$3 per person. After Halloween, anyone wishing to rent the Castle may do so for a fee of \$25, by contacting Brent Reynolds at 373-4400, ext. 241.

ANIMALS IN ART THROUGH NOV. 1

The exhibit **ALL CREATURES GREAT AND SMALL: ANIMALS IN ART** is currently being displayed at the **Utah Museum of Fine Arts** on the U of U campus. This exhibit, from the museum's collection, covers 5000 years, of the changing relationship between man and animal with six themes: Animals Hunted, Domesticated, In Thought and Religion, Symbols and Signs, Stories and Fables, and as Ornamentation. The museum is open Mon. through Fri. 10-5, and Sat. and Sun. 2-5. Phone 1-581-7332.



FM

Good news for **Jazz** lovers—Provo's only jazz radio station, **KRMQ**, is back on the air with its solid, non-stop, no commercials, program of contemporary jazz music. Definitely the most enjoyable station in the area, **FM 95** begins its broadcasting day at 6:00 a.m. and continues until sign-off time at 1:00 a.m. The only interruption in the constant flow of unannounced music is the news at 7:30 a.m. and 8:30 a.m., and also an occasional station identification by a female voice. Tune in for a musical thrill and a break from Provo FM chatter.

CLASSICAL RARITIES features **VILLA-LOBOS**: Piano Concerto No. 1, which is a rare work among the concertos for guitar and orchestra written by this native Brazilian. Tune in **KBYU (FM 88) Wednesday** at 6:10 p.m.

A **GUITAR MUSIC CONCERT** is featured on **KBYU (FM 88)** with guitar concertos by **Vivaldi, Bloch, Themmen, and Enesco**. Enesco's work features Sharon Ibsen on guitar. Listen **Friday** at 7:00 p.m.

KABE (FM 107) plays a new album non-stop each weeknight for its "ELEVEN O'CLOCK SPECIAL." This week's selections are: Tuesday, *If I Should Love Again* by Barry Manilow; Wednesday, *Private Eyes* by Daryl Hall and John Oates; Thursday, *Bella Donna* by Stevie Nicks; Friday, *Tattoo You* by The Rolling Stones.

LECTURES

RICHARD MOREFIELD, a hostage during the Iran Crisis, will deliver a free lecture in **Kingsbury Hall** on the U of U campus, **Wednesday, Oct. 28**, at 12:00 noon. Phone 1-581-6866.



Richard Morefield

Msgr. Jerome Stoffel, Cathedral of the Madeleine, will speak on **THE ROMAN CATHOLIC CHURCH IN UTAH** in the first of a series of lectures on the history of Utah's religions. Msgr. Stoffel was pastor of St. Thomas Aquinas Roman Catholic Church in Logan for 30 years. He has published articles on the history of Catholicism in Utah. The lecture will be held on the grounds of the State Capitol, 150 East 300 North, Salt Lake, at 7:00 p.m.

ROBERT R. ROSE, Chief Justice of the Wyoming Supreme Court, will speak in the Moot Courtroom of the Law School, **Thursday, Oct. 29**, at 10:00 a.m. Justice Rose has served in numerous public offices, including mayor of Casper, Wyoming, Assistant Secretary of the Interior, and as President and member of the Board of Trustees of Casper College.

HANSEN PLANETARIUM OCTOBER-NOVEMBER

Will the "lining up" of the planets in early 1982 cause a catastrophic chain of events on the Earth? **PLANETS OF DOOM**, the Hansen Planetarium's fall star program, explores the **Jupiter Effect** and other questions in a multimedia presentation. Visitors can also tour exhibits and attend science demonstrations. Show times are: 11 a.m., 2 p.m., 4 p.m., and 8 p.m., Mon.-Fri.; 2 p.m., 4 p.m., and 8 p.m. on Sat.; and 2 and 4 p.m. on Sun. Admission is \$2.50/adults, \$2.00/students, and \$1.50/children. Thursday at 8:00 p.m., all tickets are half-price. There is a 2-for-1 coupon in this paper. The planetarium is located at 15 South State in Salt Lake. Phone 1-535-7007.

FILMS

BEDLAM, a 1946 horror film, will be shown at the Salt Lake City Public Library **Friday, Oct. 30**. Showtime is 7:00 p.m. Admission is 50¢. 209 E. 500 S. Phone 1-363-5733.

The **Blue Mouse** is showing Alfred Hitchcock's **THE THIRTY-NINE STEPS** and **THE LADY VANISHES** as a double feature, **Tuesday, Oct. 27** at 7:30 p.m. Both are classic mystery-thrillers, filmed in black-and-white. The double feature will also show on **Wednesday** the 28th and **Thursday** the 29th at 3:30 p.m.



On **Friday** and **Saturday, Oct. 30, 31**, the **Blue Mouse** will run the film **NOSFERATU, THE VAMPIRE**, a great work of screen horror, which takes the viewer deeply into the somber nightmare world of **DRACULA**. Located at 260 E. 100 S., Salt Lake. Admission is \$2.50. Phone 1-364-2471.



CHRISTOPHER STRONG, starring Katharine Hepburn, will show at the Salt Lake Art Center, **Saturday, Oct. 31** at 7:30 p.m. The film presents Hepburn as an aviatrix torn between her profession and her man. Flying presents an appropriate metaphor for the freedom of the single woman that is surrendered when marriage becomes a reality. A second feature at the Art Center is Monty Python's famous **HOLY GRAIL** adventure. Anyone who's seen the film has their own favorite scenes: the knights that say "niech," the coconut hoof-beats, the Trojan rabbit, the French castle and guard, the demand for a "shrubbery," and even the credits. Shown at 9:30 p.m. See both films for \$2.00. The Center is located at 20 South West Temple, Salt Lake, next to Symphony Hall and the Salt Palace.

S. F. Serial

NORTH OF TERRA

CHAPTER III:

THE NOBLE INSANITY

By S. F. Ritter

Facing an ultimatum, interstellar trader Orestes Galahad North must pay the Rumians (crustaceans originating from the Crab Nebula) fifty million stelleri. If not, the Rumians will take possession of Earth, and they will alter it to their living conditions. Orestes has enlisted the aid of an old heart-throb, Buzz Benson, a 300-pound spacer with a lot of class.

Buzz literally tucked me under her arm and carried me into her living room. She had a nice flat. Suddenly I leaped back as a crab closed in on my foot. The floor was transparent, and I could discern various forms of sea life swimming about beneath us.

"Are we over some sort of aquarium?" I asked.

"Yes," Buzz replied. "If you think that's anything, look over here."

I glanced in the general direction she indicated. On one wall I was seeing into a view of the Swiss Alps; on another I saw a Dorthinian landscape. The illusion of depth was so convincing I could swear I heard a Swiss maid's yodeling.

"Holograms," she said.

"You must be doing well for yourself, Buzz. What kind of business are you into now?"

"I've got a corner on the Athanatomine market."

"The shat?"

"Anathatomine," she said. "It's an anti-agathic—a drug with tremendous geriatric properties."

She paused, and then after the confused look I gave her, said, "It prolongs life."

"Oh."

She dialed the service robot, asking if I was thirsty, but I politely refused. I was curious concerning the loss of her girlish figure, but I didn't want to offend, so instead I inquired about her now-white hair.

"It's a local fad," she answered. "Besides, I was tired of red hair. Next week I'll probably go for something in an off-green. Last week it was the rainbow look."

She looked at me for several moments, and then said, "A hundred stelleri, eh?"

"Yeah. Rub it in, why don't ya?"

"You always were the one to get into trouble, Orestes. When do the Rumians demand payment?"

"Any time before G. D. 9907/2. That's when their environform machinery takes over."

"That gives you roughly one standard year," she mused. "Let's go get that ship of yours. I'm dying to see it."

We went down to police headquarters. After cutting through parsecs of bureaucratic tape with the rapier of a pocketbook Buzz carried, we got my ship. No—our ship. I'd have to get the other half back somehow.

Our ship: ELFAS variable hull, 250 ton-

nes deadweight, complete with kitchen facilities, MedUnit, ample cargo space (even for Buzz's baggage), and just about anything else you could imagine. Buzz paid to have it towed to a launch area, and we prepared to fire up the gravpods.

Buzz's size impaired her movements inside a bit, but we had plenty of space in the controls bay. Buzz took her seat next to me in the co-pilot's couch. We both adjusted our crash-webs, and our earphones. I increased the opacity of the hull overall, but transparent it directly in front of us.

"Thought you might want to watch take-off," I said.

"Indeed. Stars are so romantic."

I grimaced as I reached for the gravpod control, but Buzz stopped me.

"Wait a minute, Orestes. Does this ship have a name?"

"No," I said. "I barely bought this thing yesterday."

"Well, aren't you going to christen it or anything?"

"Whatever for?"

"I dunno. Tradition?"

I rolled my eyes and gave Buzz a sidelong glance.

"Okay," I shrugged. "Go ahead and name it if you like. It's half yours anyway."

Buzz thought for a moment, and finally said, "I've got it."

"Well, let's hear it."

She sat up straight, and with much ceremony said, "I christen thee *Noble Insanity*."

"What kind of a name is that?"

"A most logical one, considering the way you acquired it, and how you will ultimately pay for it. Wanting to save Earth is quite a noble gesture, but it is all quite insane. Savvy?"

I turned it over on my tongue. It did have a nice sound to it. I bet no one ever called a ship the *Noble Insanity* before.

"All right. *Noble Insanity* it is."

We hit sub-orbital altitude, and I fired the attitude jets. SiDrac V and the bitter pill I had swallowed there would soon be far behind. I was tempted to skip the whole Earth business entirely and head in the other direction, but my conscience wouldn't let me. My immediate problem was Buzz.

I spent several hours evading her affectionate overtures. Between advances and retreats I learned that she had spent two years in a 1.8 gee environment. That'd put muscle on any feminine figure. But her physique wasn't the only thing that had changed. She was a different girl from the one I remembered, and that bothered me. This one was likely to contemplate something a lot more binding than our on-ship agreement—namely marriage. Now that I had my ship back, somehow I would have to get rid of her. And I began to plan just that.

KLAUS

You have my confession of failure. I have tried to be objective, to remain open to all viewpoints. Conscious of my ignorance, I have refrained from drawing premature conclusions. Organizing my non-thoughts into orderly essays has contributed to my delusions of scholarly excellence. But at some point, the avoidance of premature conclusions developed into an avoidance of any conclusions at all. In short, I have spent my four years at Williams becoming extremely well-documented, but little more.

—Williams College Valedictorian, Ann L. Ingerson of Severna Park, MD.



By RON BARNEY
AND CLIFF BAINES

PERSONALS

Evita: You were supposed to have been immortal, but in the end you could not deliver. —Che

Dear Paco: Move your bicycle! Signed, Norm

Bruce & Mitch: Because of you two, I've decided to not go on a mission. Signed, Engaged

To Wendy Ricks: Go lightly with your stage ambitions.

CEO: How 'bout a raise? Signed, R&D

Dig out your best set of imported polyester threads for the *Provo's Lost It Party*. November 5 in the Rolling Scone celler from 8:30 to 11 p.m. 39¢ admission.

To Beth Millerd: Buena suerte con tu clase de espanol.

Dearest Bertha: Will you marry me? Love, Milton M. Miner

To Gary: Yeah! Signed, Nancy

Save Mr. Spock campaign. I recently learned that Paramount Pictures plans to kill off Mr. Spock, in the new Star Trek movie. I hope this will never happen because it's the characters that make Star Trek a major success. Mr. Spock is a vital link!

If Spock must be removed from the screen; there are better ways than death. If you want to participate in "Save Mr. Spock" campaign, please contact Melva Gifford, 374-6568. As Captain Kirk said in the last movie, "I would like a Vulcan."

To My Barbara: Luke and Leah need me. We'll have to postpone our meeting until I return—IF I return. If I make it, we'll meet for an intimate dinner on Venus 3. Love, Harrison.

To R.P.: What will you sell if you lose your shirt on the yogurt?

To Herbut: Oh my love, don't catch cold when you're out tricking or I won't come to the home to visit you!—Eudora

To people in general: For someone who lives alone, I sure don't have any privacy—especially on the night of October 24, 1981. Anthony.

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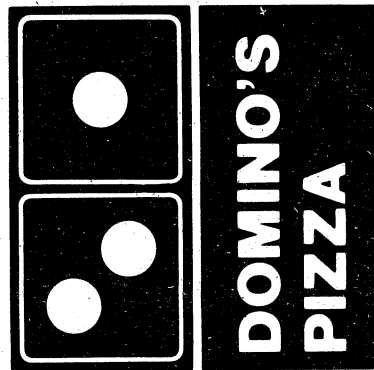
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SEVENTH EAST PRESS

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Year 1 Number 4

AN INDEPENDENT STUDENT WEEKLY

3 November 1981

DUNGEONS AND DRAGONS —A Cornucopia of Fantasy

by Terry Keegan

What does a student do to get his mind off of classes these days? How does he forget about all the pressing worries and find relaxation? Some students find "rest" by dodging swinging swords, outwitting vicious monsters, swimming in underground lakes or climbing castle walls. Seem strange? Not if you're familiar with Dungeons and Dragons!

Dungeons and Dragons (D&D) is a new adventure game on the market and is avidly played at BYU and other schools. This article discusses the workings of the game; next week, a follow-up article which addresses the pros and cons of D&D. A Pandora's Box of information and insight is available in the exploration of this subject.

Since D&D came into existence approximately three years ago, it has been a top-selling game in America. It is the major product of TSR Games, Inc. Its creator, Gary Gygax, a former war games player, became dissatisfied with the current "role-playing" games and created for himself a game in which an individual could "play" a character having unlimited opportunities for adventure. D&D is a game which unleashes a character's resourcefulness.

continued on page 4

MORMONS TAKE SIDES IN CENTRAL AMERICA

by Ron Priddis

Members of the Church in Guatemala, El Salvador, and Nicaragua see the revolution there as either a war of emancipation for the Indians, or as a communist plot, depending on social status and moral sensitivity. There are Mormon guerrillas, Mormon military leaders, Mormon politicians and attachés. Members have sacrificed their lives on both sides of the conflict.

On the left, Indian members quote the *Book of Mormon* about the blossoming of the Lamanites to justify their position. On the right, statements by current church leaders are quoted. Salt Lake encourages non-involvement in the conflict.

A Fragile Revolution

According to Lamond Tullis, chairman of the BYU Political Science Department, "Central America is headed for a conflagration of the worst kind. . . The entire fabric of the whole land is coming unglued." Warner Woodworth, a professor of Organizational Behavior and once an advisor to the Sandinista government of Nicaragua, reports that "like a lot of revolutions, this is a complicated and

fragile process. If not managed well, it can be devastating." Woodworth has postponed meeting with the Nicaraguan Minister of Work "because a number of advisors have been shot. I just got chicken."

Nicaragua is ruled by a five-member junta, three of whom are Sandinistas. The overthrow of the previous regime cost 50,000 lives.

El Salvador is ruled by a five-member junta, two of whom are military leaders. The country's security forces have been implicated in the torture and deaths of hundreds of Salvadorians and three American nuns. About fifty people are killed daily.

In Guatemala, guerrillas battle the military while "government death squads" purge the country of guerrilla-supporters. Approximately 3,000 Guatemalans are killed each year. Guerrillas recently captured a provincial capital northwest of Guatemala City and killed the governor, among others.

Mormon Guerrillas

One of the first, and reportedly one of the largest, guerrilla groups in Guatemala was organized with the help of Julio Cesar Macías, a member of the LDS Church. When the original leader of the group, surnamed Turcios, was killed, Macías assumed his role. A member of the American diplomatic corps and a member of the high council in one of the Guatemala City Stakes reportedly gathered information about the Macías family that was helpful in bringing about the deaths of a number of them.

Ecclesiastical leaders wanted to excommunicate Julio, but were "afraid of retaliation, or of the possibility that the guerrilla group might eventually assume control of the government." When Brother Macías was finally found and killed, he was excommunicated posthumously. "It's the whole Huebner thing over again," said a BYU professor acquainted with the event.

There is a lot of support for the guerrillas among Church members, according to Cordell Anderson, a member of the Church from Provo who has established a center in Guatemala for teaching agricultural skills to Indians. "I can't think of anyone who sides with the government except those in high ecclesiastical positions and employees of the church," he notes.

A former LDS missionary to Guatemala concurs that "the children of the stake presidents and other wealthy members of the church say that everything is fine. Nobody else sees things that way."

Anderson once asked a member where he learned about the Church and was told by this member that he had fought with the guerrillas and had been given a copy of *The Book of Mormon* by another guerrilla.

Bold Disapproval by Youths

Many of the young people in the Church would not go so far as to become guerrillas, but have become involved in painting anti-government slogan on walls, and other minor political activities. One young member of the Church was shot by a "death squad" for such an act. His body was found days later on the

continued on page 8

Nuclear Plant in Utah Contemplated

Having just won a round against the Air Force's proposed MX addition to the land 'leg' of our strategic weapons triad, Utahans are now faced with the possibility of hosting a triad configuration of nuclear power reactors near the east-central town of Green River. The U.S. Department of Energy (DOE) is currently studying the idea of building three groups of three light water nuclear reactors at a site known as Horse Bench, in the San Rafael Desert, 15 miles southwest of Green River. A smaller, two-reactor facility is also being considered for the same area.

According to the Utah Energy Office, which

INSIDE:

Does God Progress in
Knowledge?

ASBYU:
A Time to Change!

Redundancy Redoubled

Personals

The Law and Dorm
Searches

RONALD REAGAN

October 20, 1980

Robert E. Poli, President
Professional Air Traffic Controllers Organization
444 Capitol Street
Washington, D.C.

Dear Mr. Poli:

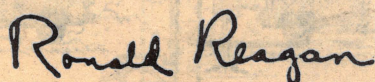
I have been thoroughly briefed by members of my staff as to the deplorable state of our nation's air traffic control system. They have told me that too few people working unreasonable hours with obsolete equipment has placed the nation's air travellers in unwarranted danger. In an area so clearly related to public safety the Carter administration has failed to act responsibly.

You can rest assured that if I am elected President, I will take whatever steps are necessary to provide our air traffic controllers with the most modern equipment available and to adjust staff levels and work days so that they are commensurate with achieving a maximum degree of public safety.

As in all other areas of the federal government where the President has the power of appointment, I fully intend to appoint highly qualified individuals who can work harmoniously with the Congress and the employees of the government agencies they oversee.

I pledge to you that my administration will work very closely with you to bring about a spirit of cooperation between the President and the air traffic controllers. Such harmony can and must exist if we are to restore the people's confidence in their government.

Sincerely,



Ronald Reagan

is supervising the study, the proposed 9-reactor, 11,250 megawatt Nuclear Energy Center would cost at least \$9 billion. Most of the power would be exported to southern California—an area already slated to receive a major portion of western Utah's 3,200 megawatt, coal-fired Intermountain Power Project (IPP), which is now under construction. Cooling towers for the reactor complex would draw water from the Green River, and would require approximately 198,000 acre feet (or over 65 billion gallons) of water per year.

The site selection process for a Nuclear Energy Center officially began in 1975, when the Nuclear Regulatory Commission concluded that the concept of a multiple-reactor facility was technically feasible. After surveying eleven western states, eight possible sites were selected. At the urging of his Energy Conservation and Development Council, Utah's Governor Scott Matheson, in 1978, responded favorably to the DOE study proposal; and Utah is now the only western state being actively considered for the atomic power triad. Within the Utah study area, which includes portions of Arches National Park and the Uintah-Ouray Indian Reservation, nine potential sites were evaluated on criteria such as distance to water, seismic stability, and population destiny.

The nine-reactor complex and the nuclear waste dump are no more certain than is MX to play a role in Utah's future, however. Public hearings on the waste storage facility have been set for mid-November, while hearings on the Nuclear Energy Center are scheduled for this week in Green River, Salt Lake City, and Logan. If you'd like to make your voice heard, send your written comments to the Utah Energy Office by November 6th: Utah Energy Office, Attn. Jeff Williams, 825 N. 300 W., Salt Lake City, UT 84103, (801) 533-5424.

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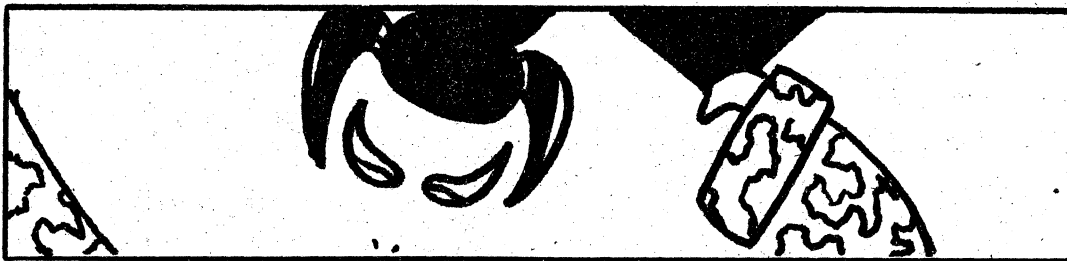
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SEVENTH
EASTPRESS

Speaking in Tongues

By Dr. Masakazu Watabe, Department of Asian and Slavic Languages

This is a revised version of "Amerkia Dayori (8)" written by the author published in *Sekai to Gikai*, May, 1981 (Volume 225) by Ozaki Yukio Memorial Foundation, Tokyo, Japan.



太平洋に橋をかける人々

渡部 正和

Prepare For: January 23

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よく知られている逸話に、「象と七人の盲人」というのがあります。これは、七人の盲人がそれぞれ象の鼻、足、尾、腹等を別々に触って、「象というものはこういうものである。」と、口論し合うのです。

丁度、この逸話に似たようなことが、太平洋を挟んだ「日本像」「アメリカ像」に現れてくることが時々あるように思われます。最近では、日米間を頻繁に行き来する人々も大分増え、また通信機関も発達して、一昔程歪んだイメージはなくなったものの、まだまだお互いに部分的に見た像が、一般に受入れられ、虚像となっている例が少なくありません。

例えば、商社、政府学術関係で派遣され、一、二年アメリカで生活したことのある方々が、「アメリカという国、社会が、まだこれだけ健全だとは思わなかった。」とよく口にします。日本の新聞、雑誌で想像していたアメリカのイメージというべきものが、アメリカで実際に生活してみて、いかに原物から離れていたか気がつくのだと思います。

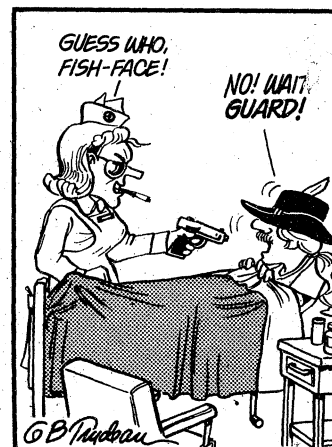
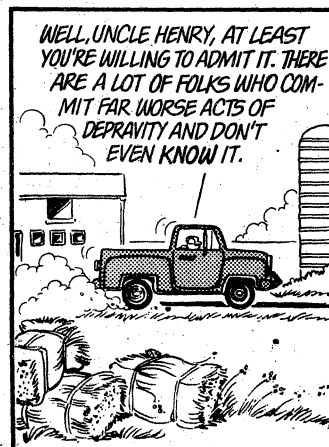
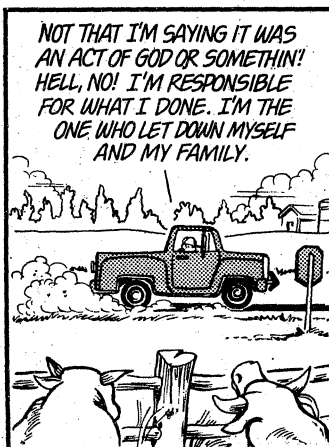
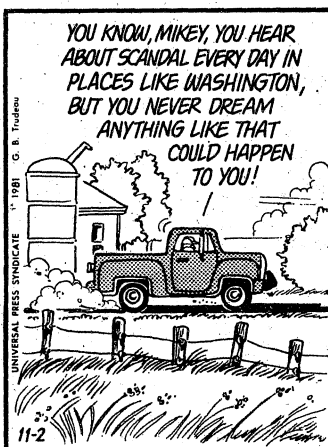
しかし、このような日本人のアメリカ人に対するイメージと比べて、外国人の持つ「日本像」というものはさらに歪んでいるような感じがいたします。経済力の進展と共に、十数年前の「富士山、芸者、男女混浴、安物玩具製作国日本」から急速に脱皮し、「ソニー、ナイコン、トヨタの日本像」を築き上げはしたものの、未だに、日本と日本人を正確にとらえている人といったら僅少のように思えます。これは日本を詳しく研究している人、日本で生活したことのある人にでもいえることです。つい最近、筑波大学で開かれた国際シンポジウムで、客員教授として、日本で生活をしてきた外国の学者が次のような発言をしておられました。「日本の書店では、必ず買った本にカバーをつけてくれる。これは、一種の広告と万引防止のためという一石二鳥のような合理的な理由があるだろうが、電車やバスの中で、日本人はどうしてカバーをとらないのだろうか……日本人が本にカバーをするのは、自分の読んでいる本を他人に知らせまいとする心理を表わし、他の外国人や同胞の日本人を知ろうとしない性格を象徴し、このような傾向が日本の国際化を妨けている……言々……」

このような見方には、きっと多くの日本人が反対するのではないのでしょうか。この日本人に対する考え方が非常に不思議に思いましたのは、知人がアメリカの一大学で教え始め、アメリカの学生と日本の学生を比較し、「アメリカの学生は、書物を大事にせん。」と嘆いておりました。つまり、日本人だったら、本のカバーはこのような、きっと本を大切にしようという考えか、昔からの包む習慣の痕跡ぐらいでも見なす方が多いのではないのでしょうか。日米間の理解の食い違いの代表的な一例だと思います。

さて、イメージの問題、相互間の理解の食い違いは、このように個人的なもの、あるいは、本のカバーで治まるのでしたら、それほど支障はないと思いますが、一度このような事柄が感情的になったり、公のものとなりますと、非常に重大な問題になるのではないかと思います。世界に於ける自由主義領域の堅守を唱えるレーガン政権と、戦後の日本憲法の唱える、永久平和を固執しようとする日本の自民党政権との間にも、大分イメージずれが見られるように思います。特に、ライシャワー氏の発言をきっかけに、核兵器積載の米艦船、航空機の日本寄港や、領海空通過等が、非常に問題になりましたが、どうしてこのようなことが日本で大問題になるのかを心得ているアメリカ人が、数人の専門家を除いて幾人いるか疑問です。

DOONESBURY

by G.B. Trudeau



また、繊維、鉄鋼、テレビ、自動車等と、津波のように日本からやってくる輸入品に手を焼くアメリカ人にとって、貿易問題は深刻化するばかりです。

残念なことに、直接、自分の生活が関わってくると、物事の真相を冷静に正すことが少なくなり、感情的な考え方、見方に走りがちになるということです。このような人々に、日本の貿易における成功が、日本人の勤勉さ、倏約、技術の優秀さ等に起因するといっても全然通じません。むしろ、日本の経済的繁栄は、戦後のアメリカからの援助、アメリカ市場における日本製品のダンピング、日本政府の企業に対する干渉や援助、日本政府の保護貿易、農作物等の不公平な価格調整によるものとされてしまうのです。このような解釈の食い違いが公のものとなり、感情的な衝突が激しくなると、第二次大戦時を思わせるような偏見扱い、罵声まで出てくるようなこともあるのです。

もちろん、このようなことはごく極端なケースで、一般アメリカ国民は、現在、日本に対してこれ程の否定的なイメージを持ってはおりません。どちらかという、日本の状況をほとんど知らず、優秀な製品を割合安価に作り経済的に成功している裕福な国であるというぐらいが一般の日本に対するイメージではないでしょうか。

しかし、日米関係、これからこのような摩擦や食い違いは、縮小していくとは決して言えません。このような時に向かい、両国民が、お互いの状況を正しく理解し合い、冷静な立場で問題を一つ一つ解決していくということが非常に大切になってくるのです。より多くの国民が、このように、文化、政治、経済面だけでなく、あらゆる分野に於て、感情的な発言やスローガン、プロパガンダに左右されず、真相を見極める伝手と努力を欠かさぬよう、そして、両国の正しい姿を学び、それをより多くの人々に啓蒙していける人々…つまり太平洋に相互理解の橋をかける人々がますます数を増やしていきますようお願いしてみませんか。

Dorm Searches and the Constitutional Rights of Students

by Stephen Barnes

"The life of the law has not been logic; it has been experience."

—Justice Oliver Wendell Holmes, Jr.

The Fourth Amendment of the Constitution provides, "The right of people to be secure in their persons, house, papers and effects, against unreasonable searches and seizures." No single uniform interpretation has been contrived to answer the important issues which this provision raises; rather, it has been the duty of the courts to interpret the search and seizure clause by *experience*. Whether it be a hotel worker performing cleaning duties in a Holiday Inn, a county health inspector in San Francisco, or an apartment tenant in Kalamazoo, all United States residents are in some way affected and protected by the Fourth Amendment. But where does an occupant of a student dormitory stand in respect to search and seizure rights guaranteed by the Constitution? Are university students "persons" or "adults" under the law?

Charles Smyth and Greg Smith were both students of good standing at Grand Valley State College in Allendale, Michigan, when on January 30, 1974, an unwarranted search, without the consent of the students, was conducted by Grand Valley State College officials. Marijuana was found in each of the two rooms and the students were each charged with possession of marijuana, in violation of Michigan law and the school code of regulations. After a hearing, they were suspended—Smyth for two years, and Smith for one term.

The two students then took the actions of the university to court on civil rights violations, declaring the searches illegal and seeking injunctive relief in regards to their suspensions. The district court judge explained to the plaintiffs that the school could claim "special characteristics" and that warranted searches, when necessary, could be used to maintain orderly conduct on campus. Then, in defense of the students, he said:

While the college has an important interest in enforcing drug laws and regulations, and has a

duty to do so, it does not have such special characteristics or such a compelling interest as to justify setting aside the usual right of privacy enjoyed by adults. . . .

The College's resort to its own internal proceedings will not insulate either the college from the intrusion of civil authorities into its affairs or Smyth from the institution of formal proceedings against him.

The district court judge then stated that the only justification which the court could find for requiring less than a probable cause for the search of a student's room (with or without consent or warrant) would be a position which viewed student's privacy rights as less than those of an adult's and the college's interest in regulating and enforcing laws as greater than that of the community—a position which the court would not take. In light of these arguments, the decision was reversed and the defendants granted relief.

The relationship of BYU students to the Fourth Amendment is an issue which has been frequently addressed in recent years. It has been alleged that university officials (landlords and Security Police) possess extraordinary search and seizure powers *vis-a-vis* the occupant of a room at Deseret Towers, Helaman Halls, and other on-campus housing provided by the university. Is a dormitory student afforded the same Fourth Amendment rights as other students under the Constitution, in spite of the fact that BYU is a private institution? Does a BYU student waive his constitutional rights when he signs a housing contract?

Most universities in the United States require those intending to live in student housing to sign a housing contract similar to the one which BYU Housing requires of each applicant. One particular clause in the BYU housing contract states, "The University reserves the right to enter student rooms for repairs or inspections." (Emphasis added.) When a student signs the contract, he is most likely unaware that he is voluntarily waiving his Fourth Amendment rights and, for this reason, the courts have generally ruled in favor of the student when the university has justified a search on grounds of a contractual agreement between the student and the university. For a contract clause to be valid, the student signing

the contract must be aware that he is waiving his rights, just as a criminal needs the guarantees of the Miranda rights. A New York court has held that "it offends reason and logic to suppose that a student will consent to an entry . . . designed to establish grounds upon which to arrest him."

Recent court cases seem to indicate that searches supervised by private college officials do not violate the Fourth Amendment guarantees so long as evidence procured under Fourth Amendment standards are not used in criminal law proceedings. For evidence to be admitted into a criminal court, it must conform with Fourth Amendment provisions. Sergeant Dan L. Clark of BYU Security said that despite the private status of the university, the courts pressure BYU nonetheless to keep within Fourth Amendment principles and that evidence obtained in disregard of the established standards is suppressed. BYU Security Chief of Police, Robert Kelshaw, said that his force was obligated to treat on-campus domain just as off-campus, and that he "is in no position to use the legal system to harass anyone." In defense of allegations lodged against his department, Mr. Kelshaw said that 98% of all arrests made on campus have led to convictions in court, evidence that the civil liberties of students are honored and that accusations made against Security are unfounded.

The Fourth Amendment dispute over dormitory searches on college campuses has proven to be a grey area of Constitutional law, as have other issues such as school prayer, mandatory salutation of the flag, and wearing black armbands in the classroom. Clearly there is a conflict of interests involved. The university must maintain orderly conduct and deter illegal activities to create a reasonably safe milieu conducive to learning and academic excellence. However, as the Supreme Court ruled in a now landmark case in 1969, students in school as well as out of school are "persons" under the Constitution.

Regardless of the status of the university, the provisions of a housing contract, or other rules and regulations, university students "do not shed their constitutional rights at the schoolhouse gates."

CAMPUS CHATTER

The Queen of Thailand, who recently visited BYU, never wears the same dress twice.

The past few years, a group of members at Cornell University have been preparing to buy Wells College in upstate New York. They wanted to call it "Joseph Smith College" and base it on the early liberal tradition of the Church. A BYU professor who was involved in the planning says that, although the idea has a lot of support, it was finally abandoned because of the current plight of most smaller educational institutions.

A professor complains about "strange and bizarre bans on certain types of clothing at BYU." After being turned away from a theatrical presentation at the HFAC for wearing Levi's, he "almost decided to go down to the fieldhouse, change into Adidas, and make a dash past the ushers." But, things aren't as bad as he thought—the music department has no prohibition on wearing Levi's, so he went to the opera instead. Incidentally, he has gone to the opera in New York and San Francisco in the same Levi's.

A handwritten note was taped to our news rack at Smith's Food King. It read: "Please. Support these young publishers. Their paper is really interesting and informative. Brother, you can spare a dime. No, I'm not their mother—just an admiring mother." Later, the octogenarian "admiring mother" called with more warm support and many suggestions, but would never reveal her name!

BYU's new observatory will cause cold hardships for the scientists who man it. Because heating its inside causes unwanted change in the delicately aligned optical instruments, and heat waves streaming skyward from the opening in the dome interfere with star images, the scientists will have to bundle up on those cold clear nights 2,000 feet above the floor of Utah Valley.

Dr. Douglas Smoot, dean of the College of Engineering Sciences and Technology, was awarded a \$453,460 research contract by the Department of Energy for studying gasification of a variety of coals at low and high pressures to produce a clean, combustible gas.

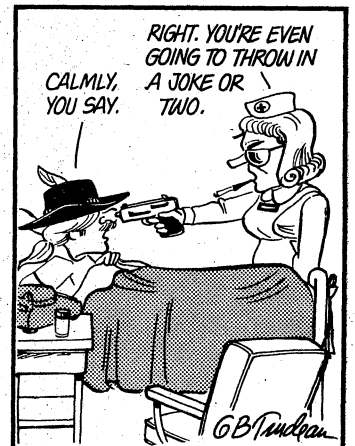
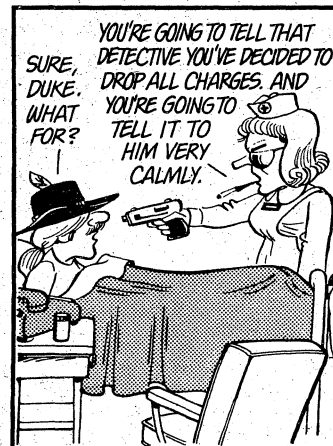
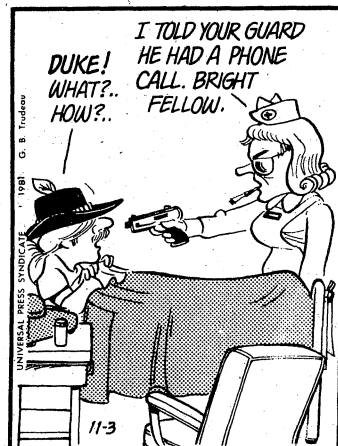
Hal Black, professor of Indian Education and zoology, has been studying more than 200 dogs in sheep/goat herds in Arizona and Utah and is convinced that those "mutts" on the reservations can teach Anglo sheepmen plenty about protecting herds. "The Indians have retained the old Spanish techniques of training dogs from puppyhood to remain with the flocks and guard against predators—especially coyotes," he says. The four-month study concludes that "a rancher who employs five or six small mixed-breed dogs may get better protection at less cost than using the larger, considerably more expensive Old World breeds."

Enrollment for fall semester totals 26,986, 1.1 percent higher than last year's record high. It is the result of a higher-than-normal return of continuing students rather than increases in the number of new, transfer or former students. The number of beginning freshmen is actually down 6 percent from last year.

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DUNGEONS & DRAGONS

continued from page 1

Look at a game like Monopoly—it is only a money-making game. Risk, another role-playing game, is limited only to the power struggle of a few characters. These are excellent games, but D&D goes a couple steps further. Mike Carr, *TSR Rules* editor, calls D&D “an endless challenge to the imagination and intellect, an enjoyable pastime to fill many hours with fantastic and often unpredictable happenings, and an opportunity to watch a story unfold and a grand idea to grow and flourish.”

How does such a game provide all this? The game is a played-out adventure in which a group of, shall we say, “thrill seekers” enter an unexplored castle or dungeon and risk their ‘characters’ lives in search of riches. Every move is a thought-out decision of what to do, what to take, where to go; having, as in real life, a reward for being correct and a penalty for being wrong.

However, it provides an excitement real life doesn’t give. Possibly behind the next door waits a dragon, a host of elf warriors, or a cache of gold! “Who can say what awaits each player, except a cornucopia of fantasy and

heroic adventure?”

The superficial objective of the game is to get gold and score points by killing beasts, thus giving your character experience with which to fight the next battle. But underlying it all is the objective of “conquering” the challenge the game provides to the mind.

Are you interested in playing? Here’s how the game works. The first thing an amateur adventurer does is buy himself a starter set, which will cost about \$12. This contains only rules and necessary charts so you also must buy some basic “modules” which contain the adventures. The starter sets may be either the “Basic Set” or the “Advanced Set.” The advanced set is for levels-of-play 4 and up but it contains better instructions and is more exciting than the basic set. Dave Orr, a long-time player for Provo, says, “I haven’t the faintest idea how any newcomer without experience or help from friends can read the basic D&D rules and understand how to play!”

Most players recommend the advanced set for newcomers. Even so, the rules and charts are like a labyrinthian tunnel and some of the listings of weapons, armor, and spells makes

chemistry seem easy. But all you really need be concerned with is developing your character.

Instructions are provided for developing your character. This is done by rolling dice to determine points in six areas: strength, intelligence, wisdom, constitution (health), dexterity, and charisma. Various characters are dependent on these qualities: i.e., a wizard needs a lot of intelligence, an elf warrior needs strength and constitution, a thief needs dexterity. From these six qualities you decide what your imaginary character will be.

The dice is also rolled to determine the number of gold pieces you possess. Gold buys armor, weapons and equipment. (Wizards, monks and clerics cannot wear armor or carry large weapons.)

A player in the group assumes the role of the “dungeon master” or “DM.” The DM is the referee and introduces you to your objective by

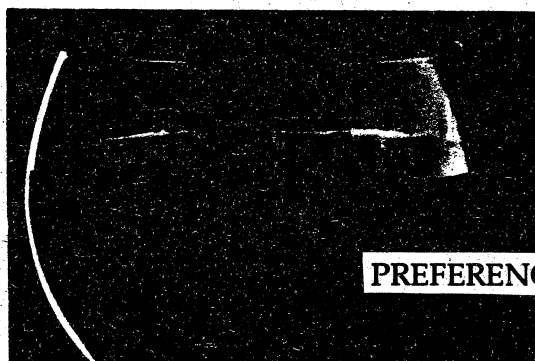
challenge. You may have to scale walls, find secret panels or daringly swing across gaping chasms. These things require accurate decision making and preparation. If your character makes it through all these encounters and comes out alive, rich and noble, he, she or it is now ready for retirement—or perhaps a more challenging adventure.

Is the game for you? Many students love D&D even if it is unconventional. There is no single person who “wins the game” but it is nonetheless very rewarding to some. Player Calvin Harper says, “Everyone wants to be a stud! Playing D&D lets a person be what he wishes he could be in real life.”

Maybe the guy who sits behind you in class is, in his spare time, a medieval knight, and you don’t even know it!

Other similar fantasy role-playing games are on the market which take you to other worlds;

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reading an introduction to the module. He or she describes generally what you can expect to find in your adventure. As the game progresses the DM also helps you develop a map of the dungeon.

Expect to encounter characters out of Greek myths. Creatures out of J.R.R. Tolkien’s *Lord of the Rings* also rear their ugly heads as well as creations of your DM. Decide before entering if you are going to be a coward and run, or if you will be heroic and fight at each encounter.

Unfortunately, as you engage in battle you do not always win. The following of various polyhedral dice determines the damage to your enemy. The DM rolls the dice to determine how highly the creature scores against you. If the DM rolls high, you may never see the next corridor. But this adds “fuel to the fire” and makes the game a challenge.

Of course monsters and men are not the only

such as Gammaworld or Boothill. D&D is exclusively pre-gunpowder era. If you like the medieval setting but don’t like the hack and slash style of conquest, some groups have apostacized from Gary Gygax’s game and play a modified version that emphasizes cunning and wit. If you can talk your way out of trouble, this version is for you.

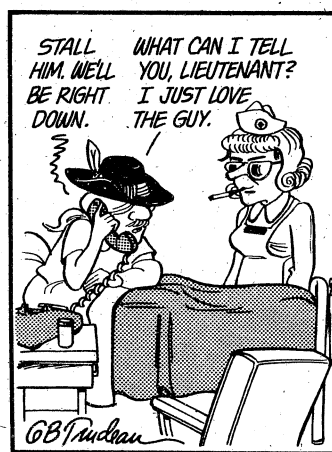
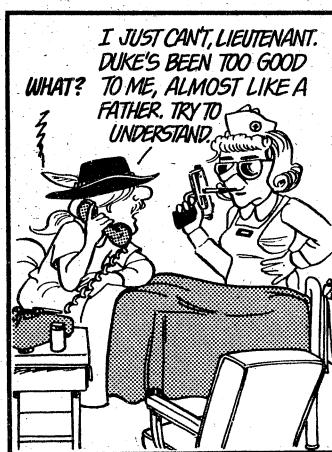
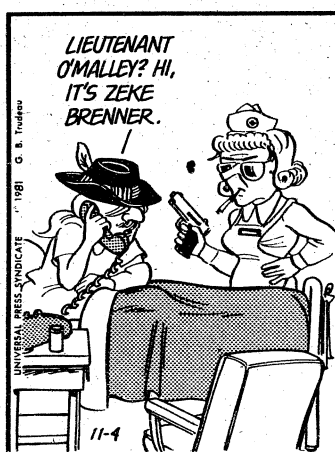
Dungeons & Dragons is sold at the BYU Bookstore and The Gamesmaster.

By the way, this writer thought it would be fun to go on an adventure himself. I joined a group of stalwart fighters, magicians, thieves and monks and entered into a dark cave. Thirty feet down the tunnel we were attacked by six giant orcs. It was a good thing I was tagging behind. To tell you the truth I ran away leaving the company behind! But if all you had was a pen and notepad in your hand, what would you do?

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Jots & Tittles

Incident at Cumorah

By Peter Sorensen

It was inevitable. Grime and Sons, the famous New York entrepreneurs, came to us three weeks before the Cumorah pageant was to get under way. They offered to do what had not been done before: construct a monstrous set of flashing-neon gold plates to be placed at the top of the hill, and to be lit on pageant nights only when the finale came, when the Nephites were winning, or perhaps when God was speaking to Alma.

The committee for the Denuding of Cumorah, the same committee that authorized a roller coaster ride for the far side of the hill, met the same day to debate the issue. Also present were several "new wave" Mormon missionaries, complete with cue-ball cuffs and dressed in traditional French *malaise*.

"Friends, think of the possibilities!" exclaimed Wax Weakly, the chairman. "We could even advertise using such giant plates. Imagine it, in bright, flashing, neon green—EAT AT

LEHI'S."

"Let's not go overboard, Wax," rejoined Elder Breathaker, one of the missionaries. "You're not even getting at the essence of religious experience with a cheap approach such as this. I think what we need is a multiple finale—just as the gold plates light up, we elders get out chain saws and rip the bleachers and benches to pieces while singing a chorus of the new punk hit, 'Run over me with a fork lift, baby, but be gentle.'"

At this overture, the only Protestant member of the group, the Reverend Lee Kwyetlie, spoke up in meek defense of tradition. "Dear friends," he began, "surely we ought to use restraint when making a decision that may so markedly affect the fragile *ecolo-*"

"What are you," shouted Arthur Squib, committee member, "some kind of a back-to-basics nature lover? I vote we get some skinheads out here and take this Gentile

troublemaker for a little ride."

Well, the long and the short of it is, the resolution was passed, and last night the pageant opened and closed with neon gold plates beckoning to America's teeming masses to come enjoy a great monument to the rich Latter-day tradition and *mythos*. However, the evening was not without its difficulties.

For one thing, during a significant battle scene, the gold plates lit up while the Gadianton robbers were in the process of decapitating a Nephite leader. The actors playing the robbers took heart at this sign of divine approbation, and they ended up winning several major victories the Book of Mormon claims they lost. Nearly 22,000

"Friends" were attending the pageant that night, and the contradictions and doubts raised at the time prompted a call to Salt Lake. I have learned this morning there is serious contemplation of a second revision of the triple combination.

Then of course there was the scene where Abinadi catches on fire. The tragedy was that the actor playing Abinadi actually stepped on a hot wire leading from the neon gold plates, and he lit up like a Christmas

display on Temple Square. The effect was stunning; the "ooh's and ah's" of the audience brought a satisfied grin from the stage manager. And later everyone commented on how authentic Abinadi's screams were. Unfortunately, the effect was lost on Abinadi's wife and three children, who seem to value human life over aesthetic achievements. *Ignares.*

Things may be getting out of hand, though. I hear Wax Weakly is planning something even better for next year's pageant: he's going to rig up a system of motors and pulleys, and when a giant neon honeybee flies by, the gold plates will close on it.

• • •

If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?

—Aleksandr Solzhenitsyn in *The Gulag Archipelago*.

Abusage

Redundancy Redoubled

By Andrew W. Olsen
Guest Writer

As certain as Paul James is that there's a WAC Conference there is a tendency, in English usage, to be redundant and say the same thing twice. Redundancies aren't difficult to find or recognize. In fact, they're very much a part of everyday life.

Some political bands, for example, are so steeped in rhetoric that they slip up in their fancy language. I heard one lady lobby in favor of the ERA Amendment.

School is another prolific nest for redundant gems. A friend of mine, from home, once asked if I'd like to go see the hometown university's dead cadaver. I may not be a science major. . . but I didn't know I came across as being so ignorant as this friend thought.

Once, too, a female girl asked me to sing to her as we sat together in her grandmother's rocking chair. She told me she liked the chair (as would I) because it was an old antique.

Sometimes redundancies are humorous, as above, but they're not always harmless. . . as in the case of "unthaw." The next time someone asks me to unthaw a pound of hamburger (or anything else) I'm afraid they're going to be disappointed when they find that I followed instructions perfectly—and left the meat in the freezer.

Now I certainly don't want to sound like I'm negatively down on redundancies. Though some forms are clearly abusive, others are well-calculated and figured out as facilities to facilitate reinforcement.

My old BYU University Sunday School

class was a good source of well-used redundant usage. It may be unfortunate that, to begin with, many of us are at our height of critically finding fault in Sunday School classes. But well-articulated redundancies have often changed my attitude. For example, one teacher taught me—with no small amount of emotion—that Joseph and Hyrum Smith were killed to death at Carthage Jail. The redundancy had such an effective teaching effect that I haven't forgotten it from my memory for two years now.

The verbosity which often characterizes the usage of those who conduct our Church meetings frequently comes as a valuable reinforcing aid to those of us who occasionally get our A.M.'s and P.M.'s mixed up. In my ward most of our activities are announced as beginning at 7:30 P.M. in the evening. Naturally, Priesthood Meeting begins at 9 A.M. in the morning.

Another most useful use for redundant speech is evident in the old-time family motto for peaches: You eat what you can and you can what you can't.

And finally—in all seriousness—who would argue that Truman Madsen's statement that "the name Joseph Smith is an extraordinarily extraordinary man" is not effective? Not me.

So. . . take it as you like. You've now seen some good pro's and some bad con's of redundant usage. Start using these tips to your positive advantage. . . and it's perfectly true that your life will not only be more full of laughs and chuckles, but also more full of the likelihood that you'll choose proper choices of when and when not to be redundant.

Have you encountered any interesting or humorous quirks in English usage? If so, please let us hear about them. Call Scott Dunn at 377-7135 or write to: ABUSAGE, P. O. Box 7223, University Station, Provo 84602-0223. Postage will be refunded for items that are published. Serious questions about English usage are also welcome.



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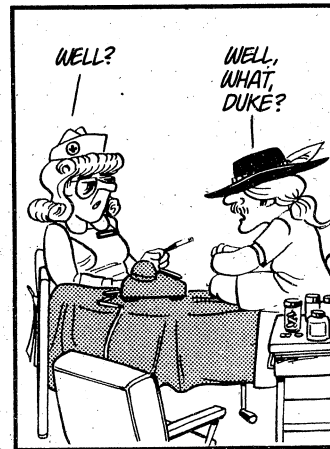
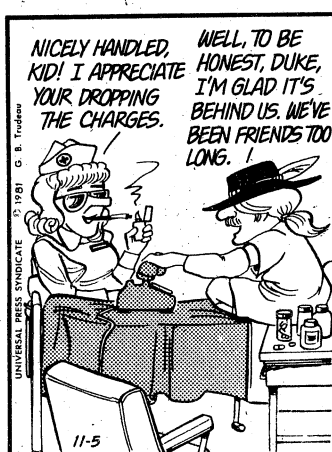
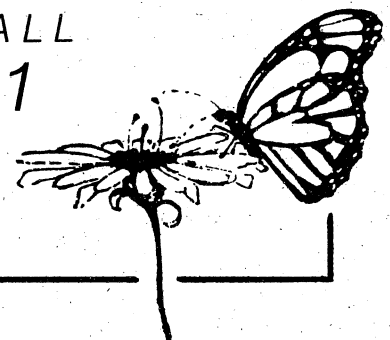
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Grey Matters

Does God Progress in Knowledge?

by Gary James Bergera

Sometime try asking a group of otherwise sedate Mormons the following two seemingly contradictory questions: Does God know everything that can be known? and Does God continue to progress in knowledge? The often ensuing confusion and occasionally heated disagreement attest to the unsettled status of our understanding of the nature of the Lord's "omniscience." There are those members today who passionately embrace Orson Pratt's belief of 130 years ago that the "Father and the Son do not progress in knowledge and wisdom, because they already know all things past, present, and to come" (*The Seer*, p. 117, par. 96). Others, with equal force and feeling, find faith in Brigham Young's declaration, "According to (some men's) theory, God can progress no further in knowledge and power, but the God I serve is progressing eternally, and so are his children" (*Journal of Discourses* 11:286).

Scriptural literalists point to various references throughout the Standard Works in support of their contention that, in the words of Elder Joseph Fielding Smith, "I believe that God knows all things and that his understanding is perfect, not 'relative'" (*Doctrines of Salvation* 1:8, emphasis in original). They note, for example, 1 Nephi 9:20 ("he knoweth all things, and there is nothing save he knows it") and D&C 38:1-2 ("the same which knoweth all things, for all things are present before mine eyes"). The writer of these and related verses, they believe, is to be taken at his word; that whatever is capable of being known, is known absolutely by God; that there is nothing he does not know.

Four factors, however, prevent the unqualified acceptance of the literalists' absolutist interpretations. First, while these and other scriptural references would seem to indicate that God has ceased to progress in knowledge, the exact nature of this knowledge possessed is unclear. He has "received a fulness of truth, yea, even of all truth" (D&C 93:26), but truth in what sense? Truth, meaning a "knowledge of things as they are, and as they were, and as they are to come" (D&C 93:24)? Truth, meaning "light" and "intelligence" (D&C 93:36)? Or truth, meaning an absolute foreknowledge of all acts past, present, and future (D&C 130:7)? And a fulness in what sense? A sequential acquisition, line upon line? Or an innate characteristic of God as testator and revelator of truth? "He has all power, all wisdom, and all understanding" (Alma 26:35) because "He comprehendeth all things," that is, that "all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, for ever and ever" (D&C 88:41). Thus, it appears that the Lord knows, or comprehends (i.e., encompasses), all things by virtue of his attendant glory, or light, which "preceedeth forth from the presence of God to fill the immensity of space—the light which is in all things . . . by which all things are governed, even the power of God" (D&C 88:12-13). But as to whether or not he continues to progress in knowledge, that is, to advance from one principle of perfection to another, discovering perhaps in the process things which he did not "know" previously, the Standard Works are mute.

Second, the Church institutionally has declared that the notion that God's infinite knowledge precludes him from progressing further in knowledge is not simply not a doctrine or teaching of the Church, but it is false. In 1860, the First Presidency, then composed of Brigham Young, Heber C. Kimball, and Daniel H. Wells, publicly took issue with several teachings and doctrinal

theories being advanced by Elder Orson Pratt. Prominent among Pratt's questionable ideas was his above mentioned belief that the Father and the Son do not progress in knowledge. Specifically citing this and other points, the First Presidency officially observed, "It is not true" (*Messages of the First Presidency* II:222-223). Their statement has never been modified by ensuing First Presidency declarations.

Third, the prevailing view of the majority of Church authorities until very recently has been that eternal progression, in its fullest expression, entails, among other things, eternal progression in and of knowledge. Though admittedly equivocal, the Prophet Joseph seemed to be implying that God's progression includes the eternal acquisition of knowledge when he announced, "All the minds and spirits that God ever sent into the world are susceptible of enlargement and improvement. The relationship we have with God places us in a situation to advance in knowledge" (King Follet Sermon). Reference to Brigham Young's strong feelings has already been made. Elder Wilford Woodruff believed, "God himself is still increasing and progressing in knowledge, power and dominion, and will do so, worlds without end. It is just so with us" (*Journal of Discourses* 6:120).

In this century, President Lorenzo Snow taught, "Whatever changes may arise, whatever worlds may be made or pass away, our identity will always remain the same; and we will continue on improving, advancing and increasing in wisdom, intelligence, power and dominion, worlds without end" (*Conference Reports*, April 1901, p.2). President B. H. Roberts asked, "[I]s it too bold a thought, that with this progress, even for the Mightiest, new thoughts and new vistas may appear, inviting to new adventures and enterprises that will yield new experiences, advancement and enlargement even for the Most High" (*Seventy's Course in Theology, Atonement*, pp. 69-70). "Throughout eternal life," Elder John A. Widtsoe wrote, "increasing knowledge is attained, and with increasing knowledge comes greater adaptation to law, and in the end an increasingly greater joy" (*A Rational Theology*, 1915, pps. 30-31). Finally, Elder Hugh B. Brown noted, "[T]he time will not come when I or any other man will arrive at a point in knowledge, experience or understanding beyond which we cannot go" (*Continuing the Quest*, p. 4).

Fourth, a belief in the absolute omniscience of God is one of the fundamental underpinnings in the adoration of a Deity foreign to latter-day theology. In other words, and without entering into a detailed exposition of mainstream Catholic and Protestant philosophy, infinite and absolute omniscience necessitates a being with which the vast majority of members would experience considerable discomfort.

The issue of God's progression in knowledge is far from resolved in either the Standard Works or in the writings and sermons of latter-day prophets and apostles. Not surprisingly, then, the two questions posed at the beginning of this column will likely continue to elicit differences of opinion mixed with uncertainty as to the nature of divine omniscience. Perhaps the very fact that the issue is open to such discussion at tests to, at least, our own progression in knowledge.

• • •

We grow great by dreams. All big men are dreamers. They see things in the soft haze of a spring day or the red fire of a long winter's evening. Some of us let these great dreams die, but others nourish and protect them, nurse them through bad days till they bring them to the sunshine and light which comes always to those who sincerely hope that their dreams will come true.

—Woodrow Wilson

ASBYU: A TIME TO CHANGE!

A Look at Student Government

by Elbert Eugene Peck

The antics of ASBYU over the class gift fund has prompted the usual jokes and scoffings about the incompetencies of our "Student Government." Anyone who has even a peripheral acquaintance with the fourth floor of the Wilkinson Center knows that what has been reported is mild compared to the bunglings, petty graft and other ethical and incompetent acrobatics that occur up there. Those who pause long enough to try to come up with reasons for this situation usually point to the prima donna nature of elected officials and staff, or, paradoxically, to their desperate needs for belonging. It is time to take a deeper look at the workings of ASBYU and the causes for its problems. For, although there are the egotistic athletic vice-presidents and the lonely poster painters, I personally know of many qualified, but frustrated, individuals who volunteer because they want only to help and be involved. The problems are not primarily with personalities—every bureaucracy has the same kind of people. Rather, the problems are with the basic structural framework of the institution that prevents well-intentioned, if arrogant, individuals from accomplishing the idealistic goals they set out with. This series of articles will discuss these underlying flaws that inevitably trap each new crop of fourth-floorers into the same defeating patterns of behavior. Contributions from interested and knowledgeable individuals are welcome.

Before dealing with specific institutional problems, it is good to understand the overall environment and why there is an ASBYU at all, for the university could provide the same services through other departments and offices. The first thing to realize is that the powers of ASBYU—like all departments and offices—are delegated. There is no federal system of two independent governments over the students. There is one government that is headquartered in the Administration Building; ASBYU is an agent of it. In that sense the term "Student Government" is a misnomer. The Administration determines the scope of services ASBYU provides. Such was the case when, several years ago, the responsibility for booking concerts was taken away from the Social Office, or now that the "female Mafia" of BYU administrators plan the Women's Conference (instead of the Women's Vice President), or the very recent usurpation of much of the Social Office's responsibilities for Homecoming. Hence, it is a false assumption to think that student elections delegate power to ASBYU officers. We merely select officers, and, should the administration decide so, that selection process could be changed to administrative appointments or some other selection method.

The second point to consider is that, unlike other BYU departments, ASBYU has very little independence. Every action is closely monitored by "advisors" to prevent actions the administration would not want. Many decisions are also checked by other BYU agencies, such as the Speakers Committee. In short, the duties of student officers are narrowly defined and dictated. Several years ago, a vice-president of the university counseled newly-elected officials against trying to do things that would have an impact on the university beyond the length of their one-year term.

Because of these two points, student criticisms of ASBYU are often unjustified. It is not a "student union" where officers represent our demands to the administration. Student leaders can't do things that aren't delegated to them. Much of their initiative is checked by threatened bureaucrats. This is not to say that the administration has not been responsive to student requests for responsibilities, nor is it to imply that there are not good reasons for limiting ASBYU's authority; however, the final result is that student input is more token than substantive. If President Holland and Vice-President Kerr are serious about statements they have made about wanting meaningful student input in their administration, they also will have to realize that substantial changes will have to be made in the charter of ASBYU.

There are those who believe that there is no need for student government at all. They ask, "What has ASBYU ever done for me?" Apparently, they are content with the impact they have had as an individual, or they feel no desire to have an impact. However, there is a strong need for a collective student voice that can speak competently, deal with problems that transcend the one-year terms of student officials, and correlate student input on a variety of issues—not to mention the opportunities for leadership and service ASBYU affords willing students. Although such an organization does not exist, it is needed. We need a student organization respected enough to be trusted with input on issues more central to the purpose of the university than allocation of parking spaces, advertising dances, and distributing athletic tickets. I believe such competency can be achieved, but only by significantly changing organizational barriers and norms. This will require sincere commitment from both the administration and student officials. The articles in this series will discuss these barriers and provide suggestions for change.

Next Week: Student Elections.

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Box 7223 University Station
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839 North 700 East
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Managing Editor: Elbert Peck
Graphics: Anthony Schmitt
Typist: Lori Wright
Advertising: Ron Priddis
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Letters

Taking issue with ABUSAGE

Editor:

Thank you for putting out such an outstanding, thought-provoking newspaper. I hope you will be able to overcome the prejudices that others have against your paper by continuing to produce high quality information.

I wish to take issue with Scott Dunn's ABUSAGE article of October 21. Since I feel comfortable with the words *prideful*, *supportive* and *synonymize*, I decided that I'd better study this matter out, lest I be looked down upon by those who speak "pure" English, a worry that kept me up at nights. As a consequence thereof, I looked in *Webster's Third New International Dictionary (Unabridged)*, only to find (to my great relief) that I am not illiterate as Mr. Dunn would have me think from his statement, "Words like *synonymize* only sound illiterate." Since that word has Webster's sanction, then, who is the illiterate one?

In summary, those who aren't *supportive* of the three words I've taken issue with, can be *synonymized* with the *prideful* (haughty) individuals who impose their biases of diction upon others.

Garth Sleight

Mr. Dunn responds:

I am well aware of the presence of the words *synonymize*, *supportive*, *prideful*, etc., in the dictionaries, having consulted several (including the OED) before writing my article. The presence of a word in a dictionary says nothing of the word's propriety but only means that it is widely used. Mr. Sleight seems to believe that if everyone else is doing it, it must be all right, a philosophy which he could probably never accept on political or moral issues but seems to find satisfactory on linguistic ones. All kidding aside, my concern is not so much that we despise some words while enthroning others, but that we carefully choose the words we do use because we honestly feel they best express our feelings and ideas.

Our Third Issue

Editor:

I enjoyed the first two numbers of your newspaper, but I have found parts of the third number to be lacking. It almost seems like you have run out of good material and have resorted to printing some articles with little originality and thoughtfulness. Some examples follow:

Sexiam at BYU. Oh hum: So what if Pam Jackson was incorrectly identified as a secretary. What's wrong with being a secretary? I've sometimes been asked in stores if I was a clerk. I wasn't offended.

Grey Matters. It's always helpful to know the various points of view that the brethren have expressed on gospel topics, but this particular article is unbalanced. It provides very little evidence against the position of progression from kingdom to kingdom, except a few quotes like Elder McConkie's "It is an evil and pernicious doctrine." The article ignores the basis for McConkie's position: the progression viewpoint essentially argues that we do in this life does not really count—given enough time all will be forgiven. Why shouldn't I be evil in this life since at some time in the future I will gain the same status as those who have done good. This article is actually a tract in favor of toleration, but it is not an in-depth study of the issue.

Reaganomics. Absolutely incredible that would you print this drivel. I have already read all these arguments (e.g. from Tip O'Neill) over the past months. Surely we can expect some originality as well as intelligence in the *Seventh East Press*.

Royal Skousen

Associate Professor of English

Two Responses to Reaganomics

Editor:

Tueller-Pritchett says that the tax cut robs from the poor to give to the rich. How is giving an equal percentage rate reduction stealing? What could be more fair than an equal rate reduction? Granted, those who pay more will get more back, but that is a basic mathematical law. To make the tax plan fair, those who pay more should get still more back since they pay a proportionately higher percentage rate with our Communist Manifesto-patterned graduated income tax. With everyone getting an equal percentage rate reduction, where are the inequalities? Why should the rich be equal to the poor?

Tueller-Pritchett goes on to say that government spending causes inflation. Every first-year economics student knows this just isn't true! It's the expanding of the money supply that causes inflation. Government can print more money to finance its spending (thus feeding the fires of inflation), or they can borrow to cover the spending (driving up interest rates), or they can spend only as much as they take in (solving both problems).

He claims the people hardest hit by the tax cut and inflation are those on fixed incomes. As a matter of fact, both Social Security and Welfare payments have risen as fast or faster than the rate of inflation.

"Another important . . . effect," to quote Tueller-Pritchett, "is that the tax cut provides the opportunity for the rich to increase their relative share of the . . . economic pie." What he doesn't say is that the poor will also increase their relative share of the pie at exactly the same percentage rate as the rich. Remember, those who pay less in the first place get less back. But because all of us get an equal twenty-five percent back, each of us has the same opportunity to increase our share of the economic pie.

Tueller-Pritchett also claims that an equal distribution of income will lead to economic growth. Where is the incentive to work harder and earn more in a system where everyone receives the same wage, in spite of his or her productivity? Just as the incentive to work harder to earn more money is natural, so too is the economic growth that comes with that incentive.

He says that savings don't generate increased productivity. I wonder what Tueller-Pritchett thinks banks and savings institutions do with their deposits? They certainly don't let them sit in the vault gathering dust. They lend them out! These loans finance new equipment, plants, and production, which in turn produces tremendous growth. Increased savings also mean that a lower interest rate is charged on loans. When this happens more loans are written and productivity increases. But Tueller-Pritchett says that most of the rich don't save; they buy gold, commodities futures, and artworks. This, he says, doesn't increase productivity. Well, someone has to produce the gold and paint the artworks. Someone is getting paid to do those tasks, and they spend their money. Isn't this productivity?

He also says that most of the new industrial financing doesn't come from borrowing, but rather from "internally generated funds." His context leads one to believe that his definition of "internally generated funds" is a hat passed around at the coffee break so the employees can contribute some money. Ha! "Internally generated funds" is a long word for stocks. Those funds are generated by the sale of the stock. Where does the average middle-income wage earner get the money to buy the stocks? From savings. Since most stock prices are out of the reach of the average worker after each payday, he must save to buy them. This is another way savings generate productivity.

The natural desire of man is to have the best for himself and his family that he can obtain. For this the left condemns us. "You are too greedy," they say, "why should you have more when others (themselves included) have less? It isn't fair." But is it fair to overtax the productive to support the non-productive?

Where the left got this philosophy—that the poor are helpless and the rich are greedy, and therefore the rich should finance the poor—I don't know. It is a sad philosophy, for it holds no hope in the nature of man to better himself. It goes against all of the natural rights of man—the right to own property, the right to do what is best for him, and the right to choose to live for himself and no other. Ayn Rand said in the novel *Atlas Shrugged*, "I swear by my life and my love of it, that I shall never live it for the sake of another man, nor ask another man to live for me." In the novel, this was an oath. In reality, this is man's highest natural law. The Reagan tax cut and economic plan is the natural reflex of a society which has been driven from this law by an overly-altruistic left.

Gary R. Gardner

A sophomore majoring in Political Science

Editor:

The Saviour told the story about the man who built his house upon the sand, "And the rains descended, and the floods came, and the winds beat upon that house; and it fell: and great was the fall of it." Tueller-Pritchett bases his whole argument on a faulty central idea, therefore any opinions built upon it aren't sound.

The idea upon which he puts so much stock is the notion that it is "good" to redistribute income. Let me quote: "One of the purposes of a progressive income tax is to ameliorate the hardship borne by the poor due to the inequalities generated by the [market system]." Let's put that horse to rest right now. It is not "good" to redistribute income! It is downright immoral! It is one thing for a person to

voluntarily give to the poor, but it is quite another thing for the government to *force* him (through confiscatory taxation) to give to the poor.

This doesn't mean that we should ignore the poor. It doesn't mean that people shouldn't give to charities, nor does it mean that we shouldn't be cognizant of those who are less fortunate (materially) than we are. It only means that it is wrong to force people to do good.

Now that the basic weakness of his argument has been exposed, let's go on. If it is wrong to force people to do good, any programs based on that assumption are doomed to failure. Let's look at the redistribution of income record. The question is: Has redistribution of income worked? Since World War II, the government has embarked upon massive, expensive, and multifaceted redistribution programs. We have been swamped with new ideas, new bureaucracies, and more taxes. Has it worked? Is income more evenly distributed? No! Since World War II, income distribution in the United States has stayed approximately the same. How about that? All redistributive efforts are doomed from the outset because you can't achieve a good end using bad means.

Let me introduce a little history regarding the Income Tax Amendment (ITA). I'll try to show it in its true light. Tueller-Pritchett concluded by saying, "Since, as I've shown, the tax cut isn't economically sound, the real reasons for it must lie elsewhere; perhaps they are political and not economical at all." The implication here is that now the big rich boys are squealing because of their great tax burden, so they've put political pressure on Reagan to lower their tax rates. This is not the case: the richest people in the U.S. don't pay much in the way of income taxes, if any! The main reason for that is because of the large tax-exempt foundations they can erect in order to protect their assets.

People think that the "rich" battled against the Income Tax Amendment back in 1913, but that's not true! They were some of the greatest supporters of it, albeit behind the scenes, because they had an ace up their sleeves. At the same time that the ITA was being ratified by the states, financier J.P. Morgan had a senator introduce legislation in Congress allowing the establishment of tax-exempt foundations for "humanitarian purposes." What is not known is that in the same legislation, they agreed to give up ownership of their money while still retaining control of it. Hence, they could spend it on projects that ultimately benefited them in their business dealings. That is a conflict of interest. What all that means is that, for the most part, the rich don't pay for welfare programs, the middle classes do.

In closing, I would like to rebut one last idea of Tueller-Pritchett. It has to do with his last paragraph, where he says that people don't seem to be holding back on productivity even though taxes are high. So there's no "proof" that higher taxes encourage lower productivity? The problem is that he isn't looking in the right places! People aren't laying down on the job since doing so would make them lose it. Where they are holding back is in the *payment* of their taxes. I will quote here from an editorial in the *Wall Street Journal*, Feb. 12, 1981, entitled "Soak the Rich."

At the very least, it's clear that tax rates above 50% stimulate tax avoidance—deferring capital gains, sheltering personal income and otherwise seeking legal "loopholes." In trying to stamp out such behavior through regulations, the IRS constantly finds itself going dizzy trying to plug six holes with five corks. But if you simply reduce the rates to more reasonable levels, "the rich" find it less costly to pay the IRS than to pay their lawyers. Tax avoidance drops, more income is reported, and receipts grow."

No, Mr. Tueller-Pritchett, it is *your* economic ideas that are not sound. I just hope that others aren't pulled into the erroneous idea that some people have a "right" to forcefully deprive others of their private property.

Kenneth Bowers

A junior majoring in Chemistry

We believe that confrontation of ideas is productive, but not of personalities. Therefore, we only print substantive letters addressing issues presented in our paper, reserving the right to edit for clarity, space, and attacks on individuals.

Mormons Take Sides in Central America

continued from page 1

highway near his home in Guatemala. The death squad car in which the assailants took him was later seen parked in front of the police station.

BYU Foreign Student Opinions

"It's hard to be in the country and not be involved in the popular movements," says Freddy Martinez, a BYU student from El Salvador.

"Some people declare themselves guerrillas and go to fight, but most don't dare. They sympathize, though," says Julio Salazar, also a BYU student. "It's really depressing to see the government taking from the poor," adds another student. Oscar del Gado, of El Salvador, insists that "the gospel teaches us to help people, especially poor people. In order to help poor people, sometimes you have to denounce injustices."

Victor Rodriguez, a Ph.D. in chemistry who is doing research at BYU, spoke out against the Guatemalan government for its involvement in medical fraud and was forced to leave the

country. Other members have spoken out and stayed in the country, but have sacrificed everything as a result.

Mormons Form a Socialist Party

Feliciano Acevedo was one of the founders of the Social Democratic Party in Guatemala. He was also a member of the Church. He won the mayoral election in his city, but was forced to leave the country when another party (MLN) won the presidency. Acevedo went to Chicago and learned the jewelry trade.

Later he returned to his native city and opened the "Liahona Jewelry Store." He resumed activity with the Social Democratic Party and served as the General Secretary. Members of the party had trouble registering and were otherwise intimidated. One day, in front of the jewelry store with his wife and children present, Acevedo's throat was slashed and he was shot to death.

He was replaced as the General Secretary of the SDP by the Mormon bishop in that area, Marco Antonio Cacao. Bishop Cacao was a radio journalist and wrote periodically for the

local newspaper, *La Nacion*. Early one morning, he received a telephone call informing him that his brother had been in a serious automobile accident. He put on his robe and headed for the supposed accident in his car. He was ambushed along the way. During the day, he would have had his bodyguard with him.

Church Uncommitted

Officially, the Church recommends that members stay out of politics in Central America. In actuality, there seems to be more prejudice against those who are involved on the left than those who are involved on the right. As one BYU student from Central America says, "If I were down there, I would be in a very difficult position regarding my membership in the Church."

Members were offended by statements made in General Conference in 1979 to the effect that no member of the Church should be involved in the revolution. One professor believes that "with this statement, the church signed the death warrant of many members of the Church in Central America." Without support from friends and organizations, an activist stands a greater chance of being assassinated.

However, it is true that many Latin members share the view expressed in Conference. A BYU student from El Salvador, Alberto Serracuti, states that, whereas his views are different than most Latin students, he believes that the revolution in his country has brought about "harm and harm and harm. . . . We're no better off than we were ten years ago," says Serracuti.

Wealthy Church members

The wealthy members of the Church tend to side with the right. A few are involved in politics or with the military. A BYU graduate, Raphael Catillo Valdez, is the Minister of Foreign Affairs in Guatemala. A former member of a stake presidency is a colonel in the military.

The idea among wealthy members seems to be that "the government is as good as you can expect." It is also a common conception that "because the Church is an American Church, you have to protect the interests of Americans, especially the Mormons, who have investments in Central America."

Where is Help?

Nevertheless, at the same time there are poor people "dying and starving—members of the Church. . . . And the United States is not going to give us [the people] a chance because it only helps the military dictators," says one native student. According to Woodworth, the Cubans moved in because no one else was willing to assist. Tullis says that if it weren't for the Cubans, there would still be a revolution because of "the motivation of these people" to improve their situation.

A student points out that "when independence was won in Central America, it was won only for the Europeans. Nothing changed for the Indians." He continues, "We are not fighting economic or political systems, but moral injustice. If the communists are the ones who take over, I want to be there to show them that what we need is moral change."

When asked about the involvement of the Cubans, Dr. Tullis states, "When Central America goes up in flames, it will surprise no one except those who have tried to explain the conflict in terms of such tactical questions as Cuban involvement."

Woodworth goes a step further to say that "we Americans are going to end up in the Caribbean and in Central America with a monster of our own creation that we will then

reject as a step-child, saying that it is not legitimate. It will be due to our own politics of neglect."

A Solution

Professors familiar with the situation in Central America recommend a more consistent policy on the part of the Church: "If it's non-involvement we want, then the right-wingers ought to be disciplined as hard as the left-wingers."

However, professors question whether or not non-involvement is the best policy. "Should our people fold their hands and let others make history around them?" they ask.

One man in the BYU community who has spent considerable time in Central America points out that while "we claim that the revolution in the U.S. was inspired, we deny anybody else that right."

LDS missionaries who have served in Central America feel that the Church ought to instigate the welfare program in Central America. They explain that ecclesiastical leaders have been released from positions for distributing fast offerings to the needy members in their areas.

A Ph.D. who is temporarily residing in Provo admits that he is one of those bishops who was released.

"We hear a lot about the welfare system of the Church. Where is the welfare program in my country?" asks a BYU student from Central America. "We have no welfare."

"If the Church were to help the needy members there they way it helps them here, it would have an overwhelming task," says Anderson, "because the people there are really needy." Yet, he also points out that "the only way we can oppose communism is by solving those problems" that create an environment favorable to a communist take-over.

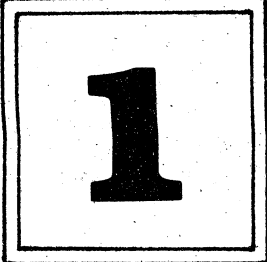
One of the problems, as noted by a BYU student from Central America, is that the people in Nicaragua, El Salvador, and Guatemala haven't felt that they have had a right to ask for help from the Church.

Members are especially inhibited. "We have an inferiority complex," says this student. But the past few years have shown that the Indians are slowly overcoming any feelings of inferiority they have and are acquiring a spirit of common ownership of the goods of this world with those who were born of European descent.

This attitude encourages them to demand a place of equality with the aristocrats in their various countries—and a chance to rule, or at least to eat.

...the lights do not burn late on Temple Hill, they never have....I remembered President Harris and his interest in making a lovely natural preserve on the south side of the campus: now what we have is the carefully manicured, groomed, trimmed, regimented landscaping where nothing is allowed to grow in its wild or natural state. Nature must observe our dress standards—the look comes first; nothing else really matters. I noticed as I always do the smoke pouring from the power plant and asked myself, again: what is it we produce that is worth the price of all that pollution. Certainly not knowledge. I was reminded that most of our smartest students are now working with computers: they are not discovering or absorbing knowledge, but simply processing it, neither producers or consumers of the precious stuff, but middlemen, dutifully attendant of machines.

—Hugh Nibley in "More Brigham Young on Education," Sperry Lecture Series, 1976, p. 19.

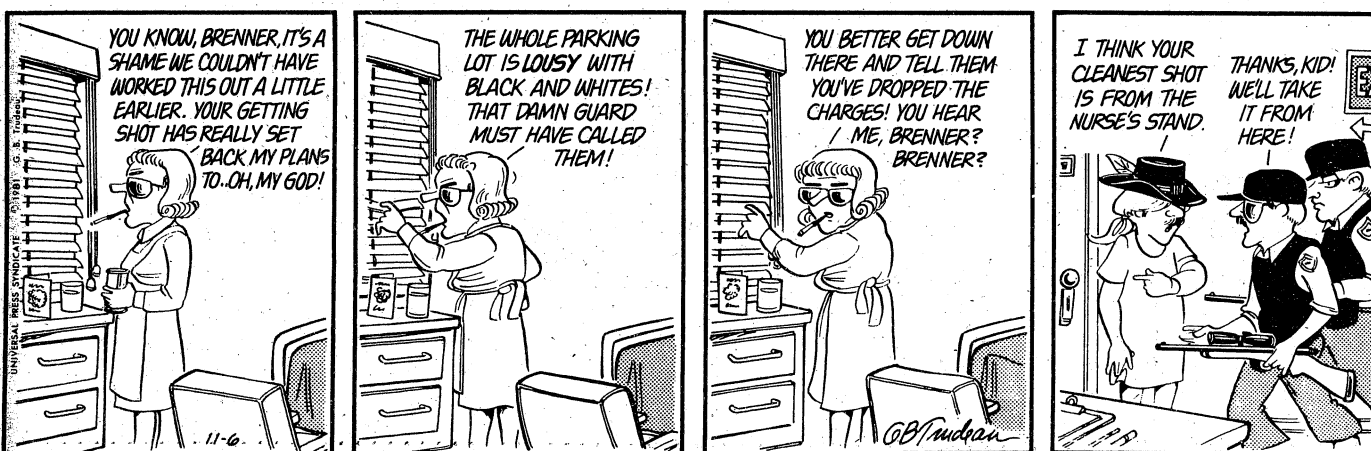


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NORTH OF TERRA

Chapter IV: The Space Raiders

By S. F. Ritter

The problem of what to do about Buzz scratched around inside my skull like a Calliopean swamp puppy trying to claw its way out of its birth shell. I still hadn't found a solution, however, by the time the *Noble Insanity* lifted herself free of the gravity well created by SiDrac V's primary so that I could try her out.

I flipped on the comm to the passenger quarters. "Ready for hyperspace, Buzz. All secure?"

"Wait a minute, Orestes. I'm coming up there with you. I love to watch the jump."

When she arrived in the cockpit, I was disheartened to notice that she had doused herself in my favorite perfume—"Forbidden Planet No. 5." She knew that it drove me wild in the old days. Apparently she was plotting just as busily to stay on board as I was to jettison her.

I felt a little guilty about my plans when she strapped herself into the co-pilot's chair and started running systems checks for me. It was just possible she could come in handy on a run like this; she was, after all, an experienced spacer. But then everyone knows how much trouble a female can cause if she puts her mind to it.

"Orestes!" she exclaimed. "Look! We've got a speck on the radar!"

I glanced over at the readout screen. "Don't worry. I had a sandwich a while ago. It's just a crumb." I brushed off the screen with my hand. Women. They get hysterical over every little thing.

Buzz was not pacified. "Orestes--there's still something there. Only now it's gotten bigger."

Snorting, I glanced at the screen once more. "Great gory galaxies! Space pirates! Why didn't you say so?" I began a frantic attempt to complete the pre-jump cycle before we were spotted.

"Too late," I groaned. "They've got a tractor beam on us."

When I switched on the readout screen to the rear scanners I was appalled by what I saw. The pirates' gigantic black battleship was exerting drag on the *Noble Insanity* to hold us in place while a swarm of small two-

man vessels darted in our direction with the obvious intent of boarding us. I stared in horrified fascination.

"Listen, quasar-brain--don't just sit there! DO something!"

"Do something, huh? Like what?"

"How about putting up the shields?"

"Effective against lasers and torpedoes. Not boarding pods."

"Can't this bucket outrun them?"

"Not with a tractor beam on."

"Well, then, what about our maneuverability?"

"Nothing compared to theirs. That flagship is clumsy, but those boarders can pivot on a grain of stardust."

"Ah, well. What are we worried about, anyway? We don't have anything for them to steal."

That's what I'm worried about, Buzz. Can you imagine what kind of a mood they're going to be in after they go to all this trouble to stop us and board us--and find nothing for their pains?"

"For once you're right, Orestes. Why did I ever let you talk me into coming along on this crazy expedition? But at any rate, we won't let them take us without a fight--right, partner?"

"Right." I was glad to see that she still had the same spunk I had admired in her before. Maybe I really should keep her around after all. If the boarders didn't deep-space us both, that is.

We got into our armored suits and hefted a couple of laser rifles--a pitiful defense, but the best we could do. Unfortunately, those space pirates knew how to board ships without picking up any casualties; they simply cycled in an airlock full of paralysis fog before coming through themselves. Buzz and I were on the deck by the time they got into the ship.

I awoke with a pounding headache, a fuzzy tongue, and itchy teeth. One of the pirates--a guy well over two meters tall and weighing about as much as Mars' second moon--leaned over me, removed his helmet so I could see his face, and gave me a malicious leer.

"It's you!" I snarled.

TO BE CONTINUED.....

Foreign Correspondent

On a Slow Boat....

BEIJING, CHINA--"That's it! They're insulting us. I'm leaving."

Where would you go to?" Patrick whispered, "You don't have any transportation. Besides," he added in a practical note, "this is a once-in-a-lifetime opportunity, and you ought to stick around and hear what else he has to say."

Patrick, like me, is a "foreign expert." That is, someone invited by the Chinese government to come over and teach English, science, business or whatever the government feels is needed to help pull the country into the Twentieth Century. In my case, I teach English to a group of interpreters, journalists, teachers and members of China's Import/Export Commission.

Patrick did have a point. It was a once-in-a-lifetime opportunity. There I was, seated in "preferred" front middle section of the Great Hall of the People, listening to Hu Yaobang, chairman of the Chinese Communist Party deliver a major policy statement.

When I boarded the reserved, foreign experts' bus that morning, I thought I would be joining a small gathering of literary people to celebrate the birth of Lu Xun, one of China's greatest writers of this century.

I took my seat behind one of the long curving tables and examined the materials left there for me: a copy of the speeches (in Chinese); an earphone that could be connected to a console and could transmit a simultaneous translation in one of five languages; and a small, gold-colored commemorative pin bearing the likeness of Lu Xun and the dates, 1881-1981.

During the welcome speech, it was announced that leaders from every province were in attendance. Except, the speaker noted, from the "province" of Taiwan, which had unfortunately neglected to send a delegate.

While the first two speeches were polite and punctilious, I was anxious to hear something about China's contemporary literature, so I sat up when Hu Yaobang began his speech.

At first, I was involved in watching Hu's histrionics: He punctuated his words by waving a fisted arm, the force of which often brought him out of his armchair and had him leaning over the table. Periodically, the fist pounded the table soundly, rattling the porcelain tea cups. Hu included dramatic pauses in his delivery, allowing the audience to applaud. The PLA (People's Liberation Army) and Party officers noisily obliged and the foreign section added their perfunctory applause.

I clapped along with everyone else while he extolled the "revolutionary trend" of China's recent literature and art. He continued:

"However, . . . we must point out that it (literature) still has certain unhealthy, negative features which harm the people." Another pause. This time I checked my applause, waiting to hear just what or who those "negative features" were, but doubting that Hu would come out and name them.

He went on to criticize art that had "liberalization tendencies. Later, he referred to the "wrong trend of bourgeois liberalism." The art world, he said, should "overcome the negative factors in their own ranks," through the use of criticism and self-criticism.

Now, "criticism," I had learned, means participation in formal criticism sessions where a record is kept of the victim's faults as noted by those in attendance. No attempt is made to determine innocence or guilt--the fact that the person is there being criticized is enough to ensure a permanent record of guilt.

MHu then offered the Party's help to winnow out these "negative features." By this time, Hu's remarks were eliciting little applause from the front middle section.

I nudged Patrick who was still obliviously clapping away.

"Listen to what you're clapping for."

He listened to Hu warning "Imperialist nations" about criticizing the Party's new policy. The foreigners' section became even more quiet and tense.

"Patrick! This is it. I'm leaving."

"You can't leave. You've been invited to come here as a guest."

"Some guest! They rounded us up, bussed us here and took attendance. They led us to believe we were going to a literary meeting, when it's really a political speech that they wanted us to be sure to hear."

Besides being a personal and national insult, the speech was also an insult to Lu Xun and his ideas. This was the ultimate irony. My limited research of the man reveals one who passionately believed in an emancipated mind and a free press. As a matter of fact, Mao, finding Lu Xun's ideas of freedom of thought an expression discordant with his own "revolutionary" mass conditioning enterprise, wrote scathing criticisms of the man, and had his works suppressed. Later, the Party deftly pieced together excerpts of Lu Xun's writings, making him appear a solid Party man.

Insulting as it was, I didn't leave. Partly because I didn't have the guts and partly because I wanted to hear what else Hu would direct at us "Imperialists."

It's now been a week since the Lu Xun meeting and I am still deciding what it meant. So is the rest of China. Since then, the speech has been copied, circulated and analyzed by party sycophants and civilians alike to learn about the latest Party line.

For them, it's a matter of survival.

They're involved in a deadly serious game where the rules change quickly and whoever is found out of step is disregarded, dismissed or sometimes disposed of.

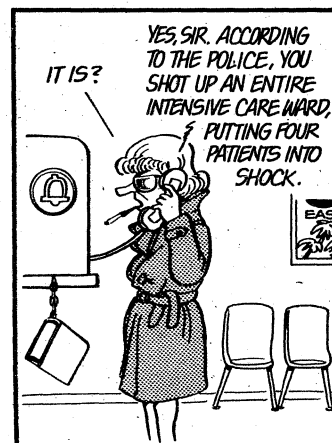
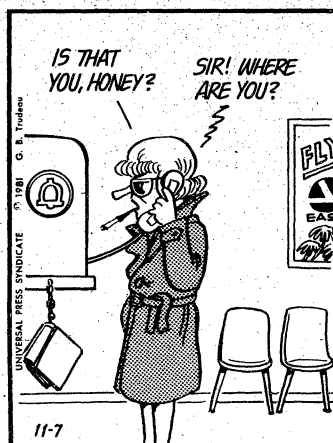
For me, naturally, it's not that serious, but it's still disturbing. Furthermore, the stifling of thought, especially creative literary thought, does affect my work as a foreign expert English teacher who has been asked to help in the struggle to achieve Twentieth Century modernization. My fear is that the attitude fostered by that speech, together with other equally oppressive attitudes will hinder, if not prevent the process and that China's entry into the Twentieth Century will not be at the speed of light, or even at jetspeed, but rather, at the sluggish pace of the proverbial slow boat.

Martha Pierce, a native of Salt Lake City, recently graduated from BYU with a masters in Teaching English as a Second Language. She is currently employed by the Peoples Republic of China to teach English.



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THRILLS

FOOD FESTIVAL NOVEMBER 4-7

This week KSL and Smith's Food King once again sponsor their annual **FALL FOOD FESTIVAL** in the Salt Palace. The festival runs daily **Wednesday thru Saturday** from 10:00am to 9:00pm, and features: 115 food and non-food exhibits, gift certificates and coupons, refreshments, various demonstrations, drawings, and prizes, and a variety of samples. There is **no admission charge and everything is free!**

BYU ANIMAL SHOW THURSDAY, NOV. 5

A number of Brigham Young University students are busy grooming and training farm animals for the **LITTLE INTERNATIONAL FITTING AND SHOWING COMPETITION** on campus **Thursday, November 5**. They will show dairy cattle, beef cattle, horses, sheep and swine in the five-category competition designed to test the students' ability to groom and handle animals. The event is scheduled to begin at 11:00am on the **West patio of the Wilkinson Center**.

FREE CONCERT FRIDAY & SATURDAY, NOV. 6-7

VIOLINIST AMY JACKSON will present two concerts for the public at **Temple Square** on **Friday November 6**, and **Saturday November 7**, at the **North Visitor's Center** at 7:30pm. Phone: 1-531-2534.

RIRIE-WOODBURY DANCE SATURDAY, NOV. 7

MODERN DANCE in the style of Shirley Ririe and Joan Woodbury can be seen at **BYU** this **Saturday** when the **Ririe-Woodbury Dance Company** performs in the **de Jong Concert Hall**. This professional University of Utah dance troupe will share a 90 minute program with **BYU** audiences, including the production number **Nowhere Bird** by Joan Woodbury. The grace and agility of the dancers leave audiences feeling inspired and uplifted. Curtain time is 8:00pm. Tickets are available at the **Harris Fine Arts Center**. Phone: 378-7844.

EFFECTS OF NUCLEAR WAR SATURDAY, NOV. 7

The University of Utah is sponsoring a conference on the **HEALTH EFFECTS OF NUCLEAR WAR** on **Saturday November 7**. The conference, held in the **Special Events Center**, is designed to contribute to the level of awareness of the people of the Great Basin with respect to nuclear weapons. Topics to be presented include: Why is the issue important?; The Bomb: How it works, what it does and how it might be used; health effects of a Nuclear Exchange (medical, surgical, emotional and long-term); Prevention: Options and Mechanisms; How do we negotiate with the Russians? The conference last from 9:00am to 5:00pm with an hour and twenty minute break from lunch. For more information call: 1-581-5809.

GENEALOGICAL CONVENTION SATURDAY, NOV. 7

The Utah Genealogical Association will hold its annual convention **Saturday, November 7**, at the **Harold B. Lee Library**. This year's convention is designed to teach beginning as well as advanced techniques of research. A \$10 fee covers the cost of the convention. Individuals can pre-register by writing the Utah Genealogical Association, Box 1144, Salt Lake City, Utah 84110 or register from 8 to 9am the day of the convention. Twenty-five classes will be offered ranging from publishing a family history and effective use of the **BYU** library, to genealogical research in Latin America, Eastern Europe, Scotland, Ireland, Canada, Switzerland and the United States. Jewish and Native American research classes will also be offered.

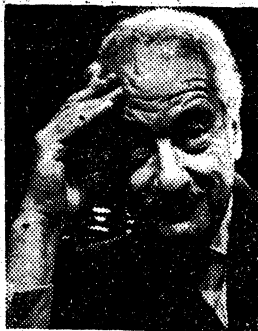
HISTORICAL SOCIETY TUESDAY, NOV. 10

James Kimball, nephew of the famous general authority, **J. GOLDEN KIMBALL**, will impersonate his ancestor and tell humorous stories for members and guests of the **Utah Valley Historical Society**, on **Tuesday, November 10**. The Society opens its 1981-82 season in the **BYU Wilkinson Center Skyroom** at 7:30pm with a dinner and program. All interested persons are invited to attend. The Historical Society meets six times per year to discuss and learn historical data concerning Utah Valley. Cost for the dinner is \$4.50 and reservations can be made by calling 373-7193.

LECTURES

G. Gordon Liddy, Watergate personality and author of the book *Will*, is speaking in **Kingsbury Hall** at the University of Utah on **Tuesday, November 10**, at 12:00 noon. The lecture is free and open to the public. Phone: 1-581-6866.

VICTOR BORGE THURSDAY, NOV. 5



The piano prince of comedy, **VICTOR BORGE**, returns to Salt Lake with his one-man show this **Thursday November 5**, at **Symphony Hall**. Gene Shalit says Borge is "one of the funniest men of all time." Borge, an acclaimed musician, has a rare ability to laugh at music, at life, and at himself. The concert starts at 8:00pm, tickets range from \$7.50 to \$13.50. Phone: 1-535-7905.

FM & AM

ALL THINGS CONSIDERED is a fun news program produced by the **National Public Radio** network in Washington D.C. Hosted by co-anchors Susan Stanberg and Sanford Ungar, this 90 minute broadcast not only briefs its listeners on national news, but, using interviews and research reporting, goes into depth and great detail on one selected news item each night (such as the **AWACS** sale). Special feature stories round out the program by concentrating on unusual news from all parts of the country reported by the locals themselves. One such feature described a youth organization in the Northeast, owned and operated by a former inmate of Nazi prison camps. **All Things Considered**, aired over **KUER (FM 90) Monday thru Friday, 5:00 to 6:30pm**, is an enjoyable and informative way to invest listening time as you clean your room, fix dinner, drive to Salt Lake (See other Thrills), or unwind from the day.

If you happen to feel nostalgic on **Saturday** turn to **KCPX (AM 1320)** where all day long they play only **GOLDEN HITS FROM THE 60'S**.

Need an exciting escape from homework or boredom? something to eat your meat-pie dinner to? an excuse to cuddle up to your girlfriend or boyfriend? **MYSTERY THEATER** may be the answer! Starting this week, **KSL (AM 1160 on your dial)** inaugurates a new series of mystery serials—one for each weeknight. Listen for them at 8:06pm. **Monday nights** shudder and scream to **DADDY'S GIRLS**, the story of two middle-aged sisters who discover that they can't escape their father's ghost. **Tuesday nights** quietly listen to **POSTAGE DUE**, the dilemma of a postman attempting to deliver a 41-year-old letter. **Wednesday nights** tremulously tune to **A PENNY FOR YOUR THOUGHTS** where an exclusive interview with a reclusive celebrity turns into a matter of life and death. **Thursday nights** it's **IN TOUCH** when a young woman's headaches prove to have a mysterious origin. **Friday nights**, thrill to the story of **THE SILVER MEDAL** as a honey-mooning man and his acrophobic wife venture up a glacier by cable car only to have the car stall and dangle them in mid-air. E.G. Marshall hosts each cliff-hanging serial.

THE BAGEL TRAP

It all started when a Provo man learned he secret recipe for perfect bagels from an old-time Jewish bagel-baker back East. Chris Case brought his recipe back to Provo and built the **BAGEL TRAP** factory. He began churning out bagels like doughnuts (mortified doughnuts, that is) until he spawned two Bagel Trap restaurants in this valley, two in Salt Lake, and one in Idaho and Wyoming. The Bagel Trap serves a dozen different Bagel varieties (onion is the most popular) and also soft New York Pretzels. A hot bagel costs 35¢ or 72¢ with cream cheese. The Bagel Trap also serves meats and cheeses, lox and drinks, so you can design your own bagel sandwich. Or, buy a dozen fresh baked bagels to take home for your own private bagel party. Visit the Bagel Trap at 164 W. Center Provo. Open Monday thru Saturday, 9-6; or visit the Bagel Trap in **Gallery 28 at University Mall**, open Monday thru Friday, 10-9 and on Saturdays from 10-6.

DRAMA

PROMISED VALLEY PLAYHOUSE NOVEMBER 2-14

Gilbert and Sullivan's famous operetta, **THE MIKADO**, is currently playing at the Promised Valley Playhouse on 132 S. State in Salt Lake. The Operetta runs for only two weeks nightly **Tuesday thru Saturday**, at 8:00pm. Tickets are \$3.00 and \$6.50. Phone: 1-364-5677.

THEATRE 138 NOVEMBER 4-7

Authors **Sinclair Lewis** and **Dorothy Thompson** are the main characters in the biographical drama **STRANGERS**, a play which takes a look at peculiar American views. **Theatre 138**, a Salt Lake community theatre, is located on 138 S. 200 E. All performances begin at 8:30pm, admission is \$3 for students. Phone: 1-322-0093.

ALAN AND NAOMI THURSDAY AND FRIDAY NOVEMBER 5-6

Theatre 671 presents the premier performance of **ALAN AND NAOMI**, a play adopted from the novel by Myron Levoy. Naomi and her mother are refugees from France who come to New York during World War II. Naomi feels responsible for her father's death and is unable to face reality. Alan, neighbor boy, is able to break through the barrier she has put up by talking to her through his Charlie McCarthy dummy. A friendship develops between the two teens. The play is a graduate production directed by Janice Card and stars **BYU** students. Admission is free. The play shows in the **Nelke Experimental Theatre** on **Thursday and Friday**, November 5-6. Showtime: 8pm.

RDT

RDT PRESENTS THE WORLD is a narrated history of the world illustrated by the **Repertory Dance Theater**. The University of Utah based company is acclaimed for its professionalism in the realm of **Modern Dance**. This production combines the talents of company members with twenty guest artists, and will thrill you to your toes. RDT's costuming and choreography are visually exciting and worth the ticket price. Showtime is at 8:00pm, November 7, in the **Capitol Theatre** located on 46 W. 200 S. in Salt Lake. Phone 1-581-8382.

Following the performance, a **benefit party** (to raise funds for RDT) will be held in the **Denver Rio Grande Railroad Station** on 650 Davis Road in Salt Lake. The party features **Rebecca Terry** and the **Larry Jackstein Big Band**.

FILMS

Ken Kesey's **ONE FLEW OVER THE CUCKOO'S NEST** takes you inside an insane asylum with Jack Nicholson as he inspires his fellow patients to assert themselves. The five Academy Award winning story is one of triumph of the human spirit. See it at the **Blue Mouse** on **Wednesday and Thursday**, November 4-5, at 4:30pm. 260 E. 100 S. in Salt Lake.

THRILLS will once again be running a **BEST AND WORST** in Utah Valley column. Send nominations to **The Best and the Worst**, c/o **THE SEVENTH EAST PRESS**, Box 7223 University Station, Provo, Utah 84602-0223.

GoingMyWay

"Primitive" Mormonism Restored

By fearless Dick Townsend

"Hagmbmf," I sighed, snuggling into the dilapidated couch that graced our apartment living room. It was late Sunday afternoon, church was over, and I was ready for a nap. Then Hank entered.

"Where to this week?" he asked.

"Huh?" I responded with adroit perception.

"Where did you go this week?" he repeated.

"You know—for your *Going My Way* column."

"My stars!" I cried (actually, it was a little more forceful than that, but this is a family newspaper). "I forgot all about it." The week was almost up, and I had failed to ferret out a new and exciting location for my readers. "Help me think of something, quick!" I implored.

"Are you kidding?" Hank came back. "What can you do on a Sunday night in Provo?"

"Church," I blurted out, the thought striking me like lightning. "It's perfect!"

"You're going to write a column on attending Church?" he questioned, unimpressed.

"Not just any church," I responded. "But the Church of Christ (Patriarchal)."

"You mean that group Brent joined a while back?"

"Yes," I confirmed, already dialing the phone. "Brent invited me to attend one of the meetings. I'm going to take him up on it."

"Well, count me out," Hank said, tuning in *Cosmos*. "I have better things to do with my time."

Brent said he would pick me up. In the meantime, I read up on some of the literature of this strange yet familiar religion. According to this bunch, Joseph Smith was resurrected in 1975 in order to establish the Church of Christ (Patriarchal) as a provisional Church of Jesus Christ of Latter-day Saints. At that time, the regular LDS Church still had time to repent and turn to God again. Unfortunately for us Mormons, our decision in 1978 to give the priesthood to all worthy males was the last straw as far as God was concerned, and at that point He totally rejected Mormonism as His church. This meant that the provisional church then became God's official church and kingdom on earth.

All of this got started, I understand, through the revelations, visions, and manifestations given to one John W. Bryant, originally from New Hampshire. Oddly

enough, this seer is not the president of his church, but is the "presiding patriarch." At the time he extended the invitation, Brent had explained that Bryant would be in attendance that night. I had read enough of the literature to be intrigued: who could resist the opportunity of meeting a man who had actually visited the translated city of Enoch and been ordained under the hands of Joseph Smith himself?

Soon Brent arrived, and we were off (or at least he was—I was quite sane). Brent is a high-strung but friendly chap. On the way to the meeting, he explained one of the reasons he appeared so high-strung: the meeting would consist of a feast which would mean the end of a seven-day fast! "Seven days!" I exclaimed in amazement. Brent explained that fruit is permitted after the second day, so it's not a total fast.

The meeting was held in the home of the branch president, who introduced himself as "Lazarus." His real name was Larry, Brent later explained. Each of them received their real (pre-existence) name through revelation, and that is how they address each other in the meeting. John Bryant is known as Samuel, and Lazarus' wife is called Mary. "What's Mary's real—er, uh, mortal name?" I asked Brent. "Mary," he responded. Coincidence? No, he explained; some parents are more inspired to give children their "correct" name than others. Hmm.

The meeting opened with a veritable marathon of hymns, all of them sung while standing (no sleeping in this church!). The conventional LDS hymn book was used, but some of the songs were unfamiliar to me (have you ever sung "Remember the wrongs of Missouri" to the tune of "Columbia the Gem of the Ocean"??). After an exhausting four or five hymns, Samuel (John Bryant) offered a beautiful prayer, during which all had their elbows to their sides, their forearms extended towards heaven with their hands loosely cupped, palms up. Then the prayer was continued by the congregation in the form of a song.

Then something unusual happened—unusual for conventional Mormons, anyway. Sarah, one of Samuel's wives, began to sing in tongues! It was quite beautiful and resembled an Indian chant. (Not that I've heard any Indian chants lately, but there was a great deal of repetition.) Afterwards John spoke the "interpretation," which addressed "the little flock"

and said the Lord was pleased with them and that there were opportunities for spreading the gospel in this area. (Hmm.) If this was an interpretation, then it surely must have been an unusual one, for the tongue was one or two lines repeated over and over, while the interpretation was a good paragraph of solid English. Even so, I was impressed with the ease with which the words fell from Samuel's lips and how closely it resembled the style of the Doctrine and Covenants.

Finally, we were permitted to sit. The feast began, and I was invited to join in. During the meal, John called upon various members in the group (which consisted of about 10 or 12 people) to come up and "Minister" to the group (i.e., preach). One such appointee was a woman named Dorothy. Dorothy was an unlikely candidate for this Church, inasmuch as she was previously Presbyterian and knew nothing of Mormonism before her conversion. "The gospel must be true," she explained, "otherwise why would I have these feelings? I didn't know anything about the Mormons and wasn't even interested in them before I learned about the gospel." Arrayed in a smart pantsuit, Dorothy was a lovely middle-aged woman whose talkative manner and friendly laughter served to put me at ease.

Then Mary was called upon. She spoke a little of her conversion and how the Mormon church had only asked her to endure hot Sunday School classrooms. Apparently she felt that a greater sacrifice must be asked of her if she is to dwell with Joseph (the Joseph) in the eternal worlds. Mary also expressed her fascination with doctrine, much of which she still seems struggling to understand. "I had heard about the Aaronic, Melchizedek, and Patriarchal people who inhabit the Celestial Kingdom," she said sweetly. Then, with rapture: "But when I read about what the Patriarchal people do, it just really turned me on."

Next a man whom I would describe as "late middle-aged spoke. His name was Heber, and the substance of his remarks consisted of swipes against the Mormons, their smugness and unwillingness to listen to his beliefs. Indeed, many of the talks seemed like a gripe session against the Mormon church.

After the talks, the sacrament was blessed by Sarah (a woman!) who used a prayer similar, but not identical, to the one used by the Latter-day Saints. Then each member, including one 12 year-old, took the sacramental wine: a shot glass full of brandy.

We stood for the closing song and prayer (don't join this church unless you have strong legs). The song was the notoriously "Adam-God" hymn, "Sons of Michael He Approaches." I'm convinced that that song has lost favor in the LDS Church not because of its doctrinal implications, but because it has such an awful melody.

On the drive home, I pondered the meaning of my experience there. While I had seen nor heard anything that would make me want to abandon my own faith, I had to admit that this church had recaptured some of the feeling of what it must have been like to be a Mormon in early New York or Kirtland, where the members met in small groups in people's homes and enjoyed an intimate association with their beloved seer and prophet and manifestations of spiritual gifts. Perhaps I had been spoiled by aluminum chapels and electric organs. Or perhaps I needed a recommitment of my own. After all, I concluded, it is not the size or strangeness of a group that makes it heavenly, but the dedication of its members to God.

PERSONALS

Dear Dwayne: HAPPY BIRTHDAY! May you have many years to spend playing Kinko's video games. Love, Elbert

To M. De La Mare: It's been a long time. The buns are the same only wiser.—BUNS

CHE: The actress hasn't learned the lines you'd like to hear. EVITA.

All RM's bring your mission slides to the **PROVO'S LOST IT PARTY** at the Rolling Scone cellar this Thursday, November 5, from 8:30 to 11:00 p.m. The general public is invited for a night of dancing, entertainment, and warm Kool-Aid. Dress: Any combination of polyester.

To Eudora: My dearest sweet pickle, I fled the cold while tricking. When you visit the home, please bring another rubber sheet. Lovingly, Herbut.

Harrison: Will meet you at Venus 3 spaceport. This time, *don't* bring the Wookie.—Barbara.

King ACO: Your loyal subjects humbly beg pardon and pledge that future kickbacks will improve. R&D.

To John Beck, official MTC hall monitor: I'm thirsty—will you sign my hall pass?

Mortimer—you know how mean I can get!—Your aunt.

Kelly, I missed you last Sunday.—Maxine.

ATTENTION LADIES: Eligible men, 22-26, available for preference dates. Please send recent photo, with name and phone number (stiff competition). Will respond within 2 weeks. Write: DAN, Box 7157, University Station, Provo, Utah 84602-0157.

To Bryon, Cleon's friend: I'm surprised such a conservative enjoys reading this paper. But then, I'm just happy to hear you *are* literate. —"The Radical."

ANNOUNCING: A "too-ugly-and-homely-to-be-preferred" party. Details next week.

OFFICER LEMMON: Thank you for the pleasant chat.—E.P.

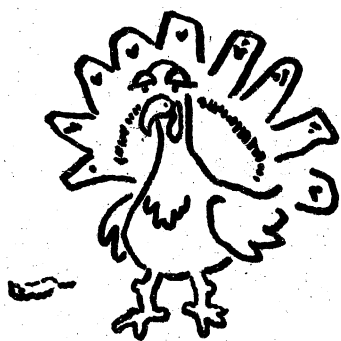
Dear Patti—Can anyone pronounce your name?—Shirtless.

LIKE MOM, it's my life, and if I wanna walk around nude on the beach, I will.—NANCY FAN.

I got so tired of people asking me if I was Ronnie Reagan, Jr., that I cut my hair.—Jonathan Paul.

Mail personal ads to Box 7223, University Station, Provo, Utah 84602-0223, or drop them by 839 N. 700 E. Include name, telephone number and 7¢ per word. We will print any vargaries without vulgarities

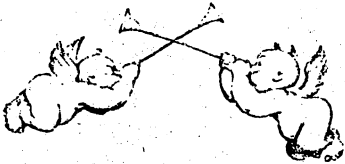
turkey



thanks

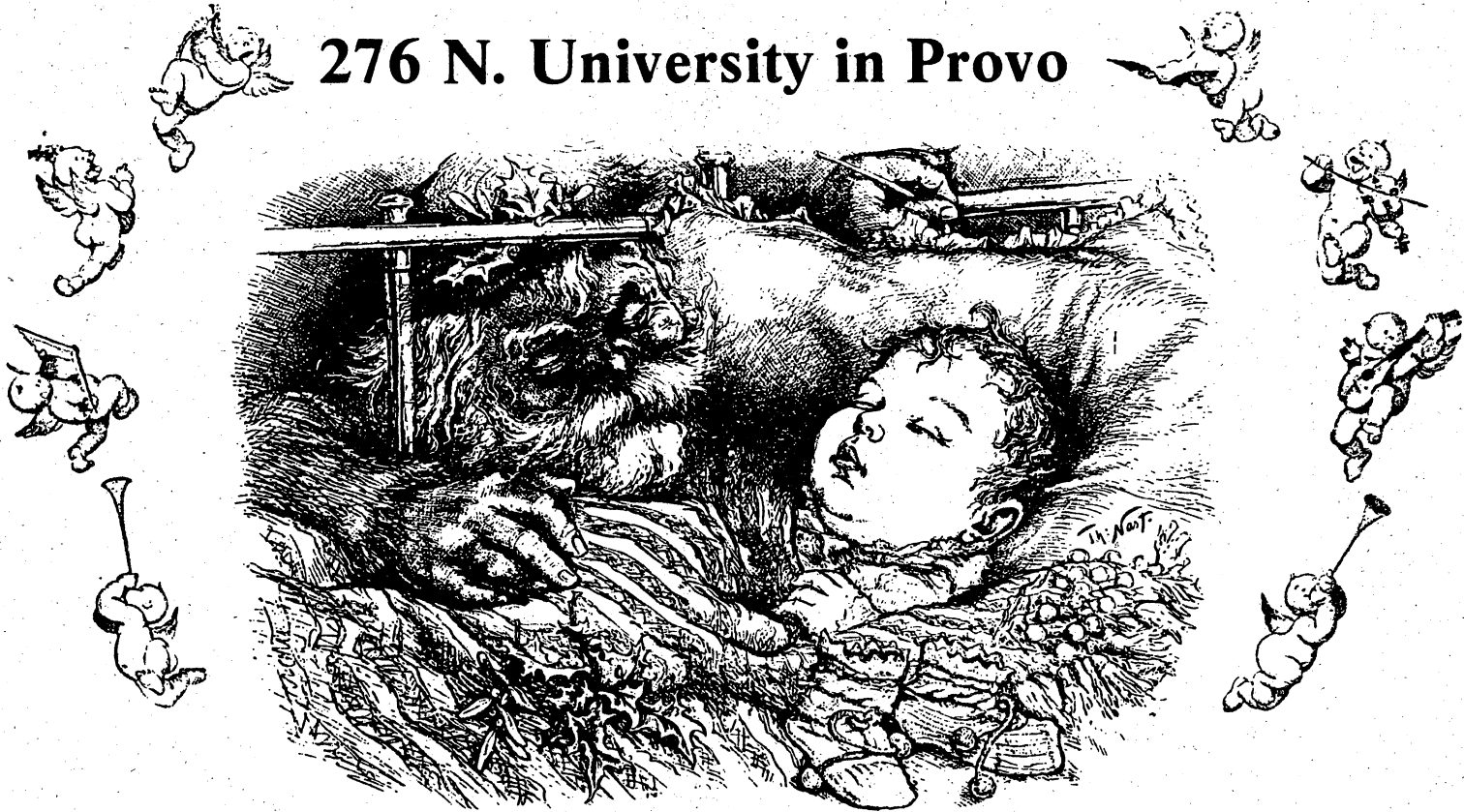
It's not often enough we thank those deserving thanks. Before Christmas takes over November, take a moment to enjoy the Thanksgiving season. The Thanksgiving Day personals are coming. For 7¢ a word you can thank everyone. Send one today to: SEVENTH EAST PRESS, c/o THANKSGIVING PERSONALS, BOX 7223, UNIVERSITY STATION, PROVO, UTAH 84602-0223.

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SEVENTH EAST PRESS

Year 1 Number 5

AN INDEPENDENT STUDENT WEEKLY

11 November 1981

ALMOST NOWHERE

Almost nowhere, Provo, Utah --
Wasatch mountains, happy valley
homestead.
It ain't hard there to find a Mormon Ward,
But when it comes to excitement,
Plan on being bored.

Chorus:
I 15,
whisk me clean
From this "lost it" Provo scene,
Sorry Chamber, that we defamed her,
But we've seen the Provo dream.

Almost nowhere, Provo, Utah,
Higher learning, Campus of the world.
Standardized students living there must sigh,
When the biggest controversy is lighting up
the "Y"

Chorus
Almost nowhere, Provo, Utah,
It's so special, a business man's delight,
Seek your fortune in almost anything,
As long as it involves selling diamond rings.

Chorus

PROVO'S LOST IT PARTY A SUCCESS!

Last Thursday night the basement of the Rolling Scone rocked to the music of *Pinnacle* while 100 well-wishing students celebrated the "Provo's lost it" party. All came wearing mis-matched polyester leisure suits. Even newly elected Provo City Commissioner Craig Call attended for over an hour. Band breaks were filled with entertainment arranged by Jeanie and Maxine Hanks. During one intermission, a guitar vocalist sang "Almost Nowhere, Provo, Utah." (Sung to the tune of "Country Roads," by John Denver.) During the second break, Maxine Hanks and her group, "The Losers," belted out blues songs about

Provo. One entertaining duet was titled, "Do-ah, do-ah, do-do kitty, Tell us about the boy from Provo City."

Jeannie Hanks, party chairman, stated that she was pleased with the turnout and thought that everyone had a good time. However, she was disappointed that no one drank the warm lime kool-aid that was in the restroom bath-tub. Chairman Hanks also stated that she hoped people understand that she was not criticizing Provo, just their advertising campaign. She even provided a large poster on which students could write what they liked about Provo.

Asterix Available at Books International

The most sought-after periodical, or set of periodicals, among Mormon missionaries in Europe, is the Asterix and Obelisk series. This cartoon-strip series, a witty and sophisticated approach to humor, tells of two pre-Christian Frenchmen who travel the continent. In their adventures they manage to comically expose every deep-rooted European ethnic tradition. They even poke fun at the French. Books International, located at 218 N. University Avenue, carries Asterix in nine languages, including English.

Books International also carries a good variety of international publications, including *Punch*, the British humor magazine that is comparable to the American *New Yorker*. The game *Scrabble* is available in six languages. There are newspapers in many languages from as far away as Alma-Ata, Russia, and cities in Africa. Any foreign magazine can be ordered upon request. *Reader's Digest* is available in a dozen languages. The British *Motor Sport* and Russian *Soviet Union* (in a number of translations) are among the most popular magazines currently sold.

The owner of the store, David Stewart, offers a translation service. He arranges to have anything translated, from any language to any other language, including such notable dialects as Amharic, Catalan, Chinyenja, Fulani, Guarani, Gujarati, Hakka, Hausa, Igbo, Ila, Ilocano, Inupiat, Kamba, Kannada, Kirundi, Kituba, Mende, Nuer, Urdu . . .

Interview With Arthur Henry King

The Mormon and the World

Dr. Arthur Henry King is a professor of Moral Studies. Elbert Peck is a candidate for a masters degree in Public Administration.

Art, Morality and the Church

Peck: Let's talk about morality, art and the Church. A lot of people say that you appreciate the aesthetic nature of something regardless of the morality of its message or the morality of the artist.

King: The best thing I can say about that is that you've got to have an integrated mind. You can't maintain two types of judgement; you have to have one which supersedes the two and enables them to be reconciled with one another. And yet, when it comes to art, so many seem to feel that they can separate their aesthetic and their moral reactions. Now, it is a fact that the traditions of art in all parts of the world, and the tradition of art in the western world from the beginning (not only the Hebrew tradition but also the Greek, Latin and then the Neo-classical), all combined the moral and the aesthetic judgement; they were not concerned for a separate aesthetic category; that comes up late in the eighteenth century. With the decline of faith in Europe, you have an increased interest in art as an autonomous replacement for religion; this idea played an important part in the 18th

century, is one of the fundamental factors behind the Romantic movement, and of course can be seen even more strongly today. Such an approach is inadequate, because it does not reach to the depths of the mind, and if art doesn't reach to the depths of the mind what's the use of it? By erecting a single aesthetic judgement of art you ensure its greater superficiality. This applies to all the arts.

Scriptures as Art

From the point of view of literature, (and it has an effect on other arts too), the best art we have is the revealed Scriptures. Some people feel that from a literary point of view, the Scriptures peculiar to our Church are inferior to the Bible. But the rhetorical tradition that lies behind the Bible lies also behind the Book of Mormon, and has its effect on the Doctrine and Covenants and the Pearl of Great Price. So in our Church we have four Scriptures that help us to establish our literary judgement. In seeking for the

COPY CENTERS PAY MORE FOR REPAIRS AND REDUCE QUALITY

A decision intended to save the university money on photocopy machine repairs has ended up costing the university more for repairs while reducing the quality of copies on BYU-owned machines.

Several years ago the Administration decided to cancel its repair contracts with XEROX and transfer the task of maintaining their fleet of machines to BYU Electronic Media. Those in favor of the decision predicted that, ultimately, the transfer would reduce repair costs by 20 percent.

However, initially the university had to pay an extraordinary fee for cancelling its service contract with XEROX as well as pay for training Electronic Media personnel on how to repair XEROX machines.

Now, all but a few of the newest machines are serviced by Electronic Media.

Repairmen for XEROX say that no organization has successfully assumed repair responsibilities. BYU appears to be no exception. Since switching to Electronic Media, machine down-time has dramatically increased. Some centers have to wait three days before a repairman comes. Since BYU does not carry a large inventory of spare parts, it is often necessary to wait five days for one to arrive from California. When Electronic Media gets heavily backlogged, the Copy Centers protest and XEROX is called in to help catch-up on repairs. Of course, this special service is expensive.

Even when the machines are running, the quality of copies is not what it was when XEROX repaired the machines. There are more paper jams that increase paper cost and the time spent on each customer order. XEROX regularly replaced parts before they wore out, such as belts and rollers; however, Electronic Media prefers to "save money" by repairing instead of replacing worn-out parts. This practice increases paper jams, down time, and copy quality. In the long-run it is costing BYU more than the 20 percent expected savings.

Electronic Media sends its repairmen to a multi-week training session sponsored by XEROX. However, they do not receive the on-the-job apprenticeship that XEROX repairmen receive where they learn many of the fine points and tricks-of-the-trade in repairing copy machines. Copy Center employees report that Electronic Media is improving the quality of their service but still have a long way to go in equalling XEROX.

INSIDE Doonesbury

Church Views on Human Sexuality

ASBYU: Student Elections

Clothing and Textiles Department

Reaganomics: Monetary Policy

It is improbable that BYU will reinstate their contract since XEROX would require a hefty amount of money and all machines sent to their plant in California for an overhaul.

There are still a few machines that are maintained by XEROX because Electronic Media has not been trained how to repair them or because they are rented by the university from XEROX. These include the machines in the Kimball Tower and the Law School as well as the XEROX 8200 in the Administration Building.

best literature we have not only the guidance of the principles of the gospel, but also the guidance of the expression of the gospel in the Scriptures.

Now, the Scriptures are expressed in total language: they are not rational, but suprarational; they have to do with the whole man and therefore appeal to us as a totality. So the way they are written and what is expressed are the same thing. There is a parallel between saying that art and morality are one, and that form and content are one.

Aesthetics talk about the *howness*. But the *howness* is the *whatness* and the *whatness* is the *howness*. How a thing is done and what it is are the same thing. So when you are teaching a work of literature you must teach its morality. Not only must you handle the moralities which the author may be expressing through his persons - you must also handle the morality of the author's own person, and compare the whole thing with the Gospel.

continued on page 8

Abusage

Can Bad Usage Be Censored?

By Scott Dunn

Let's face it: We are living in a day of quality control and maximum efficiency. Unfortunately, in this rush to improve institutional quality, linguistic quality has been ignored. While we can hardly expect any formal action against the abusers of our language, we can always dream: What marvelous advances might be made, for example, if each ward had a Quality Control Supervisor to sit by the podium and correct all usage offenses? It might go something like this:

BISHOP: Good morning, brethren and sisters, and welcome to sacrament meeting.
QUALITY CONTROL SUPERVISOR: Excuse me, Bishop--

B: Yes, did I say something wrong?

QC: Well, not actually *wrong*. Brethren is all right for the more provincial wards, but don't you think it sounds antiquated? Why not say *brothers* instead? You don't call the women *sistern*, do you?

B: Well, if you say so. Good morning, brothers and sisters, and welcome--

QC: (interrupting) And while we're at it--

B: What is it? I said *brothers* this time.

QC: It's nothing really, But if you'll notice, you always address the brothers first. How do you think that makes the sisters feel? This is the age of equality! Why don't you change it around once in a while?

B: I see what you mean. Okay. Good morning brethren and-- I mean good morning sisters and brethren-- I mean, good morning, sisters and brothers. Our services will begin today by singing--

QC: Hold it.

B: Yes, what is it?

QC: I almost hate to bring this up.

B: Don't be embarrassed; correcting me is your job.

QC: Actually, it's not my job, it's my calling. I get paid for a job--I don't make a cent doing this.

B: Yes, you're quite right. It's your calling. Now what was it?

QC: Your last sentence. Or rather, your last fragment: "Our services will begin by singing--"

B: Is that bad?

QC: Bad! Who ever heard of services singing? Services don't sing, people do! It would be better to say, We will begin our services by singing--

B: Does it really matter that much?

QC: Well I'm surprised at you, Bishop! Our goal is perfection, isn't it? You don't suppose they allow people who split their infinitives and dangle their modifiers into the celestial kingdom, do you?

B: Well, I--

QC: Of course not. Proceed.

B: Thank you. Our services--or, uh, We will begin our services by singing on page 213.

QC: No we won't.

B: Now what?

QC: Sorry Bishop, but people sing *from* pages, not *on* pages, unless of course they're sitting on their books!

B: Oh yes. Well, let's sing *from* page 213. There. Is that okay?

QC: Well, not exactly. You see, Bishop, LDS hymn books are not paginated.

B: Huh?

QC: The pages in the LDS hymnal aren't

numbered; the hymns themselves are. So to be precise, you shouldn't announce page numbers; you should announce hymn numbers.

B: Oh, all right. But before our hymn, I'd like to invite the stake president to come set with us on the stand.

QC: No, no, no!

B: But why not? He's the stake president! He's supposed to set up here.

QC: Sit! Sit! Sit!

B: But I'm not through with my announcements!

QC: Not you! I mean what you said about the stake president "setting on the stand."

B: Well? What about it?

QC: It's transitive!

B: Look, I don't care what he wears; he's supposed to set up here.

QC: Nobody *sets* up here! What are we, bowls of jello? People *sit*! S-I-T! sit!

B: You don't have to get so riled about it.

QC: I'm sorry. I can only take so much.

B: There's quite a lot to this usage business, isn't there?

QC: Oh, it may seem like a lot right now, but you'll get used to it eventually.

Who knows? In a few months from now, we may have you bishops talking like someone who's received an eight grade education!

• • •

There is a type of writing which some critics deplorably call the "gee whiz" school. The authors, they point out, wander about wide-eyed and breathless, seeing everything as larger as life. If my films--and this book--smack here and there of gee whiz, well, "Gee whiz!" To some of us, all that meets the eye is larger than life, including life itself. Who can match the wonder of it?

Despite his lean, bare prose, Hemingway was a gee-whizzer. The adrenals of all his characters were oversized--as were his own. He lived, wrote, and died in a fireworks display. Gauguin was a gee-whizzer. He painted the South Seas not as he found them, but as he *wanted* to find them. He created his own South Seas. Homer's heroes were super-heroes--Paris, Helen of Troy, Achilles, Hector, Odysseus. Plutarch's *Lives* were super-lives. And what of the prophets and apostles of biblical times--Moses, David, Peter, Paul? Those were men to match anyone's mountains.

We, the gee-whizzers, euphemistically say we are of the "up-beat" school, in contrast to the "down-beaters" whom we non-euphemistically relegate to the "ashcan" school, because their films depict life as an alley of cats clawing lids off garbage cans, and man as less noble than a hyena. The "ashcanners," in turn, call us Pollyannas, mawkish sentimentalists, and corny happy-enders.

These are the Hollywood filmmakers: Mr. Up-beat and Mr. Down-beat--one hopes to be righter than right, the other righter than wrong--and in the middle is Mr. In-between. Yet we all respect and admire each other because the great majority freely express their own individual artistry, unfettered by subsidies or strictures from government, pressure groups, or ideologists.

--Frank Capra in *The Name Above The Title*, p. 138-39.

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by G.B. Trudeau

"10:00, UNIVERSITY AWARD CEREMONY; 11:30, TRUSTEES MEETING; 1:30, FACULTY MEETING; 4:00, ALUMNI ASSOCIATION; 6:30, STUDENT RADIO INTERVIEW..." MY GOD, WHAT A DAY!



ONCE AGAIN, I GET TO SPEND MY EVERY WAKING HOUR WITH BORING OLD GRADS, BELLIGERENT TEACHERS, ARROGANT KIDS...



OH, STOP WHINING, FOR PETE'S SAKE!



AM I SUPPOSED TO FEEL SORRY FOR YOU BECAUSE YOU'RE A COLLEGE PRESIDENT? GIVE ME A BREAK! YOU OUGHTA TRY BEING A SECRETARY!



I'M SICK TO DEATH OF HEARING HOW TOUGH LIFE IS AT THE TOP! ...SURLY UNDERLINGS...



HA! HA! HA! HA! HA!

GEORGE, IT'D BE NICE IF WE COULD GET THROUGH THIS WITH SOME DIGNITY.

SORRY, BIG GUY. CARRY ON!

HA! HA!

NO

©B Trueman

Departments: Clothing and Textile

DEPARTMENT EMPHASIZES
SEWING, MERCHANDISING

By Ron Priddis

BYU's Department of Clothing and Textiles could be called the "Department of Sewing and Retailing." Approximately 30 percent of the classes offered each semester by the department involve sewing. 30 percent of the students placed by the Skaggs Institute of

Retail Management each year are Clothing and Textile majors. A student not interested in sewing or in managing a department store, or who cannot score well on the psychological tests required by the Skaggs Institute, can find herself, or himself, ill-served by the

department's curriculum. A Clothing and Textiles major should feel comfortable with a program that does not require sewing or selling.

A Technical, Competitive Field

At other universities, and in the industry, clothing and textiles is a highly technical and competitive field. It involves such areas as fibre research, new fabric development, mass production and fashion design.

In university and industrial research laboratories, graduate students and research chemists develop new fibres almost routinely. Synthetic fibres such as rayon, acetate, nylon and polyester have revolutionized the clothing industry. Other, less advertised fibres, have had a significant impact in other areas. There are new high-strength, low-weight fabrics, such as DuPont's "Kevlar," which are used in the manufacture of sails for sail boats, portable bridges capable of supporting the weight of a twenty-ton tank (for military use), and underwater cables. A new, synthetic fabric is capable of changing color with the environment. Another responds to temperature. Metals, such as aluminum, are shredded and woven into materials for color and durability. Graphite fibres are woven into brake discs for airplanes, into golf-club handles, and into artificial bones.

In the area of construction, sewing machines and flat patterns are on their way out. Patterns are now drawn with a light-pen on a CRT screen. Computerized cutters prepare hundreds of layers of fabric at a time for stitching. Stitching is now semi-automated. Human hands are still usually needed to hold the pieces of clothing in place as they are sewn, but in the case of Levi-Strauss' production line, nearly all that is required to produce pants is to turn on the appropriate machine.

One of the most competitive areas in clothing and textiles is fashion design. Most clothing manufacturers have a design department with a number of people employed under the direction of a designer.

Research

The only person doing technical research in the Clothing and Textiles Department at BYU is the department chairman, Marvin Kuchar. He is doing research with dyes, looking for possible ways to inhibit cancer. Kuchar worked previously as a research chemist in the Textile Fibre Department of the DuPont company.

According to Kuchar, "the department could work a hundred years before it ever came up to the level of the industry in research. We just can't compete with them economically. It doesn't make sense. Also, we're limited because we're not located in the southeast where the industry is. . . North Carolina and Clemson have an advantage because they're right there. They're doing a pretty good job." The question remains as to why the department is not training people to work in research laboratories, even though the department may not be able to compete with existing laboratories in research.

Doctor Kuchar points out that the department is making some progress in the technical area. The department will soon purchase quality control equipment to replace the forty-year-old instruments currently used.

Mass Production

The mass-production class at BYU is taught by Elizabeth Liechty. According to Liechty, the department "does not offer training in fabric production because there aren't enough plants in the west to justify it." This statement suggests that the department is preparing students for employment in the west, or to be home-based seamstresses. Another professor confirms that "the students are hard to relocate. They're home-bound. Some of them would like to work back east for a week or two, but that's all. Most of them just want to get married."

This attitude is reflected by the fact that students in construction classes are taught skills on domestic sewing machines, using flat patterns. Students are not required to take computer science, mechanical engineering, or physics beyond light and photography. In the past, only women's fashions have been taught, but this winter, for the first time, there will be an "experimental" men's tailoring class. There are no classes for lingerie, underwear, accessories, winter apparel, or the construction of non-clothing items.

Fashion Design

"We're pushing to get our fashion design program up to the level of our fashion merchandising program," says Doctor Kuchar. The limitation is not in the qualifications of the professor who teaches the apparel design class, but in fact that there is only one professor who teaches it. Anna Demos, who worked as an assistant designer for Mollie Parnis in New York City before coming to BYU, admits that she is not trained in all areas of fashion design. "We'll have to think in the direction of hiring someone who is trained in men's fashions," says Prof. Demos.

Student Criticism

There is wide dissatisfaction with the curriculum of "C&T," as the department is often referred to. Most students interviewed requested that their names not be used in connection with their comments, giving some indication of their tone. "This school isn't particularly known for its Clothing and Textiles Department," says one student. "If it were, it would have more men enrolled." There have been only a handful of men who have taken classes in C&T over the past few years.

"Look at our source material," says a student enrolled in Fashion Merchandising 474. "This book, *Know Your Merchandise*, was first written in 1944." Another student produced a book from the recommended reading list, *The Dress Doctor*, that was published in the 1950s. "Rayon wasn't even invented then," she complains.

"They're not up-to-date on sewing techniques, either," one student commented. "When I was there, we had to put in zippers by hand and hand-sew markings instead of chalking them," said a recent alumnus.

"Look at the way the professors dress," says a student. This is a common criticism. "Do they look like Clothing and Textile professors?" Two professors admitted that some of the clothing worn by their colleagues was a bit home-spun and outdated.

Faculty Refutation

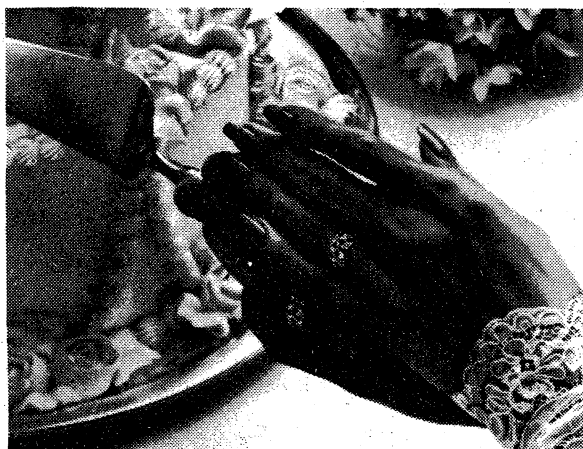
Faculty members respond to criticisms by saying that the majority of the students have not shown a serious interest in career opportunities outside of retailing. A survey conducted by the department this year (including such questions as "Have you considered changing your major" and why) revealed that 70 percent of the students in the department are not interested in a career in Clothing and Textiles. Professors say that they are tailoring their program to meet the needs of the students enrolled. At the same time, they may be overlooking the drawing power the department could have, were it to improve its curriculum. Whatever the case, it may be time to take a hard look at what direction the department wants to take—should it continue with emphasis on sewing and retailing, or should it branch out into the more technical areas of the clothing and textiles field, such as research and fashion design. The class descriptions should be made specific enough that any person considering a career in the C&T field will know immediately if the department offers what the prospective student needs.

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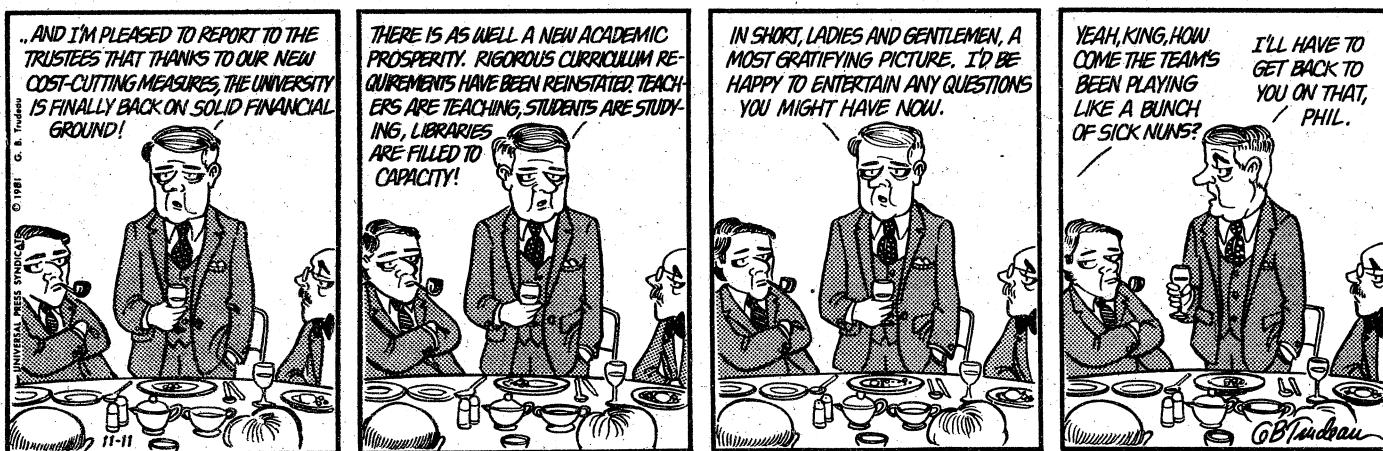
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THE DEVELOPMENT OF THE GARMENT

By Ron Priddis

The original garment was composed of two pieces, according to a BYU religion professor who has done research on the subject. It consisted of an undershirt with a collar, and "drawers." The collar was removed during the administration of Heber J. Grant. When knit, one-piece underwear became popular, the garment also became one-piece. According to a Church employee involved in the decision-making process, the Church has returned to a two-piece garment, not because of fashion trends, but due to considerations of modesty and taste. The back-side flap, which was a necessary part of the one-piece garment, was neither attractive nor effective in covering the back side of the body. With thread-bare pants or an unintentionally sheer dress, the problem became accentuated. First aid considerations did not weigh heavily in making the decision.

Another recent development is the availability of a mesh garment. The fabric used in making this style of garment was first developed in Brazil where the warm weather makes this fabric attractive. Beehive Clothing Mills, which manufactures the LDS garment, obtains this fabric from Winkler Knit in New York. The president of the company, Bro. Guilde, was converted to the Church by J. Willard Marriott.

Beehive Clothing Mills works closely with a number of major clothing manufacturers in the United States, including Keystone Nature Textiles (Vanity Fair), Munsingwear, Stedmann, and Chaunson. The first garment panty for women manufactured by Beehive Clothing is based on a Vanity Fair pattern, with extended legs.

Representatives from Beehive Clothing meet often with designers to consult about new fabrics and designs. The designers are shown examples of current garment fashions and asked for suggestions. Beehive Clothing also has a very professional research laboratory. "We are always looking for new and better ways to make the garment more comfortable," says a Church executive.

When a new fabric or design is invented, it is taken to the Presiding Bishop's Office and then to the First Presidency for approval. Members of the Church hierarchy wear proposed garments before making a decision as to their acceptance. At one time, there was a committee that aided in making these decisions. The committee was made up of General Authorities, the Church Relief Society President, a representative from the Temple Committee, an executive from Beehive Clothing, a retail merchant, and educational advisors. The committee was disbanded in

order to expedite the decision-making process. An occasional ad hoc committee is formed when special problems arise.

Members of the Clothing and Textiles Department at BYU are helpful in providing Beehive Clothing with data. Renee Thackeray has been involved in measuring body sizes in Guatemala for garment patterns. "The people there tend to be high-busted and flat-fanned," said Thackeray.

Beehive Clothing is responsive to retail sales. They would reportedly like to phase out the Bemberg fabric, which is imported from Japan. But they won't as long as it remains a popular fabric. The mill guarantees garments against shrinking, loose seams, and other flaws. The company is said to have an excellent quality control lab. The production hall itself exhibits the latest in clothing manufacturing equipment, including computerized pattern-makers and cutters. They will soon be making their own elastic. Pre-arranged group tours are given with no prohibition against non-members.

A representative of Beehive Clothing says that periodically members will design and sew a prototype garment they consider an improvement on the design. The mill welcomes this and any other suggestions members may have.

FABRIC FACTS

LINT	is the technical term for cotton fibres, which are removed from the cotton seed when ginned.
LINEN	comes from <i>Linum usitatissimum</i> , the botanical term for flax. Linen is woven from the long stem fibres of the flax plant.
HEMP	which is used in making rope, is related to marijuana.
RAYON	also known as "artificial silk," is made from mulberry leaves and wood chips. The cellulose is partially dissolved and then forced through metal spinnerets into a coagulation bath where it rehardens as long threads.
ACETATE	is made from cellulose. The hydroxyl groups are replaced by acetyl groups.
KAPOK	is coconut-shell hair. It is harvested for use in the manufacture of brushes.
WOOL	is treated with sulfuric acid before it is combed. The burrs and sticks are dissolved, but the wool goes unharmed.
CASHMERE	is obtained from the fleece of the Chasmere goat of India, China, and Tibet.
MOHAIR	comes from the Angora goat. The United States raises more Angoras than any other country.
SILK	is obtained by soaking cocoons spun by silk worms in warm water, finding the loose end and unraveling it. A cocoon is made of one continuous thread.
CHINON	is a fibre produced in Japan which is derived from milk protein.
ASBESTOS	is woven from fibres of hydrated magnesium silicate, which is mined primarily in Canada.
GLASS FIBRE	is obtained by melting down glass and extruding it into filaments.
NYLON	is synthesized from adipic acid and hexamethylene diamine. It is known as a "polyamide."
POLYESTER	is derived from petroleum. It is broken down to acids and alcohols, which are allowed to react under high temperatures in a vacuum, and then extruded.
COTTON	material worn by Preppies, particularly evident in La Coste shirts.

We have only one story. All novels, all poetry, are built on the never-ending contest in ourselves of good and evil. And it occurs to me that evil must constantly respawn, while good, while virtue, is immortal. Vice has always a new fresh young face, while virtue is venerable as nothing else in the world is.

--John Steinbeck in *East Of Eden*, p. 477.

CAMPUS CHATTER

Due to pressure from the American Civil Liberties Union and an article in the *Seventh East Press*, **Raintree Apartments'** policy regarding bishops' interviews required for occupancy has been discontinued.

Dr. Beuss of the Computer Science Department reads poetry to his Computer Science classes.

Dr. Hal G. Moore, a professor of mathematics has recently been elected as the national director-at-large of Sigma XI Scientific Research Society. This society has a membership of 125,000 active scientists.

\$250,000 dollars is what the **Amanda Knight Hall** is worth. At least that is what the Spanish Department is attempting to raise to purchase the old building and convert it into a language dormitory. So far they have raised \$52,000.

A firm believer in physical fitness, Pres. **Jeffrey Holland** jogs religiously every morning at 5:00 a.m. in the Smith Fieldhouse.

After having been told that they could not change their name from the **Department of Government** to the Department of Political Science, the Department of Government was disturbed. They refused to use a signpost using the Government name at the August graduation. They now answer their phones using the not-approved name and have even purchased a new window plaque stating "Department of Political Science."

BYU graduates seem especially well qualified in their major discipline, but too many have little interest or concern or even background in other areas of investigation, or in the life of the mind, as such. Discipline entails sacrifice. To pay the price--particularly the price in time, solitude, self-denial, and discipline, to be meaningfully involved with the life of the mind and not just pretend to be--we need to sacrifice.

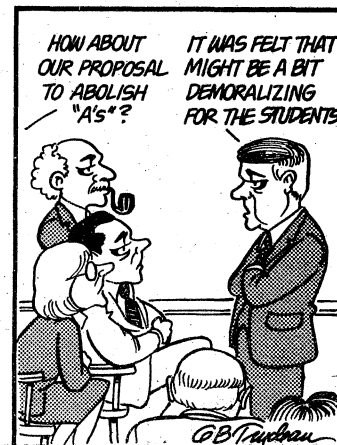
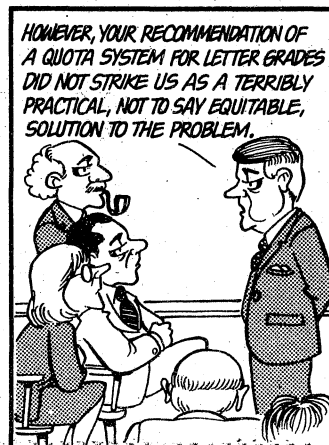
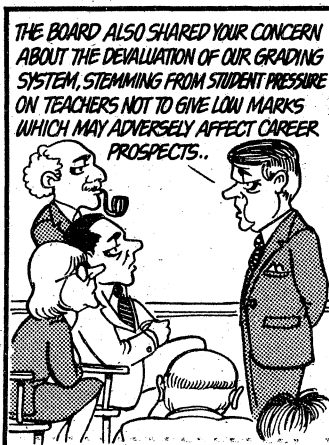
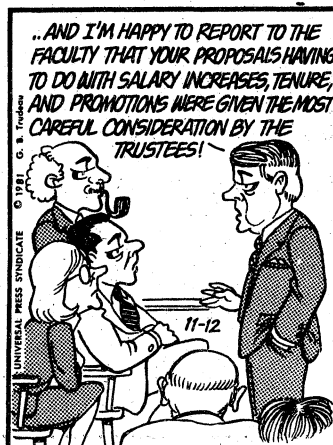
--Thomas Rogers, Professor of Russian

Nearly every door on the third floor of the Smith Family Living Center bears a sign, "MEN, please knock before entering." The reason for this, according to one professor in Clothing and Textiles, is not so much that the guys might see the girls in their underwear as that it is embarrassing for a coed to have a man walk in on her as her instructor is telling her that she has large hips and a small bust line, and needs to compensate for it. "Some of the girls do giggle when there's a boy in the class," says one professor. "But, we've come a long way. I used to have coeds ask me if I thought it was wicked to pluck their eyebrows."

Deanna Maldonado, a freshman majoring in Computer Science from Chicago, Illinois, has more than Computer Science on her mind. She holds a second degree black belt in judo. She has won 15 gold, silver and bronze medals, and more than 100 trophies in national and international competitions. She hopes to compete in the 1984 Olympics in Los Angeles.

The son of the immediate past ambassador from Ghana arrived at the MTC last Thursday. He will be serving his mission in Haiti.

Demetrio Cabanillos, a BYU student from Mexico, participated in the most recent New York City Marathon. He placed eighth out of 16,000 with a time of 2:13:10. He thinks that, had he been more familiar with the course, he could have placed even better. The marathon is 26.2 miles.

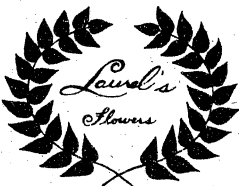


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ASBYU: A Time to Change!**The Results of Student Elections**

By Elbert Eugene Peck

It has been said that if the shy, reluctant public servant Thomas Jefferson ran for president today he would lose. Clearly the traits necessary to get elected are not the same required to govern. In the area of elections BYU has imitated the faults of the nation to the extreme. Even the most ardent supporters of democracy confess that ASBYU elections are a mockery of the underlying principle of election by an informed public. Anytime a student can be elected Academics Vice-President because his name rhymes with Hoot the system is in big trouble!

Several years ago an indiscrete student body president publicized the upcoming elections in the *Universe* with a picture of King Kong atop the Bell Tower accompanied by the caption, "Who will become the King of Zoo?" Of course, he was not the first to call the ASBYU elections a Zoo. Anyone who has walked from the Wilkinson Center to the Library in March and been handed 20 flyers by kids who look like they are freshmen (in high school) and who knows what dressed up in Woodsy Owl and Gorilla suits can't help but conjure up the image of a Zoo, or even a circus. It is remarkable that so many sane and competent individuals submit themselves to this farce and decide to run! But of course, few students take this spring ritual seriously. Only 10 to 15 percent of the student body bother to vote even though booths are conveniently placed in their path (the lighting of the Y referendum received nearly twice the voter turnout as the average ASBYU election). BYU was spared (or denied) electing popular "joke" candidates who, if elected, promised to remove the worms on the sidewalk and not to shoot their dog, only because one withdrew after winning the primary with twice the votes of the rest of the candidates combined, and the other was forced out of the race by unethical leaks from the administration.

However, the keepers of the Zoo have tamed the elections. Although there still are the obnoxious flyers in the face and the rainsoaked banners; gone are the several-story pavilions and one-ring acts of the 60's and early 70's. Campaign rules have been improved and are enforced, but they only limit the scope of lunacy: the final outcome remains unaffected. Before we begin to read in the *Universe* about the petty campaign violations and dirty tricks, before we read the meaningless platforms and become hoarse saying "no thank you" to every paper peddler, let's take a wholistic look at the results of our system of selecting student officers. What exactly do we get after the fading of "the lights and the music and the crowds?"

In addition to the academic disasters for candidates and campaign managers and the overtime for grounds' crew personnel, our current system of selecting student leaders helps prevent the "glorious dream" of meaningful student input in the university. The most obvious result of these elections is a lack of credibility. Would you trust someone who ran on promising everyone a front row seat for basketball games with important decisions?

Because the selection system solicits only self-nominated individuals who are willing to endure the exhausting campaign, we end up with a set of student leaders that are of one breed. In many cases the choice is between two clones. In essence, ASBYU becomes an elite club and the elections are the "rush" ritual. This is regrettable because (1) there are other, more qualified students who would be willing to serve if only asked, but who have enough humility or shyness to prevent them nominating themselves, and (2) diversity in representative bodies is a productive feature.

The third result of student elections is that there is no guarantee on the competency of the elected official. While many are qualified, many are not. This inconsistency from year to year prejudices departments and the Administration against delegating major responsibilities to student officers for fear of who will be elected the following year.

Another result of campus-wide elections is that they do not encourage correlation with academic departments and utilization of other resources on campus. If student leaders want to have impact, they must establish ties and relationships with faculty members and departments. But this happens infrequently or too late in the year. I have sat in on student speaker selection committees where, for a whole semester, no department or faculty member was requested to recommend who to bring to campus. As a result speaker decisions were made in the void of unenlightened students who debated into the late hours about who was more "academic"—Bruce Jenner or Paul Harvey!

The final result of annual elections is lack of continuity. All important projects and decisions on campus require debate and discussion that takes over a year. Also, once a decision has been made it must be followed for some time. Since ASBYU gets a new set of officers each year commitments made the previous year are often forgotten or arrogantly disregarded and there is no guarantee that next year's batch will build on what has been done and learned in the current year. In an all too real sense the proverbially wheel is reinvented each year on the fourth floor. Just when the officers have "learned the ropes," made essential the contacts and gained confidence of the Administration and faculty, their term ends, and they leave incomplete records for their successor to build upon, which, even if good records existed, won't be read.

When I consider how this mis-directed selection process of self-nomination and name-recognition provides us with leaders who are not the cream of BYU, I ponder J. Rueben Clark's idealistic speeches about the "office seeking the man and not the man the office." Perhaps we have aped the world too much. I would be more content for a selection process that admittedly, is less democratic but provides consistent qualified leadership that has continuity beyond one school year and memory longer than a month. If we really want a student government that is respected and effective in affecting the university, then reform is desperately needed. Some possibilities for reform might include one or a combination of the following suggestions:

1. Have student leaders appointed by deans or department chairmen thus ensuring a diversity of qualified leaders having established relationships with faculty who are seasoned advisors, and who know the ropes.
2. Eliminate campus-wide elections and elect students from smaller groups (such as departments) thus addressing the problem of "election by name recognition" and providing for a healthy variety of student leaders.
3. Create a Student Senate (elected or appointed) from departments which would act in a parliamentary manner employing students to administer programs and account to them. This would ensure more continuity since it is probable many would serve in the senate for more than one year.
4. Pay all officers part-time wages to ensure that positions are open to all, not just the rich.

For those who are concerned that appointed student officers violate democratic principles, Gilbert and Sullivan's limerick should be remembered: "For forms of government, let fools contest That which governs best is best."

Next Week: The All-Volunteer Staff

Reaganomics: A Plan for Disaster**MONETARY POLICY**

By Lant Tueller-Pritchett

The Reagan administration has declared war on what it considers to be our nation's number one economic enemy: inflation. Although the government has a number of weapons at its disposal with which to battle inflation, Reagan has chosen to battle inflation using only monetary policy. This choice is unfortunate because recent experience and evidence suggest that monetary policy may be the least potent of the alternatives and the most risky. It is puzzling that an administration newly elected in 1980 would depend on the same inflation-fighting policies than an ideologically similar government implemented two years earlier with disastrous consequences. Since the election of the Thatcher government, Great Britain has been subjected to the same kind of restrictive monetary policies Reagan (via the Fed) is undertaking in America. The British economy in recent years has been floundering through its worst recession since the thirties. Unemployment has run as high as 80 percent in some areas of the country. And inflation still isn't entirely under control in Britain. The inflation rate was 9% when Thatcher took office, it now stands at 8.6 percent.

There are some aspects of monetary policy that make it a particularly questionable choice as the sole part of an anti-inflationary economic program. If monetary policy is to be effective in reducing inflation by shrinking the money stock, then increasing interest rates must bring about a slowing of the growth of the money supply. In this respect one aspect of the British experience is especially unsettling. A recent study by the Cambridge economist Nicolas Kaldor, has shown that the broadly defined money supply in Britain actually grew faster than money income as interest rates rose. That is, in order for a monetary policy to be effective as interest rates rise, the money stock as a percentage of GNP must decrease, but in Britain it was actually larger. Raising the interest rate did not inhibit but induce money supply growth. In Kaldor's words monetary policy "appears to be a singularly inept" way of fighting inflation since the actual impact of the policy is the opposite of what is intended. Recent changes in banking regulations have caused the money supply to be very difficult to define, measure or control. Until the impact of these changes is settled and understood, the money stock will be very volatile and monetary policy will have limited effectiveness.

Another disquieting study for those relying on monetary policy to control inflation was published last year by the Minneapolis branch of the Federal Reserve Bank. This study indicates that one of the equations the Fed uses to predict growth in the money supply is statistically unstable. An effective monetary policy, as currently implemented, depends to some extent on the Fed's ability to predict and achieve a pre-determined rate of growth in the money supply. The fact that one of the critical equations the Fed uses to predict and control the money supply is statistically unstable does not bode well for relying exclusively on control of money supply growth to fight inflation.

Although monetary policy has proven ineffective in Britain in stunting the growth of the money stock, the high interest rates that were maintained in order to restrain the money stock were very effective in causing a recession. Due to increased interest rates, businesses were less able to finance investment expenditures and consumers were less able to finance purchases of consumer durables and housing. This caused a decline in investment and demand as well as increased unemployment of labor and underemployment of capital. Reagan's monetary policy is already beginning to show the same effects here in the United States. Reagan conceded that the country has entered a recession (Real GNP has fallen each of the last two quarters.) The administration admitted unemployment may go as high as 8% due to high interest rates. September housing starts were at their third lowest level ever. Small business failures were at their highest level ever. Most of this is due to high interest rates. This induced recession would be more palatable if there were concrete evidence that declining output and rising unemployment were accompanied by a significant reduction in the rate of inflation. In a modern economy however, oligopolistic pricing, powerful labor unions, and permanent political pressure groups prevent the classical market from working its magic. These institutions cause a high degree of rigidity to downward movement of prices or wages. Unlike a perfectly frictionless equilibrating economy in which a small recession would suffice to bring down inflation, a modern economy may well have to suffer through a relatively deep recession and high unemployment before inflation can be significantly reduced. Depending solely on monetary policy to fight inflation in modern economics means that we are planning on inducing a recession of sufficient magnitude to generate unemployment rates high enough that all workers are forced to accept lower real wages. This large of a recession is hardly a pleasant prospect. No doubt it will remove the inflationary splinter, but at what cost?

Although monetary policy may sometimes be effective and is wisely used in conjunction with other inflation fighting policies, when used alone, it poses great risks to the modern economy. One may cure inflation eventually, but at what cost. If the medicine for inflation is a severe recession, maybe we're better off a little sick rather than dying from the cure.

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Box 7223 University Station
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Managing Editor: Elbert Peck
Advertising: Ron Priddis
Kim of Pennsylvania Scott Stringham
Graphics: Anthony Schmitt
Layout: Kevin Haley Molly Christie
Typists: Lori Wright Linda Washburn
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Grey Matters

Church Views on Human Sexuality

By Gary James Bergera

Church views on the subject of human sexuality reflect for many a fundamental paradox evidenced in the writings of the Apostle Paul. There are intimations, for example, that the early Church leader had some difficulty in determining the place of sex in everyday life. He wrote, in one instance,

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. (Ephesians 5:25, 28, and 31; see also I Corinthians 7:3-5.)

Yet he also counseled,

It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. . . . For I would that all men were even as I myself . . . I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry: For it is better to marry than to burn. (I Corinthians 6:1-2, and 7-9.)

Paul's intent in these (and other) passages was clearly ambiguous. While "better to marry than to burn," it is apparently better still to rise above the flesh altogether, to put away carnality and sensuality in pursuit of a life of spiritual service. The Apostle's message, difficult to understand, provided a philosophic base that was to give rise to the strongly pervasive belief in later Christianity that more often than not equated sex with sin, a belief that continues to the present.

Such a notion finds a surprisingly strong foothold in the Church today. Marvin and Ann Rytting's content analysis of "Exhortations for Chastity in Church Literature" (1981) demonstrates not only that LDS admonitions encouraging chastity have become stronger as American culture has become increasingly more permissive, but that the tone itself of Church statements has changed. They have become more direct and explicit, reflecting a more negative view of sexuality, and changing focus--expanding beyond admonitions for premarital chastity to include statements against perversions, homosexuality, pornography, abortion, etc., and are directed more towards changing society than simply maintaining personal standards. President David O. McKay, they find, tended to emphasize the positive aspect of pre-marital chastity. President Spencer W. Kimball, on the other hand, has become more emphatic and severe in his public utterances, more inclined to focus on the negative aspects. Morality, for many members, is used interchangeably with chastity; a moral person being described as a chaste individual. Virtue is used to infer virginity--immorality to connote homosexuality. Though few statements today compare in force with the First Presidency's 1942 dictum, "Better dead, clean, than alive, unclean" (*Improvement Era* 45:272), the preponderance of public admonitions is almost entirely negative.

Yet within the gospel is also to be found the belief that sex and sexuality come from God, suggesting a sexual nature for the Father, at least. "God made sex, and he pronounced it good, and in the case of human kind, he pronounced it very good" (Mark E. Petersen, *Chastity*, 1968, p. 4). There was a time when human sexuality was considered to have procreation as its sole purpose and justification. The Lord's commandment--"Be fruitful and multiply" (Genesis 1:28), originally given to Adam and Eve only, though later applied to the whole of God's children--illustrates reproduction's essential role. The conception and nurture of children has been and will continue to be a vital source of great blessing and joy for husbands and wives. Most today, however, have come to see the interpersonal relationship which joins man and woman as "one flesh" to have primary value in itself which is not dependent only upon procreation for its validity. "The sex relationship, when it is an expression of unselfish love, assists each individual in overcoming feelings of separateness, aloneness, and isolation from others" (W. Belnap and G. C. Griffin, *About Marriage and More*, 1969, p. 65). Elder Hugh B. Brown affirmed, "This most intimate relationship between man and woman, authorized by God within the covenant of marriage, is to merge their whole beings until they become one mentally and spiritually" (*You and Your Marriage*, 1971, p. 81). The sexual relationship between man and woman has intrinsic value in the union of the two as one.

If viewed as a gift from or creation of God, as the gospel would indicate, sexuality may not be something that dies in the grave, unworthy of a place in a heavenly estate (C. Broderick, *Dialogue* 2(3):97-106). Those who are sealed together and endure in the promises entered into when married in the temples are guaranteed "a continuation of the seeds forever and ever" (D&C 132:19). The eternal nature of reproductive sexuality, at least, is apparently one of the primary distinguishing marks separating exaltation from mere salvation. It is a birthright of, and potential for, creation. Perhaps because sex is viewed by the gospel as essentially good, even necessary, rather than bad or incidental--divine rather than devilish--great importance and responsibility are often placed upon the restrictions surrounding its use. Unfortunately, Church members seldom take advantage of this difference in actual teaching. Too often, the right things are taught for the wrong reasons, reinforcing the implicit notion of "sex as sin." Then the youth of the Church, discovering the reasons they have been given are faulty, may conclude that the commandments themselves are suspect (Broderick, op. cit.).

The affirmation of sexuality as fundamentally good gives rise to several observations and conclusions the Church has yet to fully address and which may account for its heavy reliance on the negative in attempting to promote premarital chastity. To claim, for example, that the only valid expression of one's sexuality is within marriage may be perceived by some as denying this goodness for the unmarried, and implying that for such sexuality has only negative connotations. To encourage adolescents to repress completely their interest in and desires for sexual activity and relationships until marriage is, in the eyes of others, to disavow for them God's affirmation of the goodness of sexuality and to deny them the opportunity they need to learn gradually how to engage in the interpersonal intimacy which is a necessary preparation for the full expression of the "one flesh" in marriage. Elder Brown lamented, "Gross ignorance on the part of newlyweds on the subject of the proper place and function of sex results in much unhappiness and many broken homes. Thousands of young people come to the marriage altar almost illiterate insofar as this basic and fundamental function is concerned. The sex instinct is not something which we need to fear or be ashamed of" (Brown, p. 73).

Arbitrary rules are often unable to deal with the great variety of situations and wide ranges of maturity which are involved in sexual activities and relationships. Very few would attempt to set standards regarding the length of time a couple should know one another before the first kiss, or the kinds of sexual activities in which a married couple may engage. "We're not going to follow anybody into their bedroom," President Brown wisely informed when a member of the First Presidency (cited in E. Campbell and R. Poll, *Hugh B. Brown*, 1975, p. 288). What is needed is an understanding of the task facing the Church in terms of helping members become mature in making their own decisions and in controlling their own behavior rather than in attempting to impose external and often ambiguous controls which are of questionable utility in helping develop maturity or in controlling behavior. Can an adult really know and care about adolescents today without realizing a need to offer them some guidance for dealing with their sexual feelings? The inevitable immaturity of human adolescents, their lack of knowledge, and their inexperience in relations render them extremely vulnerable to being hurt and hurting others in their relationships. Underestimating the power of sex, and not realizing the many deep feelings so often involved in interpersonal encounters, many inflict upon themselves and one another emotional wounds which have lasting effects.

The Church suffers today from lack of common understanding regarding human sexuality. Despite the strong emphasis placed upon the family and eternal marriage, an LDS philosophy of sex has yet to emerge. "There is a need," noted Kenneth L. Cannon, "for carefully designed research implemented in a way that will not cause offense, but which will help the Church to face critical problems as well as to evaluate the effectiveness of Church programs in solving these problems" (*Dialogue* (2), p. 57).

This is not to imply, however, that important strides have not occurred. The June 1975 issue of the *Ensign* contained a handful of articles that broke new ground and helped pave the way for the kind of consensus that is needed. Unfortunately, little else has since been published. Cannon has suggested the following areas which could be appropriately and thoughtfully discussed: guidelines on conducting the affectional aspects of courtship; positive reasons for not participating in non-marital sex; strategies to use in the management of one's life so that pre-marital sexual involvement is minimized; the application of gospel teachings and principles to the sexual aspects of marriage; careful definitions of goals of sex education, and development of suitable materials; and training approaches for parents in teaching their children.

In addition, certain kinds of sexual expression have yet to be dealt with by the Church in ways that do not leave binding or authoritative interpretation to the often conflicting views and opinions of local leadership. While offensive to the personal preferences of some, there is a range of sexual activities that may appropriately be engaged by a married couple in the privacy of their bedroom. The intrusion of the Church, at any level, is unwarranted. Where physical, mental, social, or even spiritual harm cannot be demonstrated, efforts aimed at achieving conformity in regards to a particular spectrum of behavior should not rely only upon such faulty reasoning. Homosexuality, perhaps the single most controversial sexual phenomenon confronting the Church, cannot be dismissed solely as learned, selfish, or abnormal. The dynamics underpinning this form of sexual behavior/identity/role are often too complex for such easy epithets to be of any real value. In this especially troubling area, the Church has manifested its own uneasiness and inability to deal fully with the complexities of the issue. This fact alone more than justifies the need the Church now faces--a need which shows no signs of lessening. By offering a philosophy of sexuality, the Church will be saying quite clearly that it recognizes the importance of sex in the lives of its members and acknowledges its responsibility for helping young people understand their own awakening sexuality.

Interview With Arthur Henry King

The Mormon and the World

continued from page 1

If we proceed from these fundamental points, we in the church have an incomparable advantage in the judgement of literature. Nobody else today has any such canons available. In applying those canons, one of the first things that comes up is that we are able to think of the Scriptures as the supreme example of literature. Then we are able to see that immediately below the Scriptures come the greatest of authors: they are Homer, Virgil, Dante, Shakespeare, and Goethe. You will find among scholars a consensus about those five that you could not find about anybody else. If you start to add somebody else, objections arise. There is breadth and depth in those five writers and a commitment to eternal moral principles. With a combination of the Scriptures and those five great authors you have an established canon, a tradition against which you can measure everything else.

The Church and Art

About the relations of the Church and art that follow from this: Under the influence of a wrong philosophy Mormon artists may offer the Church the kind of art which is not compatible with the Scriptures. Therefore, the Church, and the ordinary people in the Church, don't always know why they reject art, but they do reject it. Then the artists complain. But the artists are too much under the influence of the outside world in this respect. We are bidden to bring truths home from the world, but not to bring home everything; not drugs hidden in our suitcase. To bring home certain modern writers is the same thing as doing that. The idols of much modern criticism, in America as well as Britain, are undesirable writers because they are full of sin. Therefore, although they may help us sometimes in describing that sin, they

are not masters of themselves, and therefore they are not great writers. One of the things that happens when you reject faith is that you reject God and therefore you have to find a replacement for God, and you tend to idealize people. This is one of the things that was done from the Romantic period on.

For example, Byron became a hero—a literary hero. That he led a disgraceful life and was an inferior person was not allowed to affect the judgement of his work. Occasionally, Byron, like Oscar Wilde, who was also morally unspeakable, did good work. One of the things that wicked writers often can do, is to attack hypocrisy, and both Byron and Wilde were very powerful in doing that. Wilde's "The Ballad of Reading Jail," which he wrote when he spent two years there as punishment for homosexuality, is written with such self-pity that the work invalidates itself. But in the "Importance of Being Earnest" he makes Victorian hypocrisy abound. Byron, similarly did some admirable satire, in which he castigated the morals of contemporary society: above all in the "Vision of Judgment," a poem about the death of George III which all Americans ought to enjoy.

Mormon Artists

Mormon writers tend to import Romantic judgments that still continue in contemporary criticism. They tend, for example, to think well of a number of 20th-century poets who are minor (e.g. Robert Frost or A.E. Housman). They think well of prose writers like Hemingway, Fitzgerald, and Faulkner. But these writers themselves demonstrate their own inadequacy as part of their art and they are all imbued with self-pity. Sometimes the self-pity is fairly direct, as in Hemingway. Sometimes it is more subtly concealed in characterization. It is what I call "lump-in-your-throat" art,

and the lump in your throat turns out to be self-pity, not pity for others. It's concealed in characters. Take Faulkner's *Absalom*; life is there regarded as inevitably producing disappointment and having a fatalistic tendency which means that man must fail, not succeed. That goes through much of Faulkner's work. I could give you other examples from Hemingway and from Scott Fitzgerald. You must expect to find an artist's life and his work closely linked.

People in the Church don't like the frankness of modern art because it seems to attack values which they share with the surrounding culture. But, looking forward to the Millennium, I would say the values of the Mormon Church are not at all the values of the surrounding culture. We must expect to be struggling against the culture around us even more profoundly than the physical struggles and the political struggles of the saints in the Midwest at the beginning of the Church. The struggle is always there all the time, but if we aren't careful, the stranglehold of the surrounding culture becomes greater. In the early days of the Church, the struggle was a clear-cut issue with those who persecuted the Mormons. Now the modern culture is not directly persecuting the Mormons, it is only indirectly persecuting us by what it does: by its decisions about abortion, etc. But the artists in the Church, instead of firmly attacking the outside, implicitly attack the inside. Whereas, they should accept the fundamental principle adduced in the case of Adam: he was asked why he made sacrifice, and said he didn't know but he had been told to do it. Then the angel explained the reason to him. He would not have been able to understand the explanation unless he was first obedient. Obedience is the condition for understanding. If you don't feel inclined to obey, you won't understand. And that is something which quite a number of church members (not only intellectuals) just don't realize or will not face up to. Obedience to the Prophet is more important than any kind of artistic influence we can think of, because it lies ultimately behind our acceptance of the Scriptures and in that sense the acceptance of certain canons of art which the Scriptures express. It's ridiculous to say that the Scriptures have nothing to do with art, for they are themselves art, and the highest art.

Now what's going wrong with art among Mormons? Mormon artists try to think about "Mormon art" and to construct Mormon art. But there is no such a thing as Mormon art. There is the art produced by Mormons. If you go out of your way to aim at producing Mormon art, you won't do anything worth while, because you will be deflecting from what you have in yourself to express. But if as a righteous Mormon you express what you have to express, that will be Mormon art, not because you aimed for Mormon art but because as a righteous man you tried to express yourself; tried, that is to say, to serve the Church. The greatest art in the past has served the church (or its equivalent), even if it was an apostate church.

English departments (and ours is no different for other English departments), have a standard curriculum of great writers that doesn't include enough of religious writing. There are two reasons for that. One is doctrinal, but the troubles we have doctrinally in reading Bunyan's *Pilgrim's Progress* would

be very small. What we share with and take from Bunyan is the upspringing of native Christian faith; just as we can share in John Woolman's *Journal* where there seem to be no doctrinal points that would get in our way. The other thing is the conviction that there is something wrong with religious literature—that it's dull. That's a preconception. Much religious literature is more alive than much lay literature. As Nephi says, Liken the Scriptures to ourselves. They are made so we can do that.

How to Read Scripture

Peck: You teach a certain way to read the Scriptures.

King: Yes, I can go back to what I said about totality. We should not be reading from the scriptures in order to abstract rational principles. When Joseph Smith speaks of principles, "I teach them correct principles," for example, he is not talking about merely about rational abstract principles. He's talking about something else more fundamental than that. He is talking about the teachings of the gospel, which are supra-rational, not just rational. We don't go to the Scriptures for reasoning and working things out in that kind of way. Let me give you a simple example of the *Prodigal Son*. The parable is not there in order that we may abstract from it a principle of repentance and a principle of forgiveness. The *Prodigal Son* is there in order that we may *feel* forgiveness and *feel* repentance, and therefore *want* to forgive and *want* to repent. If you don't have an emotive reaction to the *Prodigal Son*, I can't think of anything that you could have an emotive reaction to.

Peck: Would you say that reading the Scriptures aloud enhances the emotive reaction?

King: Yes. One of the reasons for that is because you have a voice and your voice has lived with you all your life and your voice has learned to do things with itself to express you, but that you may not notice when they come out. Now if you listen to yourself, you can hear those things. So your voice has something to teach. Therefore, we should not merely read the scriptures aloud to ourselves but also to others. We should read all worthwhile literature that way. I don't suggest that we should read textbooks aloud to ourselves, they are not there for that purpose. But if it is worth reading something, it's worth reading it aloud. We shan't get the point unless we do that, it's not fair to the author. After all, the age-old tradition of literature is that it is heard. That idea did not disappear until the introduction of universal education around 1870 when large proportions of the population learned to "read" to "communicate" and be "informed." A cougar can jump 40 feet. Well, so what? You can pick up all sorts of information like that. It isn't art unless it has an emotive impact, as it might have if the cougar jumped 40 feet at you.

Careerism

Peck: Earlier, you spoke about how we accept the false values of the society around us. There are two areas with which I have particular concern. One is the need to be an agrarian society, to have a closeness to the land. The second is careerism.

King: Let's deal with careerism first. A Mormon will not succeed if he aims at being a great Mormon writer, or wants to be a famous writer, or wants to do anything other than lead a righteous life. That's the whole answer to careerism: If you aim at being a great lawyer or a great sculptor, you won't be one. But, if you aim at leading a righteous life and practise the techniques of your profession, then you may. What is vicious in western society (and it is most vicious here because it has been most encouraged here because this is a democracy) is this business of careerism; which means, in its extreme form, "Make a way for yourself and hang all the others."

It's not merely Communism (State Capitalism) that goes back to power and greed, it's also Capitalism. Neither of them is a Christian way. We can manage to live more easily in a Capitalistic society because

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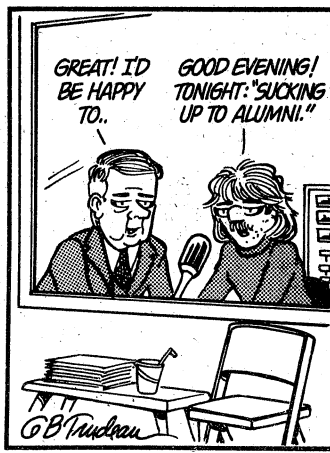
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the Communist society wouldn't allow us to exist at all. But that doesn't mean that we owe a hundred-percent gratitude to our capitalistic hosts; who are helping us, not because they want us to exist, but because they want to get ahead in their kind of way, and they think we are one of the means by which they can do it. When it comes down to the end, "Who's using whom?" is an important subject. That is what a man must think very carefully about if he is a Mormon and is going to join the CIA or FBI. Who will be able to use whom in that situation? It is a fundamental situation which I wouldn't dare answer it about any individual one way or the other. The Scripture says, "Be ye wise as serpents" first, because if we were only "harmless as doves" we wouldn't continue to exist at all.

Agrarianism

Peck: What about agrarianism?

King: Agrarianism is much more difficult. We are not the only religion that exemplifies agrarian principles; Moslems and Buddhists believe it too. We need to lead a life which brings us close to the goodness of God as shown through the processes of nature. It seems to me, that's the major reason why the Prophet's always saying "Grow the stuff." It may be for our use, but the spiritual experience we have in individually finding the largesse of the Lord in what we get back from our work and the planting of seeds is the most fundamental lesson that could be taught of the grace and favor of the Almighty, and one that most people could readily understand. But we can't learn that in a factory.

The question is, "Is Christian society compatible with mass production?" I personally don't think it is and I can't imagine that the Millennium will be based on mass production, because for an individual to go into a factory and do a part of a job again and again and again—e.g. putting a particular set of buttons on a piece of upholstery in the back seat of a car—is demeaning. It doesn't fulfil in the same way as a man who is making a pair of shoes and does the whole thing. Here is a fundamental paradox, for we've gotten ourselves into a situation where we seem not to be able to support the whole world population except by mass production. So we are caught. Just as we are caught in the atomic development too. Time and time again we invent things which spread us and enable us to live in larger numbers on the planet and at the same time what we do provides something which enables us to destroy more and more.

Political differences are not so important as religious differences. Religious differences lie behind everything. But between politics and religion also lies economics. As long as we have mass production, the similarities between the way we and the Communists live are greater than the differences. The Communist (State-Capitalistic) world is an aberration of modern Capitalistic society. They share, ultimately, the same preconceptions about human beings.

The Role of BYU with Arts and the Church

Peck: For the BYU Centennial you wrote an essay about BYU's becoming the Lord's university, and specifically gave suggestions concerning ASBYU.

King: There the point is very simple, but I don't know the full answer to it. I understand that the Board of Trustees wants us to have student government in order that people may learn techniques of leadership and citizenship. I think that's admirable. But at the same time I cannot understand why we should imitate the outside world in the kind of student government we have, except that we've got to learn the way the world works. But I should like to see some means by which ecclesiastical authority and academic authority could be united on campus in order that the power of the priesthood might flow through our studies and our administration. Let me give you a simple example. If I teach a Gospel-doctrine class I'm assigned to do it by ecclesiastical authority. But here on campus, if I teach Scripture, I'm not assigned to do it by ecclesiastical authority. Therefore, when I run a religion class I say to my

students, "I am not here by authority. I am here as a fellow student of the Scriptures, but I have no ecclesiastical authority."

Peck: Are you saying that you should be assigned?

King: Yes, just as I should like to see in student government the power of the priesthood organized and applied. I don't quite see how to do it, I don't know enough about those things. But look at the miserable roadshows and the low level of cultural production that is illustrated by wards even here on campus where there is a Drama Department. But the Drama Department has nothing whatever to do with the things that the campus wards do in drama. Why not? There is a closer relationship between the Music Department and the Church than there is between the Drama Department and the Church. I can see why that should be because the theater in the surrounding culture has morally declined and so it is very difficult to lead a moral life and be an actor. The musical life in the surrounding culture has not morally declined like that, and therefore, it is not so difficult to be a good musician and to be a faithful member of the Church.

With all that remains to be done, why can't the Drama Department help the Church more? The kind of drama that people do in campus wards is probably not better or worse than what is done by wards throughout the Church. That is not at all satisfactory. What we need to do is to realize that there is a close link from the beginning between drama and religion—always has been. I should like to see plays written not from the point of view of the writer's becoming a great dramatist but from the point of view of producing what the wards and branches need. What sort of things about the life of Joseph Smith could we give them that they could, with their inadequate resources, but with the aid of their religious faith, perform well? That's what people did in the anonymous middle ages. If you are aiming at becoming a great dramatist, which is a stupid aim to have, you have to do it in terms of the world around you. You can't do it in the world around you if you are a good Mormon, but if you sit down in all humility and say, "Now what is needed by the Church of my dramatic ability?" you'd find something better to do than these wretched musical shows we put on.

General Education

Peck: The General Education program is being revised again. What directions and values do you think need to be considered?

King: Noel Reynolds has been appointed to make religion the hub of study on campus, instead of merely one of the spokes. That would be the most fundamental thing to do: to make religious education the center of General Education on campus. In so far as the faculty don't come around to that perspective, to come back to my beginning, they've got two standards in their minds instead of one. They have to have one. One standard which is above all other standards of judgment. But what the Lord wants done he will find people to do for him. If he wants religion now to become the hub and center on campus, then he will find the way to inspire people to do that here on campus. But only if they themselves really want it; because the Lord won't inspire us to do what we don't really want done. He waits. Even he has to wait.

Nutrition

VITAMIN C AND THE COMMON COLD

By Dr. Kay Franz

Assistant Professor of Food Science and Nutrition

An amusing story has been told by a writer who took an informal poll at a cocktail party. She asked ten people who Linus Pauling was. Two answered that he was the man who "invented" vitamin C. Seven responded that Pauling had proven that vitamin C offers protection against and relief from the common cold. One didn't know. It seems Pauling and vitamin C are almost synonymous.

Will vitamin C prevent the common cold? Or won't it?

The debate started when Linus Pauling published a book in 1970 entitled, *Vitamin C and the Common Cold*. Here Pauling theorized that large intakes of vitamin C would help to prevent and cure the common cold. His theory was based on (1) the results of three studies carried out in 1940, 1942, and 1961; (2) evolution; and (3) subjective impressions of himself, and his wife and a few friends.

In the first two studies he used, there was a slight decrease in colds when 100-200 milligrams of vitamin C were taken. In the 1961 study, a larger decrease in colds was found with 1000 milligrams per day. From this Pauling theorized that even larger amounts of vitamin C would result in no colds at all or the curing of colds.

His argument from evolution was based on man being one of the few species that does not synthesize vitamin C. Man is said to have lost his ability to synthesize vitamin C during evolution. Pauling postulated that since most mammals can synthesize vitamin C it indicates that their need for vitamin C exceeds the amounts often provided in their diets. Next Pauling examined the vitamin C content of food and concluded that the optimum vitamin C intake for man should be 2.3 to 9 grams per day.

Pauling's ideas stirred up a hornets nest. The amounts of vitamin C Pauling recommended were pharmacological and not nutritional levels. Pauling recommended two grams a day; scurvy can be cured and

prevented with 10-15 milligrams a day and high normal blood levels occur with intakes of 90-100 milligrams a day.

When Pauling's book came out, the sale of vitamin C increased fantastically. People believed him even though he stated that he didn't know how effective his regimen really was. Pauling has the unique credentials of two Nobel Prizes (Chemistry, 1954; Peace, 1962) and people listen to Nobel laureates. Neither of his Nobel Prizes had anything to do with nutrition.

Immediately research was begun to either prove or disprove Pauling's claims. In 1973, Anderson and coworkers in Canada found a 21 percent reduction in days confined due to colds; 1.87 days for controls versus 1.3 days for those taking vitamin C. Results supported Pauling. Then Anderson's research group carried out a similar study the next year. This time they could find no significant benefits from taking vitamin C. Results did not support Pauling.

In 1974, the first of the Navajo boarding school studies found that those children taking vitamin C had fewer days of illness. Results supported Pauling. In 1976, the same research group found that those children with higher plasma levels of vitamin C had significantly longer illnesses; 6.8 days for those on vitamin C and 4.0 days for those not taking additional vitamin C. Results did not support Pauling.

Other studies have also been reported using Marine recruits or monozygotic twins, or synthetic and natural vitamin C. Results did not support Pauling.

More recent work has been on the effect of vitamin C on the immune system. It appears that high levels of vitamin C may enhance the function of the immune system. How this applies to humans is still unclear.

While scientists continue to do research and debate the topic, many in the public continue to take large amounts of vitamin C in case Pauling might be right. The debate is not closed.

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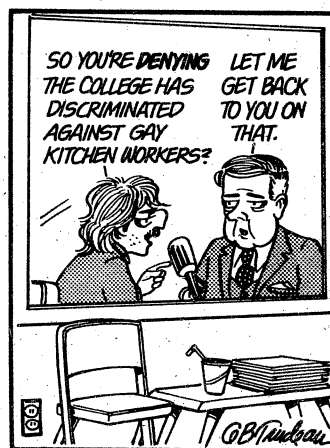
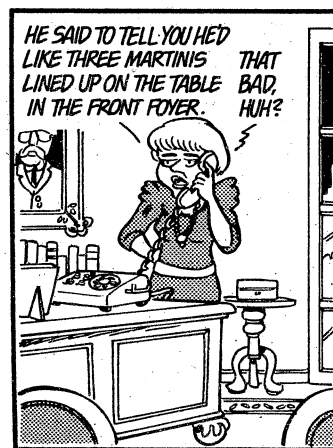
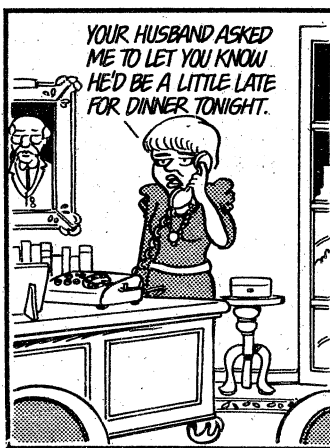
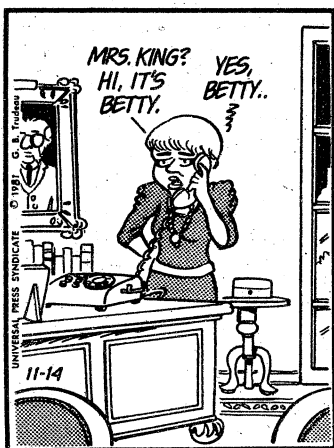
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THRILLS

GUITAR CONCERT TUESDAY, NOV. 10

Classical guitarist LIONA BOYD presents a lyceum series concert this **Tuesday** at BYU, featuring works by Spanish and Latin-American composers such as Albinez, Villa-Lobos, de Falla, Torroba, and Tarrega. Her extensive program also includes a number of original arrangements displaying the beautiful techniques which have labeled Miss Boyd "first lady of the guitar." Performance time is 8 p.m. in de Jong Concert Hall, Harris Fine Arts Center. Phone 378-7444.

MODERN ART WEDNESDAY, NOV. 11

BYU's FRANZ JOHANSEN is lecturing on modern art at the SPRINGVILLE MUSEUM OF ART this **Wednesday** at 1:30 p.m. Johansen will also discuss and display his own art works in sculpture and painting as a part of the 1-hour lecture. Free and open to the public, the museum is on 126 E. 400 S. in SPRINGVILLE. Phone 489-9434.

PLANETARIUM THURSDAY, NOV. 12

UNDERSTANDING THE SOLAR SYSTEM is the BYU Planetarium lecture this **Thursday**, November 12. The presentation explores continuity in the solar system. The questions, **Is there a pattern?** and **How do the planets fit the pattern?** will be discussed. Dr. Kimball Hansen narrates the program. The Planetarium is located in Room 492 of the Eyring Science Center. Showtimes: 7:30 and 8:30 p.m. 75¢ Admission.

MUSIC FESTIVAL THURSDAY, NOV. 12

The UTAH MUSIC TEACHERS ASSOC. gets a turn on the stage in a performance for their students and the public this **Thursday** at 8 p.m. Offering a benefit concert, thirteen local music teachers plan to demonstrate their abilities on the **PIANO, FLUTE, ORGAN, and HARPSICHORD**, with works by Bach, Haydn, Schubert, Chopin, Debussy, Gershwin, and others. In addition, the instruments themselves will be introduced to the audience, allowing a greater appreciation for each performance. The concert is being staged at the LDS Chapel on 376 N. 700 W. in Provo and tickets are \$1. Phone 225-9089.

HARPSICHORD RECITAL SATURDAY, NOV. 14

DAVID ROTHE, a professor of music at California State University, is sharing the music of the **HARPSICHORD** and **REGAL** with BYU audiences this **Saturday** in Madsen Recital Hall, HFAC. Roth interprets the musical works of Baroque and Renaissance composers such as Bach and Vivaldi, as well as dances from the Susanne van Soldt manuscript, and a number of other works. His REGAL is a small, portable pipe organ popular in the 15th and 16th centuries. Concert time is 8 p.m. Phone 378-7444.

STOP MX RALLY SATURDAY, NOV. 14

NOT ON RACETRACKS, NOT IN SILOS... NOT ANYWHERE! That's the theme of a Stop MX rally planned for **Saturday**, November 14, at the Federal Building in Salt Lake City. Bring your lunch and camera for fun memories.

Not on Racetracks, Not in Silos, Not Anywhere



Don't Escalate the Nuclear Arms Race!

FREE CONCERT NOVEMBER 14, 15

Mezzo-soprano ANN HART performs on TEMPLE SQUARE this **Saturday** and **Sunday** at the North Visitor's Center, 7:30 p.m. The concert is free and open to the public.

GOBBLER GALLOP SATURDAY, NOV. 14

The Bountiful Area Chamber of Commerce is sponsoring a Gobbler Gallop 5000 meter **FOOT RACE** in DOWNTOWN BOUNTIFUL this **Saturday**. Registration is at 8 a.m., and the race is set for 9 a.m. Call 1-295-6944.

YOUNG JESUS SATURDAY, NOV. 14

Director John Nielson conducts a performance of Berlioz' **THE CHILDHOOD OF CHRIST**, with Clayne Robison and Pamela Watkins singing the roles of Joseph and Mary. Other soloists and the UTAH BOYS CHOIR join the PRO MUSICA CHORUS for their first concert of the season, this **Saturday** at the First Presbyterian Church on South Temple and C Street in Salt Lake. Tickets are \$5. Phone 1-355-5181.

MAGIC SHOW EVERY SATURDAY

Need some different entertainment? **Every Saturday** night there is a **close-up magic show** by **LYLE PECK**. With close-up magic the audience stands two-feet from the performer and observes objects disappear before their own eyes and even in their own hands. **Rolling Scone Cellar**, showtimes: 8, 9, 10 and 11 p.m. Admission: \$2.

FILMS

HAIR, the film version of the famous Broadway musical, shows nightly at the Blue Mouse theater in Salt Lake, this **Saturday, Sunday** and **Monday** at 6:45 and 8:45 p.m. **HAIR** looks back at the 1960's with warmth and humor as it depicts this turbulent era in personal and dramatic terms. **HAIR** also plays on November 16th and 17th at 4:45 p.m. Location is 260 E. 100 South, SLC. Phone 1-364-3471.



LECTURES

Ardeth Kapp will speak on **SELF-RENEWAL OR A BUSY DEATH**, **Wednesday**, November 11 at the Alumni House. The lecture, part of the Alumni Lecture Series, deals with goals, achievement and continuance. Admission: \$1 for students; \$1.50 for the public.

Ed Lark presents a **FILM-LECTURE on Germany** featuring the Rhine, the castles, and the alpine vistas, for sheer fantasy or nostalgia. **Wednesday**, November 11, at 8 p.m. in **KINGSBURY HALL** on the U of U campus, SLC. Phone 1-581-7100.

UTAH'S BACKCOUNTRY is accessible even in winter. Where to go and how to enjoy **SNOWMOBILING AND CROSS-COUNTRY SKIING** are discussed by Gordon Tenney, Utah State Division of Parks and Recreation, **Monday**, November 16. This **FREE** lecture will discuss proper equipment and best recreational areas for these two winter sports. Located at the Calvin S. Smith Branch Library, 810 E. 33rd South, SLC, at 7 p.m. Phone 1-943-4636.

LEWIS SORENSEN gives the Utah Endowment for the Humanities Lecture on **WAX DOLLS** this **Thursday** at the **McCURDY HISTORICAL DOLL MUSEUM**, Provo. Doll enthusiasts can enjoy both the lecture and the unique doll exhibits, located on 246 N. 100 E., Provo. Phone 377-9935.



ART WORKSHOPS SPRINGVILLE ART MUSEUM

This winter, the Springville Museum of Art is offering classes and workshops in five artistic media to the public. These begin **November 11** and continue each **Wednesday** evening through **December 16**. Tuition for each is thirty dollars; registration can be handled by calling or visiting the museum.

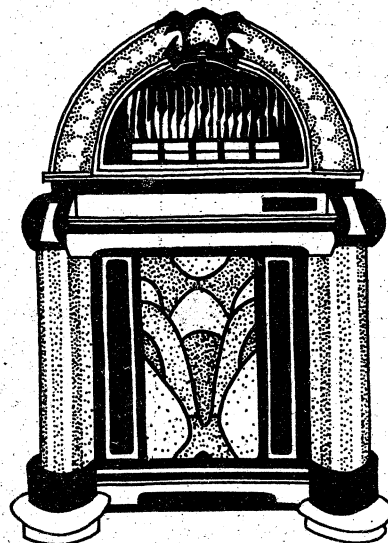
The **Life Drawing** class taught by Bob DeWitt will meet from 6:30 to 9:00. Instruction will focus on perception, particularly on learning to see relationships. All other classes will meet from 6:00 to 9:00. Stan Johnson will teach **Sculpture**—his workshop will include a tour of a foundry, preparation of armature, discussion of anatomy, and the modeling of a form. A course in **Oil Painting** taught by Lou Jene Carters will cover the importance of drawing, composition, color, and specific methods in working with oils. Erla Young will help beginning or advanced students of **Watercolor** with their technique and composition; **Ceramics** instructor Ed Ham will review the history of ceramics with emphasis on design and methods of both hand-building objects and throwing on the wheel.

GRAPHIC ART COMPETITION BYU

A wide variety of graphic art and commercial design from COMMA, the Communications Association of Utah Valley, is currently displayed in BYU's HFAC. The exhibition features entries in COMMA's annual competition and includes displays of brochures, advertising, photography, and newspaper features. Local professional communicators have submitted what they consider to be their best works, and the entries have been judged. Winners recognition night is **Friday**, Nov. 13. Exhibits are located in the Secured Gallery, open **Monday** through **Friday** from 8 to 5, and in the **B.F. Larsen Gallery**, daily from 7 a.m. to 10 p.m.

FM

The **ELEVEN O'CLOCK SPECIAL** on FM-107 plays an entire album non-stop each weeknight. This week's specials are: **Tuesday**, **Take Me to Your Heaven**, by Stevie Wonder; **Wednesday**, **Time Exposure**, by the Little River Band; **Thursday**, **Four**, by Foreigner; **Friday**, **Raise**, by Earth, Wind and Fire.



Thursday, November 11, KBYU (FM-88.9) commemorates Veteran's Day with the program **OVER HERE: Memories of the Great War in Song**, beginning at 9 p.m.

Thursday, November 11, KBYU's program **ORGAN LOFT** will feature William Porter and the music of **J.S. Bach** beginning at 10 p.m.

Sherlock Holmes radio series will feature **THE VALLEY OF FEAR**, **Thursday** night at 6:30 p.m. on KBYU-FM.

ARSENIC AND OLD LACE U OF U

One of theater's favorite comedies is currently playing at the **PIONEER MEMORIAL THEATRE** on the U of U campus. **ARSENIC AND OLD LACE** tells the story of two charming ladies whose warped hospitality leads them to populate their cellar with dead bodies. The action centers around the ladies' three nephews: insane Teddy, sinister Jonathan, and well-meaning Mortimer, who create a domino effect of comic events. The play runs **Mondays** through **Saturdays** until **Nov. 21**, with curtain time at 8 p.m. Student rush begins at 7:30 p.m. when all remaining seats go on sale to students for \$1. Phone 1-581-6961.

KEITH'S LUNCH

Proving that food can be *fast* yet good, **KEITH'S** in Provo sets its own restaurant standards. Located in an obscure, brown, squarish building on the corner of 100 S. and 200 W., the atmosphere at **KEITH'S** may be unnerving at first, but begins to grow on you after a while. Just wander through and try to find a place to sit among the variety of customers staring at you through locally-colored glasses. Your waitress ultimately finds you and asks what you prefer to drink, then directs you to get it yourself from the cooler. Next she asks for your order—having no menu to scan you'll surely ask for one, as she points to the reader-board positioned awkwardly above your head on the wall. The restaurant hours are at Keith's convenience and the menu also happens to have the same restriction. If you have your heart set on a rib-eye steak and they happen to run out before you're served, prepare yourself for the beans and weiners, or another of their specialties. (I was lucky with the salad dressing . . . I happened to hit their blue cheese day.) And don't fuss about separate tickets at Keith's, or any tickets at all for that matter; your petite waitress silently waits for your order, then walks away while bellowing it out to the cooks in a voice that could only come from an auctioneer. Your order comes back so fast, you wonder if it's fresh, but one taste will let you know it's delicious. Keith insists on the best quality meats. One morning he received an unsatisfactory shipment of bacon, so he hooted, hollered and threatened to switch suppliers. The menu is reasonably priced and ranges from a free glass of water to a \$4.95 beef dinner, with a variety of breakfasts and lunches inbetween. Keith's is managed by Keith, his wife, and son, and only serves customers between the hours of 5:00 a.m. and 2:45 p.m. daily. Whether you just stepped out of the office, or climbed out of a mud hole, you'll feel at home at **KEITH'S**. Phone 373-9322.



PRE-SKI CLASS BODY CONDITIONING

EXERCISE CLASSES especially designed for skiers who would like to get in shape *before* they hit the slopes this year, are offered at the **Village Green Center**, Bldg. 11-C, here in Provo. **CHRISTEN MURDOCK** heads a team of instructors who put participants through a rigorous shapeup program, designed to strengthen muscles and increase flexibility. The classes consist of 45-min. sessions, the first is **free**, followed by 8 classes for \$16. Classes are held on **Monday** and **Wednesday** at 7 p.m., **Tuesday** and **Thursday** at 9 p.m., and **Saturday** at 9 a.m. Patrons must enter through the south door of the building (the gymnasium). Phone 377-8113.

DIAL-IT SKI REPORT

The Bell System's **Dial-It SKI REPORT**, updated daily during the ski season, is now available by dialing **1-900-976-3720**. The line currently carries preliminary reports concerning UTAH resorts, but as the season progresses it will cover weather conditions, snow-pack, and trail conditions. Cost for the call is 50¢.

S. F. Serial

North of Terra Chapter V: Moonstone

By S. F. Ritter

Orestes Galahad North, star trader supreme, has inadvertently put up the entire planet of Earth as collateral for a fifty-million-stellari loan. Realizing the near-impossibility of raising the money before foreclosure time, he is rushing from Sigma Draconis V to Earth to ask the UN to help him repay the loan before his creditors, crustaceans from the Crab Nebula, move in with their enviroform machines to shape Earth to suit their own life forms. He reluctantly acquires a partner in the venture—**Buzz Benson**, a muscular female spacer who insists on accompanying him in return for paying a large docking fine for his starcruiser, the *Noble Insanity*. As Orestes and Buzz prepare to jump to hyperspace, however, they are stopped and boarded by a convoy of fierce space pirates.

The huge pirate leaning over me grinned into my face, treating me to a strong whiff of Pangalactic Gargleblaster.

"Well, well, well. If it ain't good ol' Orestes North, sharpest trader in the quadrant. Next to yours truly, that is." Reaching down with a giant paw, he jerked me to my feet, doing no good at all to the headache throbbing away inside my skull, thanks to the effects of the pirates' paralysis fog.

"Moonstone Parker!" I groaned, trying to hold my head together. "What are you doing in this sector? Last I heard, you were bound for the penal colonies for selling a swamp planet to a resort world developer."

"As the sayin' goes, Orestes, the rumors of my gettin' arrested are greatly exaggerated. Ain't nobody shippin' me off nowhere I don't want to go." He gave me a staggering slap on the back. "But I sure did make a fortune off that dummy of a developer! Haw, haw, haw!"

"Oh, yeah? If you made so much, why are you running around out here with this gang of losers?" I kept my voice low so as not to be heard by the "losers," who were at that moment rummaging through every centimeter of my ship.

"Most of it kinda disappeared after a week on Hansen's Gamblin' Planet. Not to men-

tion a fine here an' there for a brawl or two. Well, easy come, gone tomorrow, eh?" I ducked as he aimed another backslap in my direction.

"So you wound up playing captain to a crew of ruffians? How's the pirating business?"

His face fell. "Rotten, pal. Absolutely rotten. There ain't enough traffic goin' through here to make it worth our while firin' up our afterburners. Everybody's heard about us by now. Nobody with a brain in his head comes this way any more." He shot me an apologetic glance. "Sorry."

"That's all right. But call your bloodhounds off, will you? I've got no money and no cargo; they're wasting their time."

"You got it." Moonstone bellowed in a mighty voice. "You men! Hold off! Another dry run!" He turned back to me. "The story of my life lately. When we do pull in some idiot, he's got no more cargo than brains." He gave me another apologetic glance. "Sorry."

"That's all right. But you've gotta clear these cutthroats outta my ship, Moonstone. I'm on a very important—"

The sound of a moan cut across our conversation. It was Buzz, just coming back from the paralysis fog.

"This your partner?" questioned Moonstone as I knelt over Buzz and removed her helmet. "Who'd be crazy enough to—Orestes! It's a woman!"

"No kidding." I helped Buzz to her feet. "Buzz, Moonstone. Moonstone, Buzz." I raised a hand to continue telling Moonstone of the urgency of my mission, but found myself standing there with my mouth hanging open when I saw the look that passed between that battle-scarred pirate and my hefty female co-pilot. In spite of what Moonstone had said, the fact is that I do have something between my ears, and it went to work right away. I saw my chance to solve two problems at once.

"As I was saying, Moonstone, I am extremely concerned for the safety of this gorgeous creature you see before you. If you could find it in your heart to give us an escort across this rogue-infested sector of space. I could breathe much more easily. It would be a shame if something—untoward happened to her."

I was gratified by his response. "You got it, pal. I know a classy woman when I see one—and I see one." Then he actually raised

her gloved hand to his lips while I tried to hold back a guffaw.

Buzz rewarded his gallantry with the kind of warm glance that I used to notice a lot before she went to a high-gee planet and picked up a ton of muscle. I'll admit that I felt a slight twinge when I saw her looking up at him with admiration—she could look me straight in the eye—but I ignored it. I was, after all, on a mission to save Earth. The fact that I had to save it from my own stupidity was beside the point.

Well, to make a long story short, Moonstone conned those scruffy, hard-nosed, life-weary briganda of his into coming with us on behalf of Earth. He reminded them that Earth was the mother planet. He pointed out that whatever riches they had managed to accumulate were stored on Earth in one form or another. He explained that he would personally rip the arms off of any man who refused. The upshot of their conversation was that when we went into hyperspace, we had our escort with us.

I was feeling rather smug about my intelligent handling of the entire matter when we came out into normal space—and found ourselves nose to nose with a fleet of Rumanian warships.

TO BE CONTINUED. . .

PERSONALS

Ren: Did you notice how the beautiful sunset hit the Kimball Tower?

MvR: Don't ever say "dich" in English.

Jim: Write your brother.

Nathan: You are a Christian. In your profession, that's rare. Rm-mate.

Ralph: You're an angel. R.

Evita: As a mere observer of this tasteless phenomenon, one has to admire the stage management. Che.

Robert: Same to you.

Bill Litster: The senatorial stationery has added some class to our office. Thanks. The staff.

Max: You were great at the "Provo's Lost It Party." You certainly have a way with "The Boy from Provo City." A Fan.

Dear J: I didn't send you. G.

Elder John: Sorry I haven't written. Is Paraguay cool? See you in 18 mos. Jim.

An die Heidi K.: Gute Fahrt! In meinem Gedächtnis wird dein Gesicht immer hell sein. Nimm doch diese Zeitung mit. Du wirst sicher etwas damit machen koennen (wenn es 'mal regnet, vielleicht).

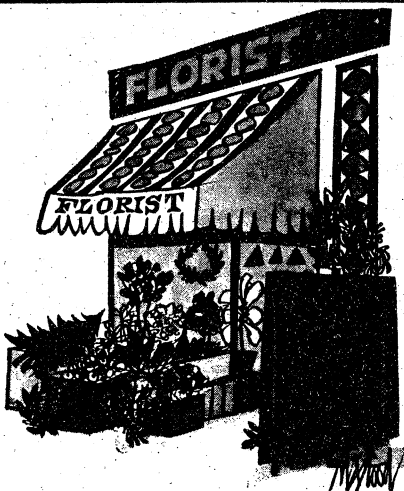
Dear Provo: We finally "got it" last Thursday night. Hope you "get it" soon.

WELCOME TO THE WORLD, SARA SNOW.

Hanks: There are only two people in Provo who I think are obnoxious; you're both of them. Byron.

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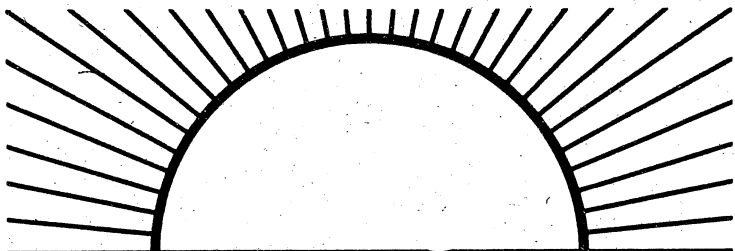
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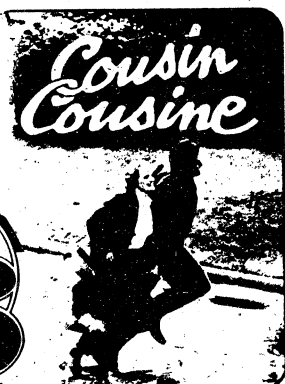
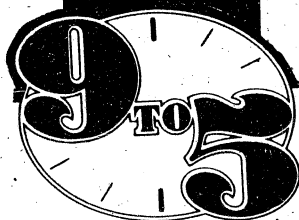
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SEVENTH EAST PRESS

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Year 1 Number 6

AN INDEPENDENT STUDENT WEEKLY

18 November 1981

Elder McConkie Addresses BYU Stakes

On the weekend of October 31, 1981 Elder Bruce R. McConkie and other General Authorities presided over the 14 BYU Stake Conference. Elder McConkie spoke in several meetings. His remarks stressed being a well-rounded individual. He counseled students and leaders to be moderate, temperate and avoid religious fads and extremism in anything.

Elder McConkie said that everyone has the need for revelation and suggested that everyone have their own personal plan of salvation that tells them what they need to do to progress. He said that no two persons should have the same plan. He then went on to say that Church members who are true and faithful and are doing the best they can are charting a course to Eternal Life. He said that it is a false idea to think that you have to be perfect in this life to be saved: "If you are charting a course to Eternal Life and die, what happens? You are guaranteed Eternal Life because you cannot fall off the straight and narrow in the next life." He said that if we stay on the gospel path and don't violate the basics, there is no need to despair and think there is no hope for salvation. "Just get busy and keep the commandments of God."

He also gave counsel on specific matters: He stated that students come to BYU to get an education, not to attend a student

stake, and that church assignments should not interfere with their opportunity to study and receive an education. He said that there is nothing wrong with studying on Sunday if it needs to be done, and counseled leaders not to prohibit it, saying that they probably couldn't stop it anyway.

He stated that he receives numerous letters concerning the Church's position on evolution and returns a form letter that basically says, "The Lord has revealed enough about the creation so that we can understand the Fall and he has revealed enough about the Fall so that we can understand the Atonement. Beyond this, we don't know. We do know that Adam was the first man upon this earth and that he was created by God and is the image of God, he did not descend from an inferior being."

Elder McConkie counseled students against praying on dates, saying that this practice develops a relationship that should only exist in marriages.

He said that other than Family and Patriarchal Blessings, and administration of the sick, special blessings should be avoided because people begin to rely on divine intervention when it is not appropriate. However, he did state that Father's blessings are appropriate at any time and should be used.

Elder McConkie said that, with few excep-

tions, he believes that the decision on whom to marry should be the result of a personal decision and not of revelation. He counsels that unmarried persons should use their free agency to work out the details, weigh the consequences, evaluate and make up their own minds, and then ask the Lord if it is right. Young people need guidance and counsel from parents and church leaders, but good judgment and appropriate worthiness can lead them to marry someone equally worthy without so much agony, he said.

Elder McConkie believes that the Second Coming of Christ will not take place during his lifetime, nor the lifetime of his children, and maybe not during the lifetime of his grandchildren. He said that there is too much to be done before the Savior's return can take place, and that people should not govern their life or business affairs believing that the Second Coming will be in their lifetime, but they should live in such a way so that they could abide the day of his coming. The event is near in the Lord's perspective of time, he said, but as we measure time, it is a long way off.

He also spoke on a subject he said had been going around the church—developing a personal relationship with Christ. He said that those who preach this doctrine, that is, "take it as a goal in life and focus on it or single it out" become "unbalanced." He discussed the fact that we worship God the Father in the name of Christ through the Holy Ghost, and that we don't pick out one member of the Godhead to have a "special" relationship with, but should seek to obtain the spirit.

He said, that "you can talk about the Father in many ways. You can think of Him as the creator of the universe. But that is not the way he wants us to think of him." Elder McConkie stated that the Father wants us to think of him in terms as our eternal father and the personal father of our spirits. "If a special relationship is needed, it should be with the Father," he counseled.

He then went on to discuss the fact that Jesus Christ was born into mortality as the literal son of the Father. "Christ worshiped the Father," he said, "The purpose of the Gospel is to teach us how to worship the Father." He said that the Father and the Son are one in a certain sense but are different persons, and that every word the Father speaks or everything that he does, the Son would say or do. He recommended that "if we want to get the mind of Christ we must do the same as Christ."

Interview

EXPLOITS OF 'MORMON UNDERGROUND' DISCLOSED

Editor's note: Following is an edited version of an interview with a member of the "Mormon Underground." The individual interviewed, a BYU student, asked that his name not be disclosed, and the opinions expressed herein are strictly his own.

SEVENTH EAST PRESS: The fact that you consented to this interview means that you view yourself as being a member of the "Mormon Underground." What exactly is the "Mormon Underground?"

Historian Responds to Apostle

Mormon apostles Ezra Taft Benson and Boyd K. Packer are advocating a kind of religious history which borders on idolatry, asserted D. Michael Quinn, associate professor of history at BYU in a recent lecture to the university's student history association.

In an address entitled "On Being a Mormon Historian," Quinn, who holds a Ph.D. in history from Yale University, addressed recent criticisms made against Mormon historians by

INSIDE

Doonesbury

ASBYU:
All-Volunteer
Aristocracy

Jots and Tittles

The Church and
Sex Education

Going My Way

Elders Benson and Packer and BYU Professor of Political Science Louis Midgley.

Stating that he was speaking only for himself, Quinn began his talk by summarizing his spiritual development in the Church. Adopting a third-person point-of-view in this autobiographical sketch, he explained that by the time he was age fifteen he had read all the standard works except for part of the Old Testament and two years later was reading the *Journal of Discourses* and *The History of the Church*. Before he turned nineteen he had done extensive study in Catholic and anti-Mormon works as well as various editions of the Book of Mormon. Above all, Quinn stressed his nearness to God and spiritual guidance in those early years. Quinn also briefly recounted his entrance into the field of LDS history and his prayerful approach to researching and writing that history.

continued on page 2

The Silent Referral System

The passing mention of the new "silent referral system" in a recent story in the *Universe* has caused some angry discussion over a perceived "KGB" attitude of the administration.

However, Michael Whitaker, director of University Standards, says that the term "Silent Referral System" is unfortunate because it implies student harassment but actually "it was inaugurated to reduce harassment in standards enforcement."

Prior to the implementation of the system last summer, locations where students were required to show identification cards were supposed to refuse admittance if the student was in violation of the dress code. This occurred at such places as the Varsity Theater, Check Cashing, ASBYU Dances, and activity card sticker pick-up. Often heated confrontations erupted between the individual enforcing the standards and the student being turned away. Whitaker states that this was particularly true at dances where sometimes up to twenty people would get involved in the dispute.

In order to avoid embarrassment and heated arguments, the Silent Referral System was instituted. Now, with a few exceptions (such as activity card sticker pick-up), students are not turned away from an activity because of a violation of standards. Rather, the person checking identification, such as a check cashier, writes the student's name down and sends it to University Standards.

Immediately a letter is sent out requesting the student to come in and discuss the situation. "This is done so that the confrontation may be done privately without high emotional anger and embarrassment," Whitaker states. Many students have already cleared up the problem before they come in for the visit, and "most are understanding and cooperative." Whitaker feels that much of the contention and emotion has indeed been relieved by the new system. Most of the violations are with men's hair length. "They usually know that they are in violation and have just not gotten around to getting it cut," says Whitaker.

When asked whether University Standards

encourages students to report other students who are in violation of standards, Whitaker replied, "No. We don't encourage that. We don't want to create a 'rat system.' Neither do we want to have a secret 'goon squad' spying on students." He believes that it is better for students to confront others directly and privately if they are concerned about that person's compliance with standards.

Since the system was inaugurated, there have been several hundred student turned in by silent referrals, but only a few second-time offenders. If there is a "repeater," they are put on an "informal probation" where they periodically check with Whitaker to ensure that they are complying with standards. If a student refuses to conform, a memo is sent to their professors stating that the student is not permitted to attend class. This rarely happens, says Whitaker.

University Standards also encourages teachers to require their students to keep standards, but it is left up to the teacher to determine how—and if—they will enforce standards.

The change in hair standards for men was first announced by President Holland on April 10, 1981, when he said, "If the brushed 'touch' of the ear progresses to 'cover' a major portion of the ear, we ask that the hair be trimmed."

President Holland has been reluctant to give a specific length that the hair may cover the top of the ear. However, Whitaker says that President Holland gives the office of the Dean of Student Life some latitude with which to interpret the standard. Initially Whitaker tried to keep Holland's general guideline and let the students make the determination of how long their hair should be. But because "there were varying interpretations and because many students interpreted the standard incorrectly," and due to the numerous requests for a specific length as a standard, the office of the Dean of Student Life, which Whitaker is part of, came up with the half-inch over the ear rule which received approval from the administration

Historian Responds to Apostle

continued from page 1

In dealing with various points made by Elders Benson and Packer and Professor Midgley, Quinn noted Elder Benson's apparent disdain with certain terms such as "communitarianism" in Mormon history. Pointing out the use of the phrase "communitarian character" in the *Comprehensive History of the Church*, Quinn observed that historians would be put in "an awkward situation" if they were to be expected to avoid terms which previously had the approval of the First Presidency.

Turning to Elder Packer's caution that previously-published material is not always suitable for re-publishing, Quinn described the "odd situation" created by General Authorities criticizing individuals for reprinting material that was viewed by General Authorities of an earlier era as faith-promoting and "appropriate for children and recent converts."

Quinn expressed the opinion that for LDS historians to avoid what Elder Packer called "the unworthy, the unsavory, or the sensational" would be of questionable honesty and professional integrity and would do a "disservice to the cause of the Church," and open the Church and its historians to justified criticisms.

Quinn also discussed Elder Benson's counsel against "environmental explanations" of the background of revelations and Church history. Quinn stated that to ignore such backgrounds in a non-religious history is "inept at best and dishonest at worst." Quinn agreed with the sentiment expressed by Elder Benson that to use environmental observations as a basis for rejecting Joseph Smith's inspiration would be inappropriate. Nevertheless, he continued, a discussion of such influences is important since "revelations come from specific questions that prophets ask God, and those questions arise because of conditions prophets experience."

Noting Elder Packer's concern that an accurate history of the Church must consider the spiritual powers operating therein, Quinn asserted that Packer has created "an enemy that doesn't exist," for it is impossible for any good historian, Mormon or otherwise, to write about Mormonism without discussing the prophetic claims of its leaders.

Quinn discussed the concepts of a monistic versus pluralistic history. Monistic history, he explained, considers only one explanation for historical processes, while pluralistic history considers more than one. While Elder Packer may appear to be favoring a pluralistic history

which is open to the possibility of a spiritual explanation of Mormonism, asserted Quinn, he is really requesting a monistic one that admits of only one interpretation. Quinn went on to suggest that the sacred history in the Book of Mormon is pluralistic, since it suggests more than one possible cause for the downfall of the Nephite civilization.

Commenting on Elder Packer's statement that historians should "demonstrate the hand of the Lord in every hour and every moment of the Church," Quinn expressed the belief that such an approach demonstrates the "view that the official acts and pronouncements of the prophets are always the express will of God," a position which Quinn sees as "the Mormon equivalent of the Roman Catholic doctrine of papal infallibility." Such a doctrine of infallibility, Quinn explained, denies the principle of free agency and goes against Joseph Smith's assertion that a prophet is only a prophet when he is acting as such. To ignore the limitations and errors of significant statements of the prophets, Quinn feels, would be as false as to ignore their visions, revelations and testimonies.

Quinn went on to state that to play down the human side of prophets would not be sacred history, for the sacred history of the scriptures portrays not only the "spiritual dimensions and achievements of God's leaders" but also matter of factly demonstrates their weaknesses.

As examples, Quinn cited the scriptures' "treatment of Noah's drunkenness, Lot's incest, Moses' arrogance, Jonah's vacillation," Peter and Paul's disagreements, Alma's youthful iniquity, and "the Lord's condemnations of Joseph Smith in the Doctrine and Covenants." While sacred history shows God's leaders as "understandable human beings with whom people can identify and still revere the prophetic mantle," Elders Benson and Packer, Quinn asserted, expect a history which makes LDS leaders "flawless and benignly angelic." Such a history of "demigod-like Church leaders," Quinn stated, "borders on idolatry."

While Quinn noted that Elder Packer accused Mormon historians of ignoring "fundamentals before presenting advanced information," Quinn expressed the opinion that in reality Elder Packer "is not advocating a gradual exposure to historical truth, but excludes that possibility." He further asserted that Elder Packer's approach is not the same as Paul's recommendation of milk before meat, but rather a steady diet of milk. "A diet of milk alone," Quinn observed, "will stunt the growth, if not kill, a child."

Quinn also accused Packer of advocating a history of the Church that denies any information which might be used against the Church by anti-Mormons. "Using this standard," Quinn stated, "much of the Old Testament, the Gospel of John, and many of Paul's epistles would not have been included in the Bible."

Quinn tearfully expressed discouragement at being labeled subversive and advocated following the example of sacred history in approach and philosophy. It is reported that Quinn's remarks are scheduled to appear in the November-December issue of *Sunstone* magazine.

When I think of the benefactors of the race, whom we have apotheosized as messengers from heaven, bearers of divine gifts to man, I do not see in my mind any retinue at their heels, any carload of fashionable furniture.

—Henry David Thoreau in *Walden*

Book Recommendation

Epic Literature and Mormonism

By Roy Bird

Assistant Professor of English

Lukacs, Georg. *The Theory of the Novel: A Historico-Philosophical Essay on the Forms of Great Epic Literature*. Trans. Anna Bostock, Cambridge, Mass.: MIT Press, 1971. 160 pp.

Georg Lukacs wrote the final version of his *The Theory of the Novel* during the winter of 1914-15, and by the end of his life he was ready to "reject it root and branch." Nevertheless, whatever the book's shortcomings may be, it remains a richly suggestive study of the historical development of the novel. Discussing the evolution of the novel as a form from the epic, Lukacs argues that "The epic gives form to a totality of life that is rounded from within; the novel seeks, by giving form, to recover and construct the concealed totality of life." Whereas epic literature is the product of an "integrated" civilization, one in which the answers to all moral and philosophical problems are accepted as given, the novel as genre is the manifestation of a "problematic" civilization, one in which the author is forced to impose order from the outside on a world in moral and philosophical chaos.

While Lukacs's theory provides an interesting perspective on the historical development of the novel in general, I think it has particular relevance to some questions in Mormon aesthetics. Keeping in mind the general Mormon world view and recent authoritarian pronouncements on the role of art in Mormon culture, we can see that what Lukacs says of the Greeks could well serve to characterize Mormons as well: "The Greeks knew only answers but no questions, only solutions (even if enigmatic ones) but no riddles, only forms but no chaos." Furthermore, "there is no such thing as a Greek aesthetic, because metaphysic anticipated everything aesthetic."

In such a society, the epic, which reinforces the cultural world view, is the accepted art form. Successful practitioners of the novel, which assumes a problematic world view, find themselves ostracized from the very society they attempt to depict and understand. This is true because, as Lukacs says, "meaning required by the form" of the novel "is attained precisely when the author goes all the way, ruthlessly, towards exposing its absence." Of course, a society as young and defensive as Mormonism cannot stand the pressure of such a "ruthlessly" introspective genre, and we are left with Virginia Sorensens, Maurine Whipples, and Vardis Fishers looking from the outside into a society to which they once belonged. Even more frighteningly, we are left with apologists praising literature which at its best manifests some characteristics of the epic but which generally is nothing more than what we euphemistically call "home literature," mindless fluff akin to what Lukacs defines as the "entertainment novel"—it has "all the outward features of the novel but . . . in essence, is bound to nothing and based on nothing [and] is entirely meaningless."



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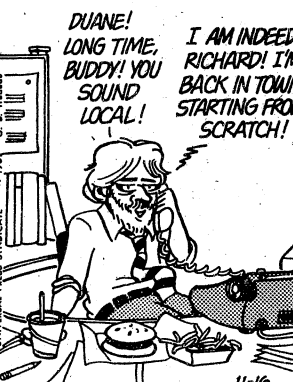
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by G.B. Trudeau

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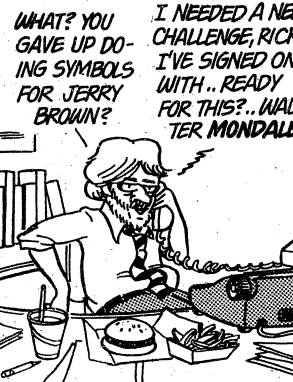
I AM INDEED,
RICHARD! I'M
BACK IN TOWN
STARTING FROM
SCRATCH!



11-16

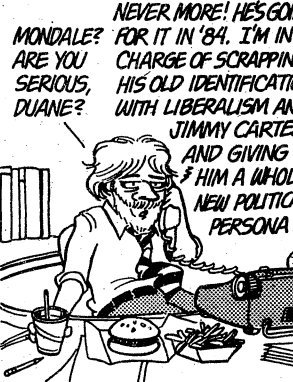
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BROWN?

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WITH... READY
FOR THIS?... WALTER
MONDALE!



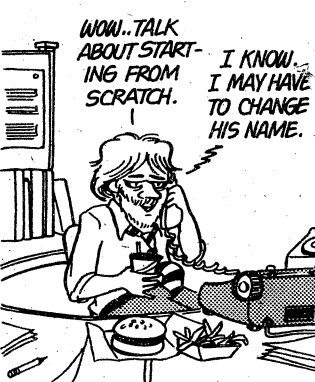
MONDALE?
ARE YOU
SERIOUS,
DUANE?

NEVER MORE! HE'S GOING
FOR IT IN '84. I'M IN
CHARGE OF SCRAPPING
HIS OLD IDENTIFICATION
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PERSONA!



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Jots and Tittles

The Mad Rush to Garden City

By Peter Sorensen

It was a positively horrifying nightmare, much more frightening than the time my roommate pasted in my *Church News* a fake headline reading "Kimball Leaves Mormons, Joins Pope At Vatican," although I was eating dinner when I read it and spilled a plate of hot chili on the bishop, who had heard rumors that I was trying to start a food war at the cafeteria and had come to investigate. Last Saturday night, I dreamed that while I was listening to Paul Gym's commentary on the NCAA Wormslip playoffs, the affable sportscaster made the following startling announcement: "And for all you BYU students down there in Cougar Country, why don't you slip and slide on a few worms yourselves, on your way up to the Activities Center to buy student season tickets for all the top pre-millennial events: Armageddon, Adam-on-di-Ahman, and, of course, homecoming festivities at Independence, Mo., for the first lucky 144,000 who get to the ticket office before today's playoffs are over. Tickets go on sale then. And now back to the playoffs. Wow! Henschen has just mashed a gigantic night crawler, and BYU jumps into second place . . ."

I couldn't believe it! The final preparations for Doomsday, maybe even an opening act with Donny Osmond, and they were offering tickets on a first-come, first served basis. I had to make sure, though, so I called the ticket office. A recording came on that sounded vaguely familiar—I remembered hearing the same voice at a football game with the Whittier Poets. At any rate, the recording promised that tickets (\$16 a piece) would go on sale immediately following the playoffs).

Though I raced up to the ticket office, I still found myself near the end of an incredibly long line. Apparently other people wanted to be in Missouri for the rapture—except for one older fellow directly in front of me. He seemed to think he was in line for a view of the TUT exhibit. I quickly disabused him of that notion, and he wandered off, muttering something in Hebrew. I still don't know who he was, but he was wearing a fishing cap, a tuxedo, and some tennis shoes.

Then several things happened at once. A loudspeaker in the shape of a giant Sego Lily (remember, this was a dream, and I had had chili for dinner) announced the end of the playoffs. Just as quickly a young person with the disposition of Porter Rockwell stepped out to announce that all the season tickets for pre-millennial activities had been sold already. I heard an audible gasp from several Church officials waiting in the line who, for some reason, were all disguised as senior class gifts. Others screamed in anguish. Then they screamed in Provo. A few got as far as Winslow, Arizona. I opened my Bible, found a liverwurst and onion sandwich sandwiched between Joshua and Judges, and sat down and ate a late lunch. During the next hour I learned from Word of Mouth, a close friend of Duke of Earl, what had happened to all the tickets.

Through some grotesque twist of fate a contingent of 144,000 Jehovah's Witnesses had rented the Activities Center that day and had gathered inside to rally before canvassing Provo. Their exuberant singing and preaching was misconstrued by ticket officials as a desire for tickets. Needless to say, it would have been hard to tell the difference, unless perhaps you were certain that possessing copies of *Awake* would disqualify one from active participation in the first resurrection.

I woke up just in time to miss correlation meeting.

CAMPUS CHATTER

Within the week, Eugene England, associate professor of English, will announce a **nation-wide campaign** to send food—especially milk products—to help the Polish people succeed in their struggles. Babies may soon be dying because of lack of milk products. People interested in helping or contributing can call him at 378-6079.

"Presents" is a tradition of the Social Clubs. It is a dance held in the State Capitol in Salt Lake City every year. This year Presents was not quite as traditional as usual. Tradition has it that at an appointed time the clubs all segregate and each club presents its club song at the Songfest. When it was the CDU Club's turn (CDU stands for Collegiate Development Union, alias Chicks Dig Us), their song leader got up in front. To the shock of the audience he turned around and pulled down his pants showing off the "CDU" printed on his Bermuda shorts. Then, in unison, all of the CDU section did the same. To complete their presentation they all began to sing "Popcorn Popping on the Apricot Tree."

More Light and Knowledge: An error was made in a previous issue's report that the **Department of Government** didn't carry their sign at Commencement because they weren't permitted to change their name to the Department of Political Science. The real reason they didn't carry their sign is because the administration had the sign printed without their permission and they didn't want to pay the bill. Another reason is that "the sign was too heavy for the secretary to hold up."

Dr. James A. "Dinosaur Jim Jensen," a BYU paleontologist, who has discovered the world's two largest dinosaurs in the Dry Mesa quarry near Delta, Colorado, has **recently uncovered the world's oldest bird.** He unearthed the bones of the *Paleopteryx thomsoni*. This bird is older than the *Archaeopteryx*, which has been thought of as the oldest bird for a long time.

J. Reuben Clark III says that the General Books section in the Bookstore provides the best service of any department on campus.

In Professor Sadler's Marketing Class (Bus. Man. 241), Professor Sadler wanted to show the class a film of the 1980 Cleo Awards. After having a few problems in getting the correct reel, she finally was ready to run the film. To her chagrin, when the film finally started it was not the awards presentation, but a detailed film of a baby being born which lasted several minutes. The Cleo Awards finally did appear on the same reel, but only after all had witnessed the beautiful process of birth.

A suggestion submitted on how to spend the \$66,000 Class Gift Fund: \$66,000 would buy about 1/2 of the 200 microfilm cabinets needed for the 130,000 rolls of film sitting in cardboard boxes in the Harold B. Lee Library.

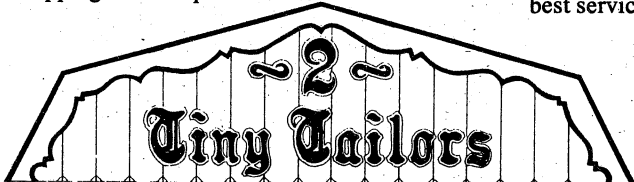
Suggestions on how to spend the \$66,000 Class Gift Fund:

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A father sees a son nearing manhood. What shall he tell that son? Life is hard; be steel; be a rock. Or should he say life is soft loam; be gentle; go easy. Tell him too much money has killed men and left them dead years before burial. Tell him time as a stuff can be wasted. Tell him to be a fool every so often and to have no shame over having been a fool - yet learning something out of every folly, hoping to repeat none of the cheap follies, thus arriving at an intimate understanding of a world numbering many fools. Tell him to be alone often and get at himself and above all tell himself no lies about himself, whatever the white lies and protective fronts he may use amongst other people. Tell him solitude is creative if he is strong, and the final decisions are made in silent rooms. Tell him to be different from other people if it comes natural and easy being different. Let him have lazy days seeking his deeper motives. Let him seek deep where he is a born natural. Then he may understand free imaginations bringing changes into a world resenting change. He will be lonely enough to have time for the work he knows as his own.

--Carl Sandburg



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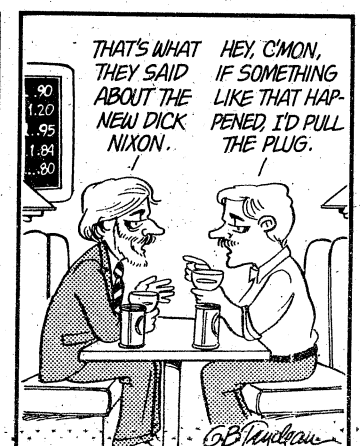
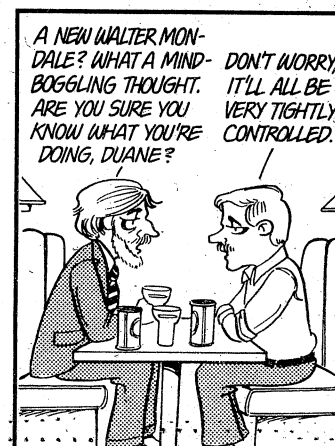
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EXPLOITS OF 'MORMON UNDERGROUND' DISCLOSED

continued from page 1

TEP: How did the underground originate?

: In a way, the LDS Church gave birth to the underground and keeps it alive. For example, seminary kids are taught the importance of gaining religious knowledge, are encouraged to collect magazine articles and other written information about the Church. They are even given a suggested filing system. Seminary students are also taught that some of the most precious teachings in Mormonism are the secret teachings of the temple. (Of course, we say it's "sacred not secret," but it ends up being secret anyway.) Thus, by the time a young Mormon is missionary age, he is well indoctrinated with the idea that (1) collecting and cataloging religious knowledge is useful or important and (2) the best knowledge is often secret knowledge. Both these attitudes are quite common among members of the underground.

TEP: How did you get involved with the underground?

: Both as a missionary and a returned missionary, I had questions which weren't being answered by religion instructors. On some occasions, they would answer questions, but would be evasive about telling the sources of their information. Eventually, I encountered some anti-Mormon publications which, while quite vitriolic, nevertheless presented historical information which wasn't being presented elsewhere in the Church. At first, I assumed that the anti-Mormon works I read were either misquoting or strip-quoting our Church leaders. But when I did some checking, I found that they were quite accurate in quoting the *Journal of Discourses*, the *Millennial Star*, and other LDS publications and even primary historical documents. I also found out that BYU librarians were not always interested in helping me find out the truth about these anti-Mormon works.

TEP: How did you react to the information found in these anti-Mormon works?

: Generally, the historical information and quotes didn't bother me, although I was put off by the offensively sensational commentary that went along with it. I had no problem accepting the weaknesses and errors of past presidents of the Church. Instead, I was upset by the fact that LDS leaders at virtually all levels had tried to cover these things up by editing them out of the history and locking them away. Therefore I had to turn to someone else if I was to see the original documents and learn the truth of Church history for myself. I heard of someone who had a copy of an interesting document, so I asked if I could make a copy for myself. After several requests, he agreed. I then contacted a friend and told him of my new "find." To my surprise, he told me of many copies of documents in his possession which I had tried (and failed) to see at BYU Special Collections. From that point, things proliferated, and I began getting in touch with more and more people who were willing to give or trade copies of these things.

TEP: What things have you copied?

: I would rather not mention specific items. But I can say that items commonly circulated by the underground include photocopies of diaries, journals, minutes of meetings, and correspondence of important figures in Mormonism, both living and dead. Unpublished papers of historical and doctrinal significance are also commonly circulated.

TEP: Why is the underground interested in collecting and circulating these items?

: That varies from individual to individual. Some people collect these things for the mere pleasure of "having"—for much the same reason that some people collect stamps. Others have a desire to enhance their knowledge of Church doctrine and history. A few find this information useful in teaching Sunday School and other kinds of classes. Many are amateur historians who hope to write and publish articles on Mormon history, and therefore need the materials for research purposes.

TEP: Is it really necessary to go underground for these things? Surely Church Archives permits many important documents to be examined.

: It is true that a great many of the things that are circulated by the underground are more or less accessible at Church Archives or one of Utah's university libraries. But because not everyone has transportation between their home and Provo or Salt Lake, they attempt to build their own little "archives" at home by collecting whatever historical documents they can. That way, when they want to do research, they can simply look through their own files or their friends' instead of traveling great distances. Too, some things at Church Archives have been restricted during some time periods, but unrestricted at others. This tends to make people want to have copies of information as soon as it is available, since they know that it might not always be accessible.

TEP: Could you name some things that are restricted that you would like to see?

: Well, let's see . . . I would think that the journals of George Q. Cannon and Francis M. Lyman would be interesting to see, as well as the John Taylor journals. But these are all in the vault of the First Presidency.

TEP: Don't you think that if they're in the First Presidency's vault, that there's a good reason for their being restricted?

: Perhaps in some cases. I can understand, for example, why they would want to restrict detailed accounts of the temple ceremonies or minutes of church courts. But I think a lot of things are in the vault for reasons no one can really explain. They assume there's a reason for their being locked up, but apparently no one is willing to buck tradition and bring them out and let competent historians examine them.

TEP: How is what you do different from what collectors like Mark Hoffman do?

: I don't know Hoffmann, but as I understand it, he is a collector of original documents, whereas the underground of which I speak deals mainly in photocopies and microfilms of originals or typescripts of originals. In other words, I am more interested in the content of the document than in collecting antiques. My own motivation is considerably less pecuniary.

TEP: How do you differ from people like Jerald and Sandra Tanner, who publish little-known documents?

: The purpose of the Tanners seems to be to destroy the Church and to sensationalize these documents. I want to build up the Church by spreading the truth. When I copy documents for myself and others, I do so with the belief that the document can speak for itself. Too, I try to be careful with some of the material I copy. For example, if someone gives me a copy of something on the condition that I not copy it for others, then I honor that request. Too, I would never distribute documents if I thought that by so doing I was invading the privacy of some living person.

TEP: A lot of people probably think that because you are part of the underground, you are sort of "on the fringes" of the Church. How would you respond to that?

: I would deny that very adamantly. I am a faithful, active member of the Church of Jesus Christ of Latter-day Saints, and so are most of my contacts in the underground. Indeed, it is because we believe in the Church that we have such an intense interest in her doctrines and history.

TEP: But aren't some anti-Mormons and fundamentalists part of the underground?

: Unfortunately, because of the difficulty of obtaining some items, it occasionally becomes necessary to deal with individuals outside the Church who have collected such things. But many people on the underground have collected these things without ever even meeting an anti-Mormon or a so-called fundamentalist. The vast majority of my contacts in the underground are active Latter-day Saints. Many of them are BYU students and even BYU faculty members.

TEP: How would you respond to the accusation that the underground deals in stolen materials?

: I think that it is mostly false. As I said, most of my contacts are good Mormons. If some of the material I have was obtained illegally, I don't know about it, and I doubt my friends do. Frankly, I don't ask questions when I get copies of things. This is not because I suspect they might be stolen, but simply because the less I know about the path along which a document has traveled, the less chance there is of being able to get a member in trouble by knowing his involvement in the underground.

TEP: But isn't that an admission that there is something bad about being in the underground?

: Not at all. I am merely saying that there are people who don't approve of what I do, and therefore there tends to be a certain paranoia among many underground members. For example, I know of a student who was

chastized or at least questioned for a Church history paper he wrote for a class at BYU. The directive to discipline him came from Salt Lake. The fact that some General Authorities take notice of what a few BYU students write tends to make everyone paranoid.

TEP: Are you trying to say that everything you are involved in is totally above-board and honest?

: I certainly don't mean to imply that I don't occasionally struggle with ethical questions. For example, I once "borrowed" a document from a friend's desk and copied it and returned it without his noticing. I know some people who would not consider that stealing. But it bothered me, so I later destroyed the copy I had made.

TEP: Why did you ask that your name not be printed? What are you afraid of?

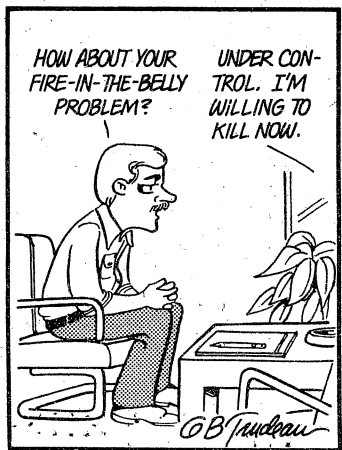
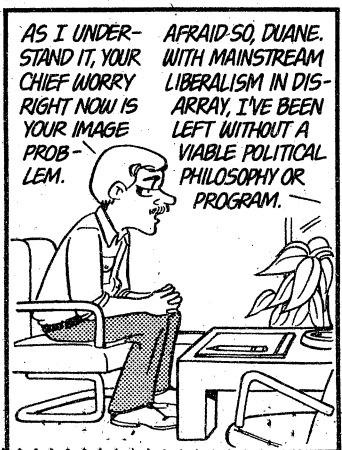
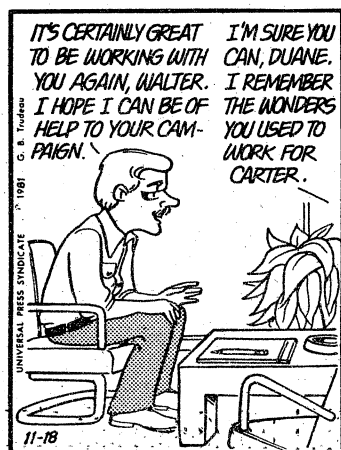
: I'm not really afraid of anything. I mean, no one would excommunicate me for what I do, since there is really no wrongdoing involved. But I'm concerned that revealing my name might hurt my chances of getting copies of things from people who might be afraid to be associated with someone who has "gone public," so to speak. Too, many people have silly prejudices, and I wouldn't want others to question the reputations of my friends just because of my hobby.

TEP: How could the Church do away with the underground?

: I think everyone in the underground looks forward—perhaps with some unrealistic idealism—to the day when there is no need for an underground, because the Historical Department of the Church is willing to let all responsible interested parties examine all available historical materials. Of course, some limitations and guidelines are necessary for efficiency, but the restrictiveness currently exhibited by archivists seems to have gone far beyond that which is needful or even reasonable. The more they suppress documents, the more the underground will grow. As I indicated before, I believe that young Latter-day Saints are not upset by Church history nearly as much as they are upset that our current leaders and archivists are covering up history.

It is not large, lighted rooms, or champagne, or even scandals about peers and cabinet ministers that (man) wants; it is the sacred little attic or studio, the heads bent together, the fog of tobacco smoke, and the delicious knowledge that we, we four or five all huddled beside this stove, are the people who know.

—C. S. Lewis





If you're not dressed for success, you're just giving the edge to the other guy.

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YOUNG MARRIEDS COUNSELED ON BIRTH CONTROL

On Sunday night, November 1, Dr. Homer Ellsworth, obstetrician and gynecologist, and Ardeth Kapp, advisor for student programs at BYU, counseled members of the three BYU Marrieds Stakes to use their free agency in family planning and other marital relationships.

Dr. Ellsworth, a former member of the Melchizedek Priesthood General Committee, and author of an August 1979 *Ensign* article on child bearing and family planning, stated that he believes there are two basis tenets in the gospel: free agency and selflessness.

He said that free agency is the most important gift God has given man and that in many ethical and moral decisions we use our free agency in too simplistic of a way. He said in the area of marital relationships members of

the Church are like the Children of Israel, wanting to be told everything to do.

"Too often people run to their bishop or stake president or physician to be told what to do," he said, "instead of studying, thinking, praying, listening and then exercising their agency and deciding for themselves."

Dr. Ellsworth said that all sins come down to selfishness. "A good measuring stick" to tell if some action is right or not "is to ask the question, 'Am I being selfish?'" he recommended.

Ellsworth stated that there are many areas in which there is no definite answer and that people must decide for themselves. He said one such area is when the spirit enters the body where three different views can be supported

from a religious perspective: at conception, at quickening (16 weeks) and at birth. He stated that there is no church doctrine on this matter and each couple must use their agency and decide for themselves. He also stated that what a person decides about when the spirit enters the body will determine many other things, including birth control methods.

Ellsworth stated that President Kimball has said that abortion is not murder, but, alluding to D&C 59, that it is "like unto it." He supported this point by point, that abortion and murder are treated differently in Church courts.

Alluding to a statement by Joseph Smith that the time would come when only LDS women will want to bear children he noted that 30 percent of the babies in the United States are aborted each year.

Ellsworth said that the commandment to multiply and replenish the earth does not mean that a woman should have a baby every year. He said that having a large number of children is not an automatic ticket to the Celestial Kingdom, but that we will be judged on our righteousness and our "desire" to be righteous.

Ellsworth said that it is the responsibility of each married couple to determine when and how many children they will have. If the decision is made righteously and unselfishly then the couple can feel justified. He said that no one, including religious professors, bishops, parents, friends, etc., can tell another couple how to plan their family, but that each individual should use his or her own agency and personal revelation to make the decision.

He said that the Church has no position on any kind of birth control method, but that each couple must determine what they must do for themselves. However, he cautioned those who say "self-control, not birth control," by reading from 1 Corinthians 7 in a paraphrased Bible:

"A man should give his wife all that is her right as a married woman, and a wife should do the same for her husband. For a girl who marries no longer has full right to her body, for her husband then has his rights to it too; and in the same way, the husband no longer has full rights to his own body for it belongs to his wife."

Ellsworth then read parts from following verses where the apostle Paul counseled married couples not to refuse each other except to pray and fast, because if they "don't come together" they put themselves in a position where the devil can tempt them.

He said that if the intent is right, that "the method of birth control doesn't make a lot of difference."

He said that using a birth control pill is a choice everyone has to make for themselves, but that it is as safe, or safer, than any other method, especially with the new pills.

He said that the article which he wrote for the *Ensign* was personally read and approved by President Kimball and the First Presidency for publication.

When asked about the appropriateness of oral sex, Dr. Ellsworth quoted President Kimball's response to a question about what perversion is. When he was an apostle, he said:

"Anything that a married couple does behind closed doors that is mutually acceptable and mutually pleasurable is okay. That means that any devout LDS girl can get rid of bad things that are not mutually pleasurable and acceptable. Everyone someday will face God and God will say, 'How did you do and what did you do?' and if you can face him doing that sort of thing or anything else that you decide on, then that's the decision you have to make. Everybody must decide for themselves."

Ellsworth said that he knows of no injunction by the First Presidency that says anything

about what should or should not be done by a married couple.

Ellsworth concluded by saying that one of the things he was grateful for in the church was that it left responsibility on the individual. "It's not the Law of Moses. You have to make decisions and live by our decisions and free agency. We don't need everything written down and enumerated. If we follow the spirit in our marriages we won't go astray."

Ardeth Kapp, former member of the Young Women's Presidency, counseled couples on how to handle feelings when they are not able to have children. Since she and her husband have not been able to have children she shared many personal experiences to illustrate her points.

She said that a couple can have no children and yet be a family because the husband and wife become a family when they are sealed in the temple.

She said she understood how lonely it is not being able to have children, and how easy it is to wrongly feel that it is a result of unrighteousness. She cautioned the audience to avoid becoming bitter and, wallowing in self-pity, promising that if they seek to serve and overcome then instead of "everything hurting and offending" they will grow so that "nothing hurts or offends."

Kapp said that individuals must understand that life was not meant to be free of struggles and that it is in the struggles and unfulfilled expectations that people find the opportunities to fulfill the purpose of life. She said the test is how we respond to life: whether we wrap our aching arms around ourselves or around others and their children and rejoice with them in their families.

She said that each family must decide for themselves if they are going to adopt children or not. They should use reason, emotions, doctors, friends, parents, and General Conference talks as resources, but then make the decision themselves and have the faith to live with it.

When asked what to do if the husband and the wife receive different revelations on the same subject, she said the wife should follow the husband's decision if he is living righteously.

God-realized, or Enlightened, beings can make mistakes. The notion of a human individual not subject to some limitations of understanding and cultural preference is a religious fantasy. Though irradiated with wisdom and power beyond our ordinary imagination, God-realized beings are working still through the human structure, where certain physical, cultural, and temperamental limits are natural. There is no wood without some grain. Yet the fact of their limitation does not mean that we can judge or evaluate these Enlightened beings from our more limited sphere of understanding. While our limitations remain a source of confusion and suffering to ourselves and others, the human limitations of God-realized beings become channels of blessing to the particular culture and historical period in which they appear.

—Lex Hixon in *Coming Home: The Experience of Enlightenment in Sacred Traditions*, (Garden City, New York: Anchor Books; 1978) p. 137.

"I am not a stereotyped Latter-day Saint, and do not believe in the doctrine....Are we going to stand still? Away with stereotyped 'Mormons'!"

Brigham Young in *Journal of Discourses*, 8:185.

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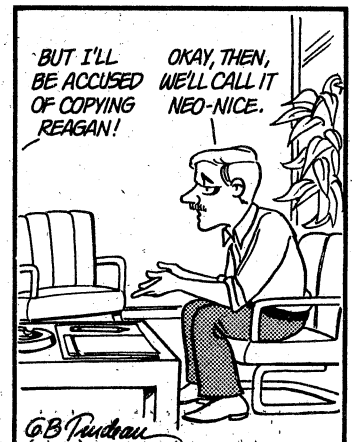
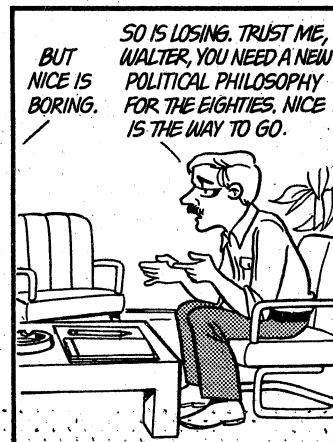
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Editorial

THE IMMORAL SILENT REFERRAL SYSTEM

We applaud the decision by University Standards to privately confront students concerning dress code violations in order to reduce harassment, public embarrassment, and contention. However, we believe that some kind of confrontation should be made between the person making the accusation and the accused.

There is something wrong about encouraging cashiers and other university employees to turn in students' names without informing the students that they are doing so. Such a process increases the perception, and perhaps the reality, of a "Big Brother" administration. When individuals are allowed, and especially when they are required, to act covertly and anonymously in a bureaucracy, there is a great danger of excesses in judgment and indifference towards individuals. Then, the implementation of policy and the survival of the institution becomes more important than the individual. Humanity is kept in organizations by cultivating the compassion and emotion of its employees. Organizations do not have feelings—only people do. The "silent referral system" is a policy of an immoral and inhuman administrative philosophy because it dehumanizes employees of the university.

We suspect that, at first, employees found it distasteful to clandestinely write down a student's name to turn into Standards. Probably their moral impulse was to violate the secrecy of the system and inform the student that his or her name was being turned in. After repressing the impulse several times, they probably became callous to any such feelings. But we believe that such impulses should not be suppressed. Bureaucratic institutions become compassionless because of their tendency to suppress the moral responsibilities of individuals—both employees and clients—in the name of efficiency and the good of the institution. Good institutions are so structured that they allow, expect, and even require employees to assume responsibility for their decisions, instead of allowing them to flee responsibility by anonymously hiding behind rules and policies. It is wrong for someone to turn in a student and not confront that student personally. Likewise, there is a moral argument on the side of students, too: they have the right to know when they have been reported, and by whom.

We, therefore, recommend that whatever system is used to maintain BYU standards, not violate the rights and moral obligations of both agents and students of the university.

of evidence, much of which was inconclusive, if not inaccurate (by today's standards), they concluded,

[S]omething needs to be done by the Church and by parents in general to protect the youth against exploitation on this subject. Those who proclaim a new morality and who view sex primarily as a biological act without spiritual or moral considerations seem determined to make sex and sex education so commonplace that it will be stripped of its sanctity and sacredness in the minds of the sons and daughters of God. (p. 18)

They recommended that "an action committee be organized under the direction of an advisory committee composed of four members from the Correlation Executive Committee of the Church and the Presiding Bishop. An assistant to the Quorum of the Twelve could be appointed Director of the Action Committee." Such a committee would focus on the areas of school programs, Church programs and the family, legislation and law enforcement, and the problem of sex education nationally. Its principal function would be "to compile and digest pertinent information and propose ideas to be used in the formulation of policies and programs to be implemented. The seriousness of the situation requires that the Action Committee be both strong and well equipped" (p. 19).

Despite the enthusiastic recommendations of the survey, a lack of time, funding, available manpower, and competent resource personnel effectively prevented their implementation. In addition, the Church itself did not feel the need to undertake such a task. The First Presidency's statement on sex education, above cited, likely represented the only official response the Church made in view of the committee's call to action. What did ensue was a resource manual entitled "Human Maturation," assembled by the same individuals who had authored the earlier survey, and was submitted to the First Presidency on 23 February 1971, nearly two years later. The manual was designed "to help Church curriculum developers and writers view the process of human maturation within the framework of the gospel of Jesus Christ" (p. i)—an ambitious undertaking. It was divided into sections appropriately treating the "Child," the "Youth-Young Adult," and the "Adult." Within each section, the following seven themes were addressed using terms and examples easily understood by the age targeted:

1. Every person is a spirit child of heavenly parents as well as a child of earthly parents.
2. Marriage is ordained of God.
3. Procreation is a commandment of God.
4. Chastity in thought and act protects and enriches the spirit and the body.
5. Patriarchal Priesthood is essential to the eternal family unit.
6. An environment of light and truth is necessary for eternal growth of children.
7. The home is the basis for the eternal family unit.

The manual reflected the position that

"maturation education is primarily the responsibility of the parents and ideally should take place in the home. Institutions, such as the Church and the school, that may treat social, moral, or physiological facets of maturation should do so with due deference to the home and work through the medium of parental education" (p. ii).

The utility of this resource manual was short-lived, however. That it should have received little attention and use is not surprising. The proposed outlines and lesson summaries were intimidating to most readers due their breadth. Few members had either the time or expertise to understand the material presented other than a very general appreciation for the main points. Thus the manual fell victim to its own comprehensiveness, suffering additionally from occasionally weak reasoning and faulty doctrinal interpretation.

Though Church leaders haven't spoken or the subject, articles have appeared in the *Ensign* treating sexual matters. Since the late 1960's and early 1970's, the topic of sex education programs in the public schools has been very rarely commented upon. Considering that within Utah (and in this Utah is representative of the United States as a whole) sex education classes, innocuous and inoffensive except to the most sensitive, have virtually become a given, such a dearth of public comment by the Church and its leadership is understandable. The confrontation facing the Church in the late 1960's especially regarding the issue of sex education has become less a point of deep and heated emotion. It is no doubt indicative of the spirit of the times that a survey of public opinion in Utah found that a significant majority of Mormons favored sex education being taught in the public schools by qualified personnel. Seventy-eight percent expressed their approval of courses in the high schools, 70.5 percent in the junior high schools (Survey conducted by the Bureau of Government and Opinion Research of the Utah State University for KCPX Television, 1973). This is not to suggest, however, that the confrontation no longer exists. It simply indicates that the passage of time has helped bring about an environment considerably more conducive to discussion and dialogue.

The simple truths of the gospel are boring only to those who have not grown since the last time they heard a comparable talk....it will not be the same to anyone who brings the fresh perspective of a deepened relationship with the Lord—which is always available to the repentant.

—Robert K. Thomas in *Semantics And The Gospel*

Correction

In last week's Reaganomics column on Monetary Policy it incorrectly read that, "Unemployment has run as high as 80 percent in some areas of the country." It should have said 20 percent instead of 80 percent.

Grey Matters

LDS Responses to Sex Education in the Public Schools

By Gary James Bergera

Officially, the Church has had little to say on the subject of sex education programs in the public schools. In their only institutional stand, the First Presidency declared,

We believe that serious hazards are involved in entrusting to the schools the teaching of this vital and important subject to our children. This responsibility cannot wisely be left to society, nor the schools; nor can the responsibility be shifted to the Church. It is the responsibility of parents to see that they fully perform their duty in this respect. (Statement of the First Presidency, undated, though probably written in 1969, reprinted in "Programs and Policies Newsletter," *Ensign*.)

Individual Church authorities, however, have been more forceful in their public utterances. President J. Reuben Clark, Jr., bemoaned schools' having "taught sex facts *ad nauseam*." He believed that "their teachings have but torn away the modesty that once clothed sex; their discussions tend to make, and sometimes seem to make, sex animals of our boys and girls. The teachings do little but arouse curiosity for experience" (*Conference Reports*, April, 1949, p. 194). He further complained, "Instead of bringing about the alleged purpose of teaching, that is, strengthening of the morals of youth, this teaching seems to have had directly the opposite effect" (*Relief Society Magazine*, 1952, p. 793). Elder Ezra Taft Benson considered sex education in the public schools to be one of three great threats facing the Church, and explicitly stated that the Church was officially opposed to such programs in spite of its declared statement which he read in support of his views. He also announced his approval of "parents who have worked to keep it out of their schools and (of) those who have pushed it out or are attempting to do so" (*Conference Reports*, April 1969, p. 13). Elder Benson was especially critical of the Sex Information and Education Council of the United States (SIECUS), characterizing its leadership as amoral. At the time, SIECUS' Board of Directors included two Church members, Drs. Carlfred Broderick and Harold T. Christensen.

President Alvin R. Dyer, a member of the First Presidency who had helped spearhead a Church-sponsored study of public sex education programs, echoed President Clark's fear that sex education served to increase

premarital sexual activity among young people. He stated,

This misguided fostering of sex education in the classroom on the basis that it will lessen sex ignorance and reduce illegitimate pregnancy, venereal disease, and related problems has no basis for sound conclusions. Actual experience has proven the results to be just the opposite.

To claim any real benefits from such a system would not only need a so-called "brain washing" from the earliest ages on up, but would also require individuals to make choices without recognizing moral consequences. (*Ibid.*, pps. 55-56.)

President Dyer's feelings were intense. He called for even stronger action than had Elder Benson: "We must unite our efforts, by organized parental councils with fathers taking part, through school boards, textbook committees, and proper legislation, to vigorously oppose such programming" (*Ibid.*, p. 57).

Elder Mark E. Petersen suggested that "the proper training of sex requires also the teaching of complete chastity . . . To do otherwise is nothing less than suicidal." Again, the prevailing belief was that "to ignore chastity in such instruction can transform it into a course in youthful sex experimentation." Elder Petersen counseled parents, "Sex education belongs in the home, where parents can teach chastity in a spiritual environment as they reveal the facts of life to their children." He consoled those who felt incapable of such a responsibility, "Unskilled parents can learn to teach their children properly. In fact, God commands it, and who are we to disobey? Why do some attempt to supersede the parents instead of teaching them how to fulfill their responsibility?" (*Ibid.*, pps. 63, 64).

The bulk of these statements condemning public sex education programs, delivered during April 1969 semi-annual General Conference, reflect the completion of the Church-sponsored study of sex education programs above referred to. Entitled "A Survey of Sex Education in the Public Schools Throughout the United States," this short report, presented to the First Presidency on 26 February 1969, was submitted through President Dyer and was prepared by Alma P. Burton, Neil J. Flinders, and Robert J. Matthews. Having reviewed a body

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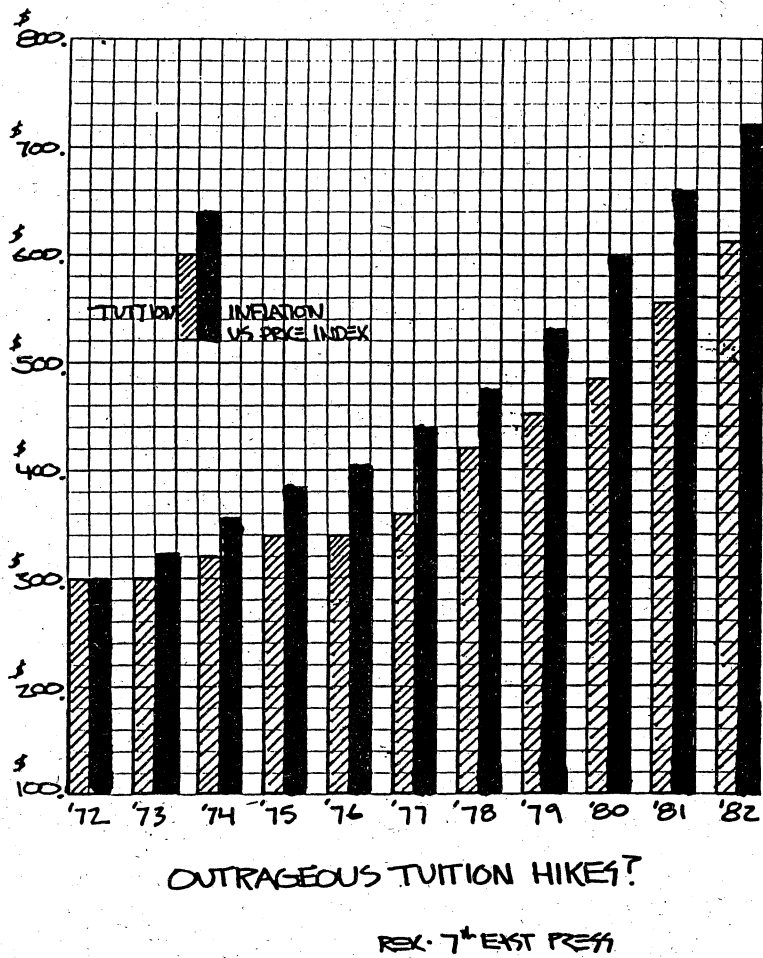
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General Education

DO ENGINEERS AND ACCOUNTANTS NEED GENERAL EDUCATION?

By Steve McCowin

A central issue when discussing a general education program is "Do engineers and accountants need general education?"

I have interviewed a fair number of students regarding their attitudes on general education, and although opinions range from very positive to very negative, there seems to be a tendency for engineering and accounting students to come down on the negative side. This isn't surprising. A glance at their major requirements in the course catalogue shows that these students are among the hardest worked on campus. After major and religion requirements many of these students literally don't have time for many general education classes.

Students in strenuous programs have the seemingly best founded, and often vigorous arguments against general education, however, there are indications that once we leave college we may actually need to be generally educated to succeed in our careers. This applies to everyone, not just the engineers and accountants—can we afford to not have a good general education?

Dr. Walter R. Lynn, director of Cornell's school of Civil and Environmental Engineering, thinks that engineers need a strong general education background. He points out that academic engineering departments have concentrated on perfecting technical skills and teaching them to students. Lynn states that engineers do not operate in a technological vacuum void of human considerations, since engineering skills must be applied within the social context involving aesthetic, sociological, political and ethical considerations. Engineers are coming to recognize, that because we engineers can create things that work, it does not necessarily follow that they will work in the sense of satisfying the needs or desires of the body politic. Thus engineering *per se* is insufficient and must be supplemented by many of the skills pursued through general education. ("A Challenge for Engineering—Integrating Liberal Education" presented at the Annual Meeting of the Association of American Colleges, New Orleans, February 11, 1977) Dr. Lynn deals only with engineering, but it is obvious that these considerations apply to other professional areas as well.

Perhaps a stronger case for including general education in professional training comes from research on careers by Gene Dalton, Paul Thompson and Raymond Price. A new college graduate will most likely be required to employ mainly technical skills taught at college; if this is done well the graduate will probably be rated highly by superiors—for a while. However, in two research and development firms studied, Dalton, Thompson and Price found that by the time professionals are 40 (only 15 years into their careers) if they had not advanced beyond dealing strictly with technical aspects of the work into roles where they were managing people, their performance was likely to be rated below average. Thus if individuals are to avoid obsolescence and progress in their careers, they need more education than the purely technical aspects of accounting, engineering, etc. This fact is a strong argument for the communication, interpersonal and political skills that can be pursued through general education. ("The Four Stages of Professional Careers—A New Look at Performance by Professionals," *Organizational Dynamics*, Summer 1977)

If in order to apply technical skills it is vital that the professional be competent within the social setting, and if in the progress of one's career it is essential that one become more and more competent within that social setting and become less involved in the purely technical skills learned in the accounting and engineering departments, why all the grumbling about general education? Dr. Lynn suggests that a reason for this is that within the microcosm of the university, professors are encouraged to specialize in their own fields. Problems of integrating those fields into the social setting, or surviving as professionals in corporate America are confronted only outside the campus. Thus professors are interested in specialized, not general education, and naturally tend to duplicate themselves in their students.

Another reason is accreditation. Douglas Smoot, Dean of the College of Engineering, sees a need for engineering students to receive a strong liberal education, and would, I believe, generally agree with

continued on page 8

ASBYU: A Time to Change!

THE ALL-VOLUNTEER ARISTOCRACY: An Unselective Service

By Elbert Peck

In 1813 Thomas Jefferson penned these now famous words to John Adams:

There is a natural aristocracy among men. The grounds of this are virtue and talents. . . . There is also an artificial aristocracy founded on wealth and birth, without either virtue or talents; for with these it would belong to the first class. The natural aristocracy I consider as the most precious gift of nature, for the instruction, the trusts, and government of society. . . .

May we not even say, that that form of government is best, which provides the most effectually for a pure selection of these natural aristoi into the offices of government? The artificial aristocracy is a mischievous ingredient in government, and provision should be made to prevent its ascendancy.

Although ASBYU doesn't consist of an aristocracy of wealth and birth, neither is it an aristocracy of talent and ability. The main reason why the ASBYU staff does not include the best qualified students on campus is because of its myopic selection process. Since ASBYU makes little attempt to reach out and select qualified individuals to serve in staff positions, its cadre consists of individuals who, for one reason or another, visit the fourth floor and volunteer. This biased selection process necessarily discriminates against willing competent candidates who (1) don't know that certain positions are available, or (2) have a negative opinion of ASBYU, or (3) are unassuming enough not to nominate themselves. Considering the strong LDS influence at BYU, it is surprising that "calling," or at least inviting, well-qualified individuals to help is not a prevalent norm. Because of the absence of a search for the best there is an inbreeding and unnatural selection process that gives us an artificial aristocratic leadership with an uncreative mind-set, an unreal sense of what needs to be done, and an unreal evaluation of their effectiveness. The selection process is primarily based on the following criteria instead of on ability:

- 1-SPOILS. Friends and campaign workers of elected officials fill many of the critical positions in the various offices.
- 2-CRONYISM: The old-boy-network enables individuals to ensure that they have a position each year. These people hop from one office to another because of "who they know." I personally got myself appointed to the University Films Committee with this method.
- 3-VOLUNTEERS. Often officers solely fill positions from applications filled out.

Not only does this selection system enlist the less-qualified, but it does a poor job of matching-up available ability with positions to be filled. This fact is worsened by the fact that at the same time each year virtually every position is filled by a new individual. There has never been a good transition between ASBYU administrations. This twin-headed monster of inexperience and incompetence results in arbitrary decisions lacking expertise, a lack of political savvy to accomplish plans, and little inclination to reach out beyond the fourth floor to the university at large for seasoned opinion and expert consultation.

Since the staff consists almost entirely of students or those who nominate themselves, there is a big problem with self-aggrandizement. Perhaps if more individuals were invited to serve because of their qualifications, their loyalty to the task they were asked to do, coupled with a lack of concern over their student government career path, would temper the unhidden ambition of many at ASBYU. It is not coincidental that the hardest—at least the most visible—workers often run for office the next year.

Perhaps the present system adequately serves the studentry when all ASBYU does is coordinate clubs, subsidize plays and concerts, plan dances and social activities and distribute rakes and hoes for service projects. But even there the chaos is unimaginable when someone incompetent is put in a reliable position, or when a term paper is due, and a staff member is not seen for two weeks. But if there is a desire for ASBYU to meaningfully participate in university matters of more substance it is going to have to recruit a civil service which is competent and reliable; and that will not happen with the organizational limitations and the current breed of individuals who volunteer to help. I want to stress the word *recruit*. I think the Lord's instruction to "seek out" good, honest and wise public officials (see D&C 98:6-10) applies to ASBYU. Seek out means more than selecting from friends, former officers and staff, and self-nominated volunteers.

An example of the inadequacies of the current recruiting and selecting system is illustrated by how student members of university committees are selected. Earlier this semester, the *Daily Universe* reported that approximately 80 percent of student representatives had had association with ASBYU prior to being appointed on the committee—a good example of inbreeding. This is because usually only students associated with ASBYU are aware that these committees exist. When asked why this was the case, Executive Vice President Don Bigger stated, "Those were the only people who filled out applications." This is distressing because (1) Vice President Bigger relied solely on the self-nominating option, (2) there was little effort to publicize that the positions were open, (3) the individuals appointed were from a narrow pool of candidates, and (4) it is on university committees where students have contact with faculty members, have input into the university at large, and establish ASBYU's credibility. I have been told privately by many well-informed individuals that, as a rule, ASBYU does not appoint the best qualified people to serve on university committees. A final problem with student committee members is that they are released each year—just when they "know-the-ropes" and are qualified to serve.

In contrast to the way student members of university committees are selected, the Student Research Fund Committee selection process provides competent willing representation. Its membership comprises a student nominated by each college dean and approved by the ASBYU Executive Council. For five years this process has provided qualified individuals to judge research grant applications. Because many are reappointed for several years, the committee has a maturity and continuity that is rare for ASBYU. These students have an established relationship with deans and access to the resources of the various departments, not to mention a built in trust and loyalty from the faculty that appointed them. Clearly this is a better process to select a "natural aristocracy" to represent the studentry.

In a redesigning of ASBYU these suggestions should be considered in order to "seek out" a natural aristocracy of willing students:

- 1-Advertise the positions available so as to widen the scope of willing individuals who might volunteer.
- 2-In areas that require a high degree of competence and reliability, request nominations from appropriate college deans, department chairs and faculty.
- 3-Give some positions two-year terms, perhaps overlapping, to ensure more consistency, continuity and effectiveness.
- 4-Provide monetary remuneration for positions that require a lot of skill and time. What difference does it make if a student is paid for vacuuming President Holland's office at 4 a.m. or for evaluating research grants at midnight.
- 5-Actively recruit—invite—qualified individuals to serve in positions

We should not be satisfied with the mediocre performance by semi-qualified students where there is a campus full of well-qualified and willing individuals to draw from. A former U.S. presidential candidate query about similar problems in the Federal government apply to ASBYU: "Why not the best?"

Next Week: The Advisors

Letters

Response to Arthur Henry King

Editor:

Dr. King, in his interview last week, said that literary style and literary content are "the same." According to King, style and content are together the result of an author's morality. Because the Bible and the Book of Mormon were written by moral individuals, they can be used as standards in judging other literature. As an author approaches Moses or Nephi in moral accomplishment, he or she writes in the style of the prophets. Homer, Virgil, Dante, Shakespeare and Goethe are cited as examples. Such authors show "breadth and depth . . . and a commitment to eternal moral principles," as well as adherence to the "rhetorical tradition" of the scriptures. Other famous authors, unimbued with righteous desires and influenced by the Romantic movement, do justice only to such topics as self pity, fatalism, and the hypocrisy of society.

I disagree. According to King's approach, the content of an ancient work is compromised when it is adapted to a modern style. But, who will dispute the integrity of the Luther or Wycliffe Bible? The New American Standard Bible, translated into the modern vernacular, is seen by those who have studied it as a great improvement over the King James version. Its passages are more understandable and are even more beautiful to the contemporary ear. Because the Biblical style has been altered, the content has been enhanced. It would be an improvement, if a number of the ancient texts were freed from their ancient style and translated into the modern idiom. This service could be rendered to the Book of Mormon, to about half a dozen of the plays of Shakespeare (the better ones), and to Goethe's *Faust* and *Werther* with an improvement in each case. Since the writings of Homer, Virgil, and Dante are not best sellers, they may as well remain in their cryptic form.

If people were to take King's guidelines seriously and apply them, they would find themselves bogged down with a number of works of questionable value, such as the *Odyssey*, the *Aeneid*, and the *Divine Comedy*—the list could be expanded to include the *Apocrypha*, the *Bagvat-Gita*, and so forth—at the expense of the really valuable pieces of literature, such as Victor Hugo's *Les Misérables*, Dostoyevski's *The Brothers Karamozov*, and other such well-written, substantive, and morally instructive works. Other masterpieces, such as the works of Tolstoy, Lessing, Mann, Thoreau, Tennyson, and Borchert, to name a few, would be similarly underestimated. These authors may have dealt with the hypocrisy of society at times, but so have the scriptures. These authors go far beyond the self-pity and fatalism King criticizes to many positive Christian principles. The works are influential because of the authors' expert manner in dealing with these principles.

The greatest criticism of King's authors was mentioned by King himself when he admitted that people often find his authors "boring." To me, "boring" is synonymous with "poorly written." A boring treatise can sometimes be tolerated in deference to the information it contains, but King says that the scriptures are not textbooks—that "we should not be reading the scriptures to abstract rational principles." They are supposed to elicit "emotive responses." In their absence (unless sleep is an emotive response), we could say that the writings of King's authors have neither substance nor style. If emotive response is the criterion for judging the success of a book, then

Nietzsche, Hesse, Huxley, and Skinner win first prizes, superseded, perhaps, only by Poe.

If moral content is considered, then King's authors do not score favorably with other world authors. The *Odyssey* recounts silly fairy tales. The *Aeneid* deals with pagan worship and is not particularly inspiring. The *Divine Comedy* is pharasaical at best. Shakespeare is full of sexual innuendoes. Goethe encourages seduction, suicide, and other aberrations. Even the Old Testament, as Thomas Paine said, "is a history of the grossest vices and a collection of the most paltry and contemptible tales."

King reminds me of a lobbyist for the symphony or the opera who, because the public will no longer support these events, would like to see the institutions bolstered by a government subsidy. Because people are no longer reading the ancient manuscripts, King would like to see them canonized. I think that if people are not reading Homer and Virgil, and if they find little value in Dante, they probably have their reasons, as I have. The public would be much better served by the reading the interesting, moral treatises of the authors I have mentioned, than by reading the stuffy works of King's authors. Considering the fragile and contradictory premises King gives for their support, I recommend that the works of his authors not be granted a place of honor in our bookshelves next to the standard works, that we continue with our present reading habits, and let the old relics die.

Ron Priddis

Response to Reaganomics Letter

Editor:

Without presuming to make a critique—negative or positive—of Lant Tueller-Pritchett's criticism of conservative economics, let me point out that the reply by Gary Gardner (3 November 1981, Issue 4) is based on a questionable premise, one present in many arguments for laissez-faire capitalism: It is natural (whatever that means) for humans to seek their own welfare and not that of the community.

In the first place, the assumption is questionable on simple factual grounds. There are and have been societies where such behavior is not the norm. That it seems such a "natural" assumption may be a consequence of our living in such a society rather than that it is in fact natural. Similarly, it is difficult for many of us to conceive of persons except in terms of body and spirit. But

that is not a natural conception; many in the history of the world have simply not thought in those terms.

In the second place, even were we to grant the factual truth of the assumption, it is of questionable relevance. That a particular behavior or tendency is common, prevalent or "natural" seems irrelevant to the question of whether we should formulate our societal affairs and governmental systems using that tendency or behavior. Perhaps lust is natural. Nonetheless—even if it were, and I do not think it is—we would not want to formulate our society on "enlightened" principles of lust without good justification for doing so. That it is natural would not be sufficient justification.

Thus, what is needed is not only a sound argument that the assumption in question is factually true, but also a sound argument that seeking one's own *should* be the principle upon which we base our relations. The usual conservative argument—evident in Gardner's reply to Tueller-Pritchett—begs the question by simply assuming that we ought to do so.

I also find Gardner's reference to Ayn Rand disturbing. Not only is she not a particularly insightful philosopher (her critiques of those philosophical positions she attacks are seldom accurate), her arguments are merely rhetorical, i.e. sophistical, rather than persuasive. Even more damning, her position is not a tenable Christian position. She seems quite willing to recognize that altruism is impossible if she is right, but many Christian conservatives do not recognize that the denial of altruism is simply and straightforwardly contrary to the teachings of Christ; there is no way of reading the New Testament or the Old Testament or the Book of Mormon or The Doctrine and Covenants or The Pearl of Great Price with care and understanding that will make their teachings compatible with the philosophy of Ayn Rand. To try to do so is to seriously wrench, to the point of wrecking, one or the other, and usually it is the teaching of Christ that gets wrecked.

A conservative position may be tenable, but Gardner's position does not show it to be so. Perhaps a conservative could argue as does Kenneth Bowers: The conservative position is entailed by the principle that one ought not to force another to do good. But if such a position can be made tenable, it will require considerably more sophistication than Bowers uses. For it is quite clear that

the principle he espouses is not true across the board. If not doing harm is construed as doing good, then obviously force can be employed. Resolution of what it means to force another to do something and, more importantly, what "doing good" would be must be decided before it is evident that the principle entails a conservative governmental program.

James E. Faulconer
Assistant Professor of Philosophy

General Education

continued from page 7

everything I have said thus far. However, it is hard to integrate the need for a liberal education and the requirements imposed on the engineering school by the professional accrediting bodies into a four-year program. The humungous course loads imposed on our preprofessional colleagues aren't thought up by sadistic department heads, but by the accrediting bodies. They set the rules for staying in the club of accredited institutions in order to control the quality of graduates. And, among other things, those rules spell out the amount of course work an institution must require. Now it's nice to come from an accredited professional school if you want to go on to graduate school; it's required in some states in order to be licensed as a professional; and it may even help you get hired. But if the accreditation requirements are keeping students from getting a quality general education, there are also some costs.

So now the question becomes what to do about all this. Insofar as the problem springs from what faculty members feel is essential in a preprofessional education, the solution would be to start up some dialogue among faculty and students on the subject: Just what sorts of skills are required to succeed in this profession? In what sorts of classes can those skills be developed? Which technical skills must be developed in college and which can safely be left to develop on the job? My impression is that the faculty at this university is already talking about these problems; we need to crank up student involvement. Perhaps students are too used to simply swallowing anything that is handed to them with no questions asked. We might want to get interested in whether we are in fact being adequately trained for our careers.

Insofar as the problem concerns accreditation requirements, there seem to be three options. We could simply give up on providing a bachelor's degree in preprofessional fields in four years. That has always struck me as an anachronistic holdover from the last century anyway. However, this would have some costs. A second option would be to simply ignore the accreditation requirements. But Dr. David Ward, Assistant Dean of Engineering, assures me that this would also have some real costs. Finally, we can involve the accreditation bodies in a dialogue with preprofessional faculty and students regarding the value of liberal education. In the long run, this seems the best option; and according to Dr. Lynn, the accreditation bodies are already mulling over the problem.

It is easy in the world to live after the world's opinion. It is easy in solitude to live after one's own, but the great man is he, who in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

—Ralph Waldo Emerson

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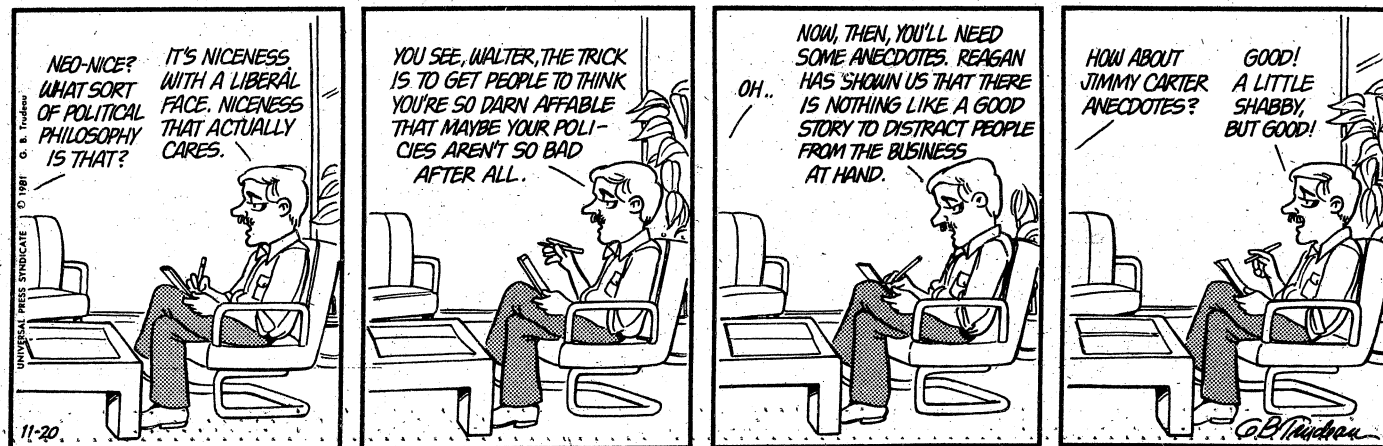
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WALTER, EXACTLY WHAT I WANT, EXACTLY WHAT WE'RE LOOKING FOR HERE? ANY GUIDELINES?

WELL, IT HAS TO BE TO THE LEFT OF REAGAN, AND, PREFERABLY, TO THE RIGHT OF KENNEDY.

I SEE. HAVE YOU CONSIDERED ONE OF THE NEW HYBRID PHILOSOPHIES, A LA HART OR TSONGAS?

YOU MEAN, THE NEW REALISM? I DON'T KNOW, THEY SEEM TO BE TRYING TO HAVE IT BOTH WAYS. I WANT SOME ORIGINAL INSIGHTS.

I'LL BE CANDID WITH YOU, DUANE. WITH MY LIBERAL PAST DISCREDITED, I'M LOOKING FOR A WHOLE NEW SYSTEM OF POLITICAL VALUES. I DON'T NEED SPECIFICS YET, BUT I DO NEED TO KNOW WHAT I STAND FOR. CAN YOU HELP ME?

WELL, I'M NOT SURE YET, WALTER. HOW MUCH ARE YOU WILLING TO SPEND?

WHATEVER IT TAKES. I'M NOT AFRAID OF DEFICITS.

G.B. Trudeau

THRILLS

ENVIRONMENTAL AWARENESS MEETING WEDNESDAY, NOV. 18

The **EARTH FIRST!** travelling roadshow or "eco-radical" orators and musicians will appear in Salt Lake City on Wednesday, November 18, at 8:30 p.m. in the Unitarian Church (13 East and 6th South). Admission is free to the public.

ALUMNI CONCERT WEDNESDAY, NOV. 18

Kurt and Melodie Bestor, a talented husband and wife team, will present a concert entitled the **BEST OF THE BESTORS**, Wednesday, November 18, at the Alumni House. Tickets are \$1 for students and \$1.50 for the public. "We want to create a relaxed enjoyable atmosphere," said Kurt Bestor. "We'll sing and play Old Dixie, soft pop, blues, jazz and classical music." The trumpet, harmonica and piano will be used in the concert. Phone 378-6746.

ROGER WHITTAKER WEDNESDAY, NOV. 18

Singer-guitarist Roger Whittaker shares his love songs and ballads with Utahns this week at **SYMPHONY HALL**. Whittaker's deep, distinctive voice and romantic lyrics make him a unique, modern troubador. Tickets range from \$10 to \$15. Curtain time is 8 p.m.

CHORALE FRIDAY, NOV. 20

The **RALF WOODWARD CHORALE** begins its 19th season with a **MASTERWORK CONCERT** November 20th in historic Provo Tabernacle, 100 S. and University Ave. The 40-member community choir is directed by Dr. Woodward and sings choral works by Brahms, Schumann, Sibelius, and Handel, as well as several solo and small ensemble selections. Tickets are available at the door.

DANCE ENSEMBLE THURSDAY & FRIDAY, NOV. 19 & 20

BYU's Dance Ensemble is the only modern dance troupe on campus that teaches choreography exclusively. This group of 19 students are creators, explorers and designers of dance—performing only original dances at each concert. You can see this BYU group in concert **Thursday**, November 19, and **Friday**, November 20, at 8 p.m. in 185 R.B. Not limited strictly to one style of dance, the ensemble will do one number, entitled **SHOP-WAY**, with grocery carts. The dance concert is free and open to the public.

JAZZ THURSDAY & FRIDAY, NOV. 19 & 20

BYU's **SYNTHESIS** swings with jazz music that is both traditional and contemporary. The group is especially geared-up for concerts this weekend, November 19 and 20, in the de Jong Concert hall, HFAC. This 20-person jazz ensemble will play the popular **MALAGE**, along with two original songs by their student composers; **RASPBERRY REVIVAL** and **MOWER'S MIRACLE**. Tickets cost \$2 for students and \$3 otherwise.

MODERN DANCE FRIDAY & SATURDAY NOV. 20 & 21

The **RIRIE-WOODBURY** dance company shows its artistry once again on **NOVEMBER 20 and 21** in the beautiful **CAPITOL THEATER**. The concert features works by the great Murray Louis who left his dance company in New York to perform with Ririe-Woodbury. The company is choreographing a number in tribute to Louis entitled **BRAHMS TO BRUBECK**. Both performances begin at 8 p.m. in the Capitol Theater on 46 W. 200 S., Salt Lake. Ticket prices range from \$4 to \$15. Phone: 1-328-1062.

PARADE SATURDAY, NOV. 21

This year's **ANNUAL CHILDREN'S CHRISTMAS PARADE** feted by the Salt Lake Jaycees, features floats, dancers, marching bands, and clowns. Beginning at 9 a.m. the parade runs from the Brigham Young Statue and proceeds south on Main St. to 300 S. For more details phone 1-486-6511.

UTAH SYMPHONY FRIDAY & SATURDAY, NOV. 20 & 21

Guest conductor **Ling Tung** and pianist **Walid Howrani** join the **UTAH SYMPHONY ORCHESTRA** this weekend in performing the music of **RACHMANINOFF**: featuring Vocalise, Rhapsody on a Theme of Paganini, Symphony No. 2. The haunting melodies of this Russian composer inspire listeners and provide an uplifting evening in **SYMPHONY HALL**, 123 W. So. Temple, SLC. Tickets range from \$6 to \$12.

CROSSROADS MALL NOV. 21 & 24

The Intermountain Society of Artists is conducting an **AUTUMN ART SHOW** in the **Crossroads Mall**, 50 S. Main, SLC. The show displays art works by a variety of intermountain artists, available for viewing between 10 a.m. and 9 p.m. daily—Saturday through Tuesday. If you've never shopped at the Crossroads Mall you've missed out on a good collection of stores. While there, visit the food fair on the bottom floor of the mall, where you'll discover unique restaurants (mid-eastern to Italian) and mouthwatering baked goods at **SCHMIDT BAKERY** (such as baklava and German desserts).

LECTURES

Keratotomy, a new surgical procedure designed to correct near-sightedness and eliminate the need to wear glasses or contact lenses, will be discussed by Provo physician and surgeon Dr. Larry Noble, **Thursday**, November 19, at 7:30 p.m. in Room 267 of the Richards Building. Dr. Noble will discuss how the surgery is done, any risks or complications that might be expected and the pre-operative and post-operative care involved. Keratotomy was developed in the Soviet Union.

FILMS

In **WALKABOUT**, Nicolas Roeg and playwright Edward Bond explore a simple story about children of the English upperclass, and the love of a young Australian aborigine. Exquisite photography details the rugged outback country of Australia. **WALKABOUT** shows at the **Blue Mouse** theater (260 E. 100 S., SLC) on **Wednesday** and **Thursday** at 7 p.m. and 9 p.m., and also on **Friday** and **Saturday** at 3 p.m. and 5 p.m. Phone: 1-364-3471.

FM

This week the **FM 107 ELEVEN O'CLOCK SPECIAL** features: **THE GEORGE BENSON COLLECTION**, sides 1 and 2 on **Tuesday** the 17th; **THE GEORGE BENSON COLLECTION**, sides 3 and 4 on **Wednesday** the 18th; **THE STARS ON LONG PLAY II** on **Thursday** the 19th; and **GREATEST HITS** by Queen on **Friday** the 20th. All programs air at 11 p.m., of course.

WALL TO WALL BEETHOVEN airs for the firsttime over KBYU FM (88.9) this **Sunday**, November 22. Beethoven devotees can listen to a full day of this great composer's music, from 9 a.m. to 10 p.m.

Adventure and suspense continue on KBYU-FM this week with **The Odyssey of Homer—THE SWINEHERD'S HUT**, **Monday** the 23rd at 9 p.m.; and **Sherlock Holmes** on **Thursdays** the 19th with **VALLEY OF FEAR** pt. III at 6:30 p.m. Tune in for an alternative to General Hospital addiction.

Listen to **HARPSICORD** music on **Friday** the 21st at 11 p.m. on KBYU-FM. A good way to calm down after a date.

Saturday morning you can hear **SONGS OF SPANISH COMPOSER**, sung by Victoria de los Angeles with **Elliot Fisk** on guitar and **Harvey Boatwright** on flute, airing on KBYU-FM at 9 a.m. **Saturday** night at 10 o'clock listen to **RENAISSANCE INSTRUMENTAL MUSIC**, a delightful listening experience.

UNIQUE GIFTS

Have you been meaning to tell someone special how crazy you are about them? Afraid of being too formal? or being kicked out in the snow? or being labeled an emotional fool? End your anxiety now—send **BALLOONS! BALLOON BOUTIQUE** on 474 E. So. Temple in Salt Lake has a variety of balloons to suit your needs. Choose a balloon with a face, or a bouquet of multi-colored, or a Mylan balloon, or a gigantic 40 ft. balloon. Most are just 60¢ a piece and sure to tickle someone's fancy. They may not smell nice, but they don't have thorns!

KIMBALL ART CENTER NOV. 15-DEC 10

Looking for quality Christmas presents? Drive up Provo Canyon to Park City where the **KIMBALL ART CENTER** is currently displaying the **GALLERY SHOP CHRISTMAS EXHIBIT**. Located on the corner of Heber St. and Park, the center's exhibit includes hundreds of art works in all media created by Utah artists. Everything is for sale and can be removed upon purchase. **Friday**, November 20 the Center is celebrating its 5th birthday, with cake and ice cream for everyone. For details call: 1-649-8882.

RECENT ART NOV. 17-DEC. 5

In its exhibit, **RECENT UTAH ART**, the **SPRINGVILLE MUSEUM OF ART** currently chronicles all the major styles of art in the state. The Avante-garde modern art works displayed provide a variety of intriguing pieces, while the traditional art of realist **Lynn Faussett** is highlighted. The museum is open daily Tuesday through Saturday, and all exhibits are free. Phone: 489-9434.

HOT PIES

Having a hard time rolling out of bed these days? As Thanksgiving approaches and the early morning frost advances, why not treat yourself to a **HOT TURNOVER** at **MOM McFADDEN'S**? If you stop in at 8:30 any morning you'll get your choice of **apple, cherry, blueberry, raisin (yum), boysenberry, or pineapple** turnovers—right out of the oven. Priced at 48 a piece you can afford to take a few home to hungry roommates. Located at 307 S. 700 E. **MOM'S** has a wide variety of other hot, baked goods. Phone: 373-3388.

CHEAP THRILLS

Ride the **MECHANICAL BULL** (or "bucking machine" if you prefer) and make a fool out of yourself in front of your friends for only 50 cents. **Thursday** night is Western Night at the **STAR PALACE**, so if you're 'chicken' you can ride the bull at its slowest speed, 1; if you're more daring, try speed 6; but if you're a complete idiot, you can ride at speed 10!

Some of our regular readers have discovered that **JOTS AND TITLES** (see Pg. 5) can be uproariously funny when read out loud. **GOING MY WAY** is another feature which is greatly enhanced by narration. Selecting a Reader for either of these features allows one the opportunity to sharpen dramatic interpretation skills, while giving listeners, not only a free performance, but a true "living-through" experience. Try it, and you'll be amazed at how funny these articles really are.

Are you low on money? Tired of homework? Need an excuse to get together with your busy friends? Why not have a **BREAKFAST PARTY???** Not many people are busy at 5 a.m., and mornings are usually depressing anyway, so invite your friends over for breakfast. You supply the milk while your friends each bring a bowl and spoon, and their favorite breakfast cereal. The party is even more fun if everyone arrives in pajamas. It's a great way to break morning monotony and try new cereal brands....

THRILLS will once again be running a BEST AND WORST in Utah Valley column. Send nominations to The Best and the Worst, c/o THE SEVENTH EAST PRESS, Box 7223 University Station, Provo, Utah. 84602-0223.

Going My Way

Greasy Spoon Misses the Mark

By crusty Dick Townsend

"FOOD!" Hank exploded, bursting into the kitchen where I was studying. I had heard Hank utter these monosyllabic pleas for survival before, but somehow this time he sounded more earnest.

"Where?" I responded, nonchalant. "Nowhere!" he cried. "Didn't you go shopping last weekend? I'm starved!" "If you wanted me to do your shopping for you, you should have asked me—that, and give me the cost of the groceries plus ten percent."

"I don't get paid till next week," he explained. "But thanks anyway—your generosity is underwhelming."

"I can't help it," I mumbled. "All my pockets are tailored with one-way pockets."

Hank wasn't convinced. Neither was I. We both knew I made a lot more money than him; he could hardly keep up the rent payments. He sat down and began to stare at me with that pitiful bulldog face of his.

"Oh, all right," I said, giving in. "Let's go out to eat. I can't do homework with you sitting here wanting to eat my pencil."

Soon we were in Hank's pickup truck looking for someplace economical (at least that was my word for it). Finally we found an obscure little dive on the outskirts of Orem that appeared inexpensive enough. Hank pulled up to the curb and stopped the engine. "You've got to be kidding," he said, aghast.

"Beggars can't be choosers," I reminded him. "Besides, I have to save my money for other things."

"Too bad," he mused. "I understand stomach pumps can be rented quite cheaply these days."

"No cracks about the food," I warned, getting out of the truck. "At least not until we've had a chance to sample it."

"In a place like this, we may only get one chance."

Hank had a point. The plain rectangular brick structure with a small electric outdoor sign didn't do much to inspire confidence. Neither, apparently, did the name of the place: I can't remember it for the life of me (or what's left of it).

We opened the door and stepped into an oddly-scented room of linoleum and grime with a lunch counter along one wall, vintage 1950's pinball machines on another, and old tables and booths everywhere else. "I'm leaving," Hank announced.

"Wait a minute," I said optimistically, stopping him. "This is all just for atmosphere. Have you ever seen a place with such atmosphere?"

"Yes: Venus. I saw it on *Cosmos*. Now can we get out of here?"

"It's here or nothing," I informed him.

"Don't you mean 'Choose your weapon'?" he answered, certain that if starvation didn't get to him, this restaurant would.

Eventually I managed to get us seated. As far as we could tell, there was only one waitress on the premises, but she did her job as if there were none. About halfway through our wait, about eight women (the night shift from Signetics) graced the lonely establishment with their presence. They also noticed the waitress's invisibility gimmick, but were less inhibited about vocalizing their observations: "If she wants to earn tips, she'd better learn how to be a waitress," one of them commented in a voice that was less than dainty. Needless to say, they were waited on first.

Eventually the waitress who had been showing a distinct preference for loud mouths and hard hats arrived at our table.

"What do you recommend?" I asked optimistically.

"Not eating here," she replied with a straight face.

"Well, that's good enough for me," Hank returned, getting up.

"Down boy," I returned. "I'll have a special." I really didn't want a "special" (it sounds too much like some kind of BYU dish), but my funds were tight. So, Hank observed, was I.

"And what can I get for you?" she asked, turning to Hank.

"Well, for starters, we need this table washed off," he answered. I was about to reprimand Hank for embarrassing me when I noticed he was right. There was more film on our table than in a professional darkroom.

Hank ordered a hamburger and an eternity later we received our just desserts. Or at least, I wished I had ordered just dessert. My plate consisted of a slice of braised foam rubber, mixed vegetables (I didn't dare ask what they were mixed with, but whatever it was, it wasn't edible), and diced potatoes (or potatoed dice—I'm not sure which), all covered with a layer of lukewarm gravy which had the consistency of fine glue.

"She didn't give me any silverware," I complained.

"You don't need any," Hank replied. "This food comes when you call it."

We finally finished picking the food out of our teeth (and our teeth out of the food) and headed for home. "Well," I asked, "Aren't you going to thank me for treating you to dinner?"

"I was planning to wait until after the autopsy report came back," he responded biliously. "But thanks anyway."

By the time we got back to the apartment, I began to feel guilty. My roommate had been in need and I had only dished out a bare minimum to keep him alive. I began thinking that the rumbling in my belly was more than just indigestion. And when Hank was in the other room, I found myself stuffing into the pocket of one of his levis a crisp new ten dollar bill. Maybe money can't buy happiness, I concluded, but somehow it sure feels good to give it away.

TRAVEL TIPS

By Bill Prusso

HOLIDAY TRAVEL. The holidays are rapidly approaching, and if you haven't made your airline reservations by now it will be very difficult to get a "discounted" flight. This is not to say that they are all sold, but you will have to be a bit more flexible. Book your flight now to get the best price.

LOW CALIFORNIA FARES. Thanks to PSA (Pacific Southwest Airlines), California is a real travel bargain. Salt Lake to the San Francisco Bay area is only \$49.00 on PSA, United and Western Airlines. Seats are limited for this fare, and Western requires a one-week advanced ticket purchase. Los Angeles is only \$54.00 on PSA or Western. Again, Western requires a seven day advanced ticket purchase.

RIDE THE TRAIN. Amtrak can be an exciting travel experience as well as a money-saver. A round trip excursion fare to Portland and Seattle is almost half of its airline counterpart, not to mention the beauty of the Columbia River Gorge in the fall with Mt. St. Helens in the background.

NEW YORK. American, United and Continental Airlines are competing, each offering a Super Coach fare to the Big Apple—\$420.00 round trip, Monday through Thursday. Weekends are a little higher. Seats are limited on Continental.

CONVENIENCE IS THE WORD. A travel agency can be a life saver when it comes to getting the best price on a trip. Travel agencies work with ALL the airlines and can sell you the best travel package to meet your travel needs.

INTERNATIONAL TRAVEL. Most international airlines increase their international fares towards the end of March. If you are planning to travel abroad this summer, it would be advisable to purchase your tickets before March in order to beat the fare increase.

WASHINGTON, D.C. The nation's capital is only \$179.00 away. Western Airlines is offering this fare on all of its connections to Washington, D.C. through Minneapolis/St. Paul. There are no restrictions or advance purchases.

ALOHA. United and Western Airlines have a Super Saver fare to Honolulu—\$494.06 round trip. Both airlines require a seven day advance purchase, and seats are limited.

SPEED CHECK. If you have only carry-on luggage, you do not have to stand in line in the ticket lobby. Go straight to the gate and get your seat assignment at the check-in desk there thus avoiding the long lines in the lobby.

Bill Prusso works at the Travel Station on Seventh East.

PERSONALS

SLUGGO—Immer an die hellen Seite des Lebens schauen.—GOTTRIED

To my tenants: Could you make your service calls before 11 PM? Roger A.

TO SKO: YOUR FREQUENT LETTERS WARM MY BONES, MISS YOUR KISS DOWN IN SAN ANTONIO. CRS

Barbara: Sorry, babe—no wookie, no Harrison.

Che: How can one person like me, say, alter the time-honored way the game is played? Evita

Oesterreich ist besser!

SHIEK OF PLEASURE PALACE: I still think I'm right.

Hang Ten: The dribbling ghost has been invisible lately.

Lant: Congratulations on getting Stockman on your side!

Sweet Dick Wing: HAPPY BIRTHDAY! I miss your encouraging face in Priesthood Meeting and your reassuring arm around the shoulder. Elbert

"Who is John Galt?"—K.S.P.

Nominations for conehead of the year: (swish, swish) Heidi and Babs, you're such foxes.—K.B.

PERSONAL ADS

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SEVENTH EAST PRESS

Year 1 Number 7

AN INDEPENDENT STUDENT WEEKLY

December 1, 1981

Ruminations on a Sacred Cow: A Germanist's View of Athletics at the University

*From an interview with Alan F. Keele,
associate professor of German*

Some time ago, in an essay much too lengthy for your paper, I laboriously traced a nearly ubiquitous red-thread through postwar German literature: the concept of sports, games (and certain toys) as a kind of psychological pre-conditioning for and symbolical prelude to war; and I investigated several major historical ramifications of this postwar German literary idea. About a year ago, then, I gave as a "flea market" lecture a much-shortened version of the same paper. To this lecture, however, with the idea of making it more "relevant," I took the liberty of appending a short footnote or aside about certain phenomena at Brigham Young University. It is that footnote, with some background material, which forms the basis of what I'm saying here.

In my "flea market" lecture I referred to a well-established historical tradition of athletic games played before major battles to determine the will of the gods. Johann Huizinga, in his *Homo Ludens*, the standard work on games and play, cites such typical examples as that in Second Samuel (2:14ff), where one commander-in-chief says to another: "Let the young men now arise and play before us. And there came 12 from each side (i.e. each army) and they caught everyone his fellow (i.e. opponent) by the head and thrust his sword into his side, so that they fell down together." Like the related case of David and Goliath, this gory game was a form of divination, "a concise proof," in Huizinga's words, "that the cause of the victors is favoured by the gods, is therefore a just cause."

Students of German literature will recognize an identical motif in the *Lay of Hildebrandt* (c. 800 A.D.), where two champions confront each other before a battle; and similar symbolical intentions are found in medieval jousting. Of course the ancient game of chess was also originally a "prelude" to war, albeit a more cerebral, but nonetheless portentous divination of the outcome of battles.

In an era of impending nuclear confrontation between two superpowers, then, should it surprise us (when Bobby Fisher plays chess against Boris Spassky or when hockey teams from the US and the USSR meet in a match) that certain superstitious individuals on both sides of the iron curtain immediately burden a simple game with far-reaching cosmic significance? That some almost instinctively and perhaps subconsciously see in such a match (in lieu of tea-leaves or the flight of birds) an omen somehow auguring national economic or military success?

But here an interesting psychological quirk manifests itself: We divine the will of the gods or of fate only when *our* champion or team does well. When the *other* champion succeeds, we must invent excuses. If this were not so, then such games would actually replace battles, not merely pre-sage them. When the US hockey team wins, for example, our system has proven itself. When the USSR (or even little East Germany, the GDR, with a population of 16 million—less than 4 times that of the membership of the Mormon church) wins gold medal after gold medal, however, it is because they cheat and use hormones, professional athletes, etc., not because their system is superior.

Imagine, a bit closer to home, a hypothetical BYU fan. When BYU wins in a "miracle finish" over, say, Notre Dame, he may feel that the superiority of Mormonism has been demonstrated, and he may even ex-

pect the missionary effort to be more successful. If BYU is defeated by Notre Dame, however (a much more likely occurrence, actually, given the historical strength of its athletic programs), this same fan does not feel the slightest inclination to convert to Catholicism, just as he would not become a communist even when the USSR and the GDR win the lion's share of olympic medals.

Now imagine a devout fan of a rival team, someone *opposed* to BYU. When his team wins he may feel that his system has been vindicated and he may feel that BYU and the system it stands for must be inferior. If BYU beats his team, however, he simply ignores the symbolism and blames the loss on offensive holding. Either way, win or lose, BYU fails to convince him that it represents a superior system. (Ironically, of course, in order to win consistently at major inter-collegiate athletics, BYU would have to put aside the specific principles of the system for which it stands: turning the other cheek, loving one's neighbor, doing good to them who despitefully use one, etc.; and it must essentially forsake the Prince of Peace, whose mascot would be the Lamb, choosing instead as a mascot a beast whose nature is to kill.)

But aside from possibly deepening resentment in the world at large toward BYU and the Church; aside from tempting BYU administrators to spend large sums of money and much time and energy on athletic projects which may actually detract from the academic mission of the institution; what real harm is there in a little atavistic, superstitious divination on a beautiful Fall afternoon? Perhaps there is none.

But let us briefly examine one other facet of the issue: historically, not only are athletic games symbolic pre-ludes to battles, they are also designed to prepare the participants and the spectators—psychologically and physically—for actual war. The games of ancient Greece clearly demonstrate this aspect of athletics. Whether in chariot racing, the no-holds-barred *pankration*, the javelin-throw, the *hoplite* race in full armor, or in less-obviously martial contests like the long-jump—itsself designed to test a soldier's ability to cross ravines and streams quickly—and the discus (like the shot, a hurled stone weapon), the military-training quality of Greek sport was always paramount.

Now, too, we see that medieval jousting was, in addition to being a form of divination, also a form of military training. The unlikely heir to the joust was, in Germany at least, "Turnen," a word meaning 'gymnastics,' but which its inventor, "Turnvater" Friedrich Jahn coined in direct reference to the medieval *tournaement*. With Germany under Napoleonic rule, Jahn began his popular nationalistic movement as a kind of clandestine military training exercise: "Every *Turner*," he wrote, "should mature into a soldier without having to go through basic training." It is really no surprise that Adolf Hitler was the next German leader to use athletics as a clandestine military training exercise, just as it should not be surprising that he divined from the 1936 Olympic games Germany's superiority in the coming war. (When a black American, Jesse Owens, won his event, of course, Hitler predictably dismissed him as a sub-human who just happened to have the speed of a jungle animal. Again, the process of divination seems truly selective.)

continued on page 4

BYU BASKETBALL

HOME SCHEDULE	
Nov. 14	Vanderbilt
Nov. 15	Oregon State
Nov. 16	Nevada Las Vegas
Nov. 17	Central Illinois
Nov. 18	Utah State
Nov. 19	Cal Poly Pomona
Nov. 20	Utah State
Nov. 21	Texas A&M
Nov. 22	Utah
Nov. 23	New Mexico State
Nov. 24	Utah
Nov. 25	Utah
Nov. 26	Utah
Nov. 27	Utah
Nov. 28	Utah
Nov. 29	Utah
Nov. 30	Utah
Dec. 1	Utah
Dec. 2	Utah
Dec. 3	Utah
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Dec. 24	Utah
Dec. 25	Utah
Dec. 26	Utah
Dec. 27	Utah
Dec. 28	Utah
Dec. 29	Utah
Dec. 30	Utah
Dec. 31	Utah

HAIR HE IS!

Fred Roberts bares pubescent armpits at an enthusiastic crowd. BYU sports have taken on dimensions which some feel border on impropriety. (See accompanying story.)

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Change Contemplated in Language Credits for Returned Missionaries.

By Molly Christie

The College of Humanities is considering a proposal to address the inequities in the way language departments give credit for a language learned in the mission field. Currently all departments require that RMs enroll in a prerequisite 300-level class and take an exam for accreditation for which 16 hours of language are rewarded; however, the way in which the hours are divided between the exam grade and the class grade differ among departments.

"We've been aware of this discrepancy since July," noted Garold Davis, acting Dean of the College of Humanities, which is over the language departments.

Roger Malmrose and Randy Owen, both returned missionaries, discovered the discrepancies. Each of them took the written and oral Special Examination Forms which cover the 2-year beginning classes in grammar and conversation. Each enrolled in the prerequisite class to earn the credits. However, the Italian department gave Malmrose 14 credits for the grade on his exam and 2 credits for his classwork, but the Spanish department awarded Owen 8 credits for the exam and 8 for the classwork.

The unfairness of this can be illustrated by a hypothetical example. If both Malmrose and Owen received a C in the required class and an A on the exam, Malmrose would have a 3.74 GPA for the 16 credit hours and Owen would only have a 3.0 GPA. This difference could hinder Owen's chances in applying to graduate schools but not Malmrose's.

Working with the ASBYU Academics Office, Malmrose formed a committee to standardize the accreditation system. The committee surveyed the different language

departments and discovered that virtually each department has a different policy on how the exam is given, graded and the number of credit hours it receives. The committee then proposed the following recommendations to standardize credit for returned missionaries:

1. The grade received in class should not be used as part of the 16 credit hours that are purchased.

2. The sections of the exam should correspond to the respective lower division classes offered by each language department.

3. The option to purchase all or part of the credits should be given to students.

The proposals have already been reviewed by the Dean of Student Life, members of the administration and acting Dean Davis. "I've received positive feedback, everyone seems to agree that there is a need for standardization in order to be more equitable," says Malmrose.

Davis expects a new uniform policy to be ready for Fall Semester 1982. It will be part of a comprehensive language program that he and Richard Cracroft, Dean of the College of Humanities, have been working on for two months. "We were aware of the problem and I was glad to see that Roger had done the legwork," stated Davis.

Years ago BYU's language accreditation policy was standardized when all the languages were in the same building, but in the late 1960's as they moved to different buildings the policies began to vary. Presently, the exams are written by professors in each department and may change each semester.

On November 24 the first meeting of language department chairs was held to discuss the matter. Davis expects there will be agreement on the need for uniformity.

Sex Crimes Go Unreported at BYU

by Ron Priddis

"There has never been a reported, confirmed rape at BYU," says Security Chief Robert Kelshaw. "This doesn't mean that there has never been a rape on campus, just that there has never been a reported, confirmed rape," he adds.

Sven Nielsen, Provo Chief of Police, reports that there were two rapes in Provo last year. In 1979, there were ten. The most recent *Uniform Crime Report* shows that the average number of rapes for a community the size of Provo (40,000-70,000) in 1979 was 23. The average number of rapes committed on college campuses the size of BYU (20,000-30,000) was three. "Our figures are remarkably low, considering the size of the community," says Nielsen.

Shelley Pollock, executive director of the local Crisis Line, also believes that the figures are low. "We've had over 60 girls call us this year, who say that they have been raped. Last year over 170 girls reported being raped. Last year, we sent over forty girls to Utah Valley Hospital." Although some of the girls who call may not actually have been raped, or may be trying to deal with the memory of a former incident, the statistics quoted by the police on verified rapes are probably not an accurate

representation of the real level of the crime.

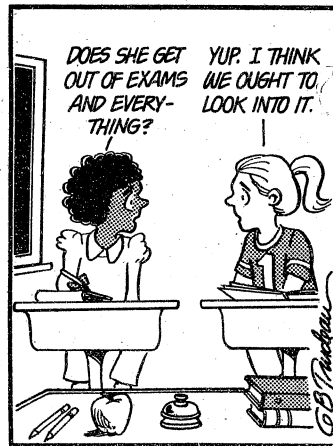
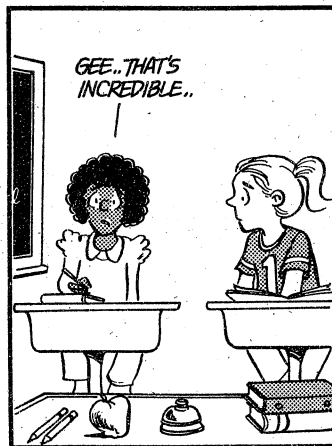
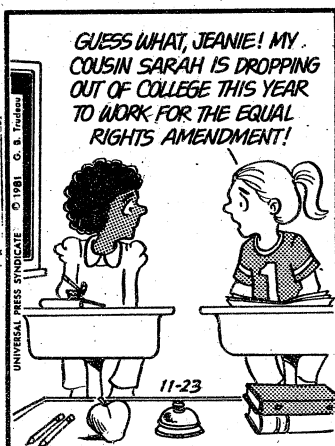
Over the past five years, BYU has spent nearly \$50,000 on the installation of 29 emergency telephones on campus. These have been nicknamed "rape phones," but are meant to discourage any and all of the common "crimes against persons." Each year there are one or two aggravated assaults on campus, more than a hundred reported incidents of exhibitionism and voyeurism, and hundreds of robberies. "We seem to have more than our number of unbalanced people," says Kelshaw.

Often, when a student is apprehended for a sexual crime, he or she is referred to the Counseling Center (SWKT) for therapy. According to Jean Buckner, director of the Counseling Center, the purpose of the center is to help students bring their lives into harmony with the standards of BYU. For instance, the Counseling Center will offer help in developing abstinence from self-stimulation, which Kelshaw says is not a crime, but will not encourage indulgence as a way of overcoming frustration.

Chief Kelshaw says that, with more cooperation in reporting crimes and in identifying suspects, the level of crime, in this area, particularly in the area of sex offenses which often go unreported, could be reduced.

DOONESBURY

by G.B. Trudeau



Before You Sign Up for Winter Classes, Be Sure to Consult AN OPEN DOOR GUIDE TO BYU

Sunstone Magazine, September-October 1981:

"The Open Door Guide" . . . includes both the faculty's and the students' opinions on which courses and instructors constitute the cream of the crop at BYU, as well as a smattering of interesting comments and the statistical trivia about the institution."

Clifton Jolley in The Deseret News, April 1981:

"500 copies of 'An Open Door Guide to BYU' have been sold in the past three weeks, most of them at the BYU Bookstore.

"So, a lot of books with dull titles do well at the BYU Bookstore. But this book is something of an exception, because by the standards of Utah Universities, this book is rather progressive.

"'An Open Door Guide' prints descriptions and evaluations of valuable professors in each of the university's colleges, as chosen both by colleagues and students. A year ago the U. had a similar publication, but it was discontinued. Utah State has a filing cabinet with computer print-outs of student evaluations which is available for student perusal. But up until this 'Guide,' no printed evaluations of BYU professors were available to students.

"Needless to say, not everyone is pleased by this student effort. The ASBYU may be preparing to take action against the student group (student associations are not allowed to publish information for general distribution unless they have received permission), and although the publication is completely positive in its effort — it prints *only* descriptions of successful professors — some of the academics are put out by the 'presumption' of the booklet.

"But if there have been those who were upset by this year's effort, then next year's should produce absolute apoplexy: 'Open Door' is thinking of evaluating not only *good* professors, but *bad* ones, too."

Letter to the Editor, The Daily Universe May, 1981 (Blake Miles)

"As to 'An Open Door Guide to BYU': well written, well worth reading, and in principle, Amen!"

Available at the BYU Bookstore

\$100

The Open Door Club is in no way affiliated with the Seventh East Press.

Book Recommendation

By Thomas DeLong
School of Education

Both Tom Wolfe, author of *The Right Stuff* and William Manchester's *The American Caesar*, have impressed me with their ability to confront controversial subjects. Both authors followed Hemingway's suggestions, "to account only for things by telling the whole truth about them, holding back nothing; tell the reader the way it truly happened, the ecstasy and the sorrow, remorse and how the weather was, and, with any luck, the reader will find his way to the heart of the thinking itself."

In his book *The Right Stuff* Tom Wolfe describes in detail the development of the NASA Space Program, focusing primarily on the lives of the original seven astronauts selected by NASA. Wolfe describes how the American society was manipulated into worshipping the astronauts, who in reality could have been replaced by monkeys to carry out similar tasks in space. He intimates that the original pilots involved in the X-15 program (Church Yeager, Scott Crossfield, etc.) were the real heroes of the space flight program while John Glenn, Shephard, Grissom et. al. were creations of the media.

What I particularly enjoyed about the book was how the author depicted what a person would do to become the top pilot. Only those who reached the top hierarchy were described as having "the right stuff." Wolfe's theme is that most of us are willing

to do anything to be seen as having "the right stuff" in our society, whether we're prospective NASA pilots or future business executives. Wolfe's tone tends to be negative, particularly as he describes the media heroes the astronauts became and what their "real life" behavior involved. It is ironic how Dan Rather attempted to compliment the astronauts last spring by describing the two astronauts in the first space shuttle as men who had the "right stuff."

Wolfe questions how we define the right stuff in our society. He intimates that qualities such as patience and sensitivity are qualities incompatible with how we presently define those who have the right stuff. This book is a must for those interested in human behavior and the effects of our society on individuals.

Manchester's biography of General Douglas MacArthur, *The American Caesar*, is gripping from start to finish. Because I am interested in how family interaction effects individuals, I was particularly interested in MacArthur's premilitary years. The general's experiences as a youth played a large role in his drive to secure freedom in the Near East. Manchester spends considerable time demystifying the man, confronting MacArthur's foibles as well as triumphs. *The American Caesar* is one of the most hypnotic biographies I have read. I came away disgusted at MacArthur's idea that the World situation was like a football game, and yet I also was in awe of his ability to use brilliant strategy in crisis situations.

Jots and Tittles

"Truth and Wisdom for \$9.95."

by Peter Sorensen

Of all the significant titles to come off the presses lately at Deserted Book Publishing, clearly the most promising is a new doctrinal treatise by Josephus Fieldhouse, Professor of Esoteria at the Onion Theological Cemetery at the University of Kanab and the 1981-82 holder of the John C. Bennett Memorial Chair in exposition. Indeed, this new work, *Answers to Gospel Trivia*, promises to shake up the entire Mormon community, not to mention human beings, because of its frank discussion of such current topics of interest as "Will Bemberg be phased out?"; "What causes the lint to gather there?"; and, of course, the perennial "Who twisted Moses Thatcher's arm?"

Perhaps the most striking success is the book's bold treatment of traditional scriptural interpretations. In good L.D.S. scholarly emulation, the author quotes himself to support many otherwise questionable critical stances. He writes, for example: "Consider my essay in 1968 on this subject: I showed clearly that the 'whited wall' of Acts 23:3 refers to a Firestone Radial. Can we then deny that Paul came to Jerusalem in a Porsche? Surely my detractors will rail, but they are as nothing compared to the truth, which is nothing compared to what I'm saying here" (p. 203).

Such erudition screams for recognition from less adroit, more pedantic and careful scholars. We wince of course at Fieldhouse's unsubtle comparisons of Brigham Young and Heber Kimball to the team of Burns and Allen, but every scholar is allowed a few

mistakes when trying to take in "the big picture." I think an extended look at one of his more complex analyses might better give us the measure of the man:

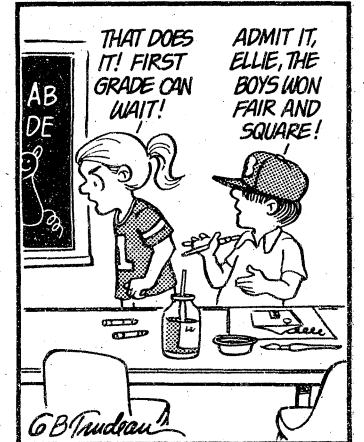
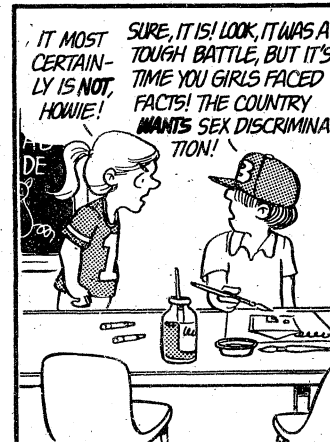
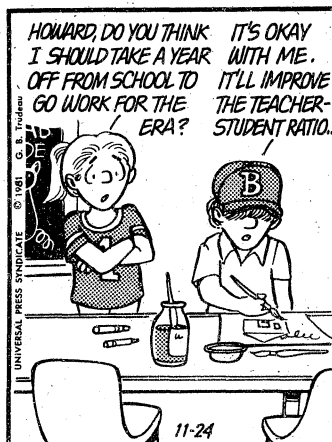
"That Nathaniel Hawthorne, Mark Twain, both, or neither is the author of *The Book of Abraham* is beyond all doubt, certainly beyond validity. Let's review the evidence: Hawthorne and Twain were alive when either Joseph or his pet bulldog was alive. A primitive scarlet letter can be seen in Figure Seven of the hypocephalus. Abraham wandered; so did Huck Finn. Sarah and Hester Prynne were both made to be played in the film versions by Virginia Mayo. Joseph Smith reportedly deleted passages from *Abraham* bearing an uncanny resemblance to passages in Captain Stormfield's journal. Finally, Hawthorne, Twain, Einstein, Schweitzer, Paderewski, and possibly Abraham, all look awfully alike. Now, this does not imply we should leave the Church, but I can see nothing wrong with maybe turning some of the existing buildings into automotive repair shops."

Brother Fieldhouse is nobody's fool; at least we are certain he wasn't Lear's. He demonstrates here a sensitivity for exegetical thinking, and also a partiality for brandied peaches. One must acknowledge one's unabashed awe in the presence of one who can singlehandedly twist ancient writ to his undoing. One's only worry is that further twisting and undoing will cause Fieldhouse's pants to fall.

A steal at \$9.95, and I recommend the book highly, since I'm writing this review atop the Kimball Tower.

If, then, you are ever tempted to think that we modern Western Europeans cannot really be so very bad because we are, comparatively speaking, humane-if, in other words, you think God might be content with us on that ground—ask yourself whether you think God ought to have been content with the cruelty of cruel ages because they excelled in courage or chastity. You will see at once that this is an impossibility. From considering how the cruelty of our ancestors looks to us, you may get some inkling how our softness, worldliness, and timidity would have looked to them, and hence how both must look to God.

—C. S. Lewis in *Problem Of Pain*, p. 64.



SPORTS FICTION

Running Up The Score

By Margarita Hutchinson
Sacramento, California

Margarita Hutchinson is the Grandmother of a local BYU graduate (PHD). She wrote this fictional story in response to an article that appeared in a San Jose paper criticizing BYU for running up the score in football games.

Eric Heiden moved into the starting area near the speed skating rink at Lake Placid. He gently shook each one of his heavily muscular limbs trying to relieve some of the extreme tension that grew inside of his body in spite of his calm outward appearance. Diane Holum, his coach, walked over to talk to him under a cold overcast sky in a slight drizzle of snow. "Eric, you and I both know you are the greatest speed skater in the history of the sport. What I have to say is not easy, but it is part of my job as your coach. You have won all-round world champion in '78 and '79. I know how intensely you have trained for the Olympics. You are the only man skating all events. All the others are specialists in each event. You just slipped by the Russian in the 500. You were behind the Norwegian nearly five seconds in the first 1,400 of the 5,000 and you came back to beat the guy who holds the world record. But last Thursday's 1,000 was your easiest race, you took off and left all the others behind. So that's three gold medals. I'm sure you could do the same in the 1,500 today. The 10,000 on Saturday will be more of a challenge, but you could probably pull it off."

Eric continued to move around as he listened carefully to Diane. A thought flashed through his mind: "It's not like Diane to talk this way. I guess the Great Whoopie is getting to her."

Diane continued: "Eric, I've been reading and listening to two of the great sports thinkers in America: Dan Hruby, sports editor of the San Jose Mercury and Bill Marcroft, sports director of KTVX in Salt Lake City. I've just got to share with you some of their thoughts. Winning two or three gold medals is fairly common. But winning five and sweeping every event is like going past the 60-point barrier in football. It's an unofficial differentiation between a sound defeat and humiliating destruction. Some coaches like LaVell Edwards of Brigham Young claim they can't stop their kids from trying to score. But other coaches like Wayne Howard of Utah and Jack Elway of San Jose State are sure coaches can control their players when they are way ahead and are sure that they should do it. They know there are ways to do it when the desire is

there. Frankly, such overwhelming wins puts us coaches in the position of being embarrassed to our profession. Skaters like Frode Ronning of Norway are saying it's not fun to skate anymore, it's like the medals are delivered before the race."

The olympic official called for the skaters to get into starting position. Diane continued: "Some have suggested that you should have to perform with one skate and one moon boot. That may be true, but there are ways of not scoring so high. You know there are a lot of ruts in the ice. You could nearly fall and drop back from first to about fifth. It would be like a football quarterback letting himself get sacked play after play just to keep the score down."

Eric moved into starting position without saying a word. Tears were streaming down his cheeks and a lump about the size of a football was in his throat. The tensions he had been trying to relax became a nearly convulsive shiver. Then just before the starting signal came, he knew there was only one way to show his coach, the great sports thinkers, and the world exactly how he felt. The shiver changed to a fiery explosion as the starting signal came.

At the 600-meter mark, his inside skate hit a rut in the ice, and he nearly fell. He simply touched the ice with his left hand and kept on skating like nothing had happened. He went on to win the 1,500 by 1.37 seconds, embarrassingly exactly the same margin that separated second from seventh place.

The day before the 10,000, Eric had his agent cancel all interviews. He rested most of the day but did cooperate with the photographers who needed to take a five medal picture a day early. That night he screamed his lungs out at the U.S. - Soviet hockey game. The next morning he overslept, missed his usual cereal breakfast, and then cut 6.20 seconds off the world record in the 10,000. He ran away from his nearest competitor by a humiliating 7.9 seconds.

As the strains of 'Land of the Free, and the home of the brave' played for the fifth time, Diane stood alone looking down at the dirty snow. Her thoughts were on what Dan Hruby had said: "The responsibility shouldn't be laid on a player-- it's the coach who runs the show." Another idea of the great sports thinkers came into her mind as the Great Whoopie was going on all around her. "At least coaches who run up the score or pour it on rarely suffer for their sins. By the time victims are potent enough to avenge the humiliation, the guilty coach has moved on to another job."

Ruminations on a Sacred Cow: A Germanist's View of Athletics at the University

continued from page 1

Though many in the West share the same tendency, the real heir to Hitler's athletic programs is the Soviet Union. Indeed, compared with the long-term and deadly-serious ideological emphasis on sports by the ruling class of the Soviet Union and some of its allies, Adolf Hitler's political subversion of the 1936 Olympics now appears almost sportingly restrained. At first, to be sure, while the revolution was still relatively young, the Soviets condemned such counter-revolutionary capitalistic games as the Olympics and refused to participate in them. "Bourgeois sport has one clear-cut purpose," wrote Maxim Gorky for *Pravda* in 1928, "to make men even more stupid than they are...In bourgeois states, sport is employed to produce cannon fodder for imperialist wars." Later, of course, a program called "Ready for Labor and Defense" was founded, which contained such sports as grenade throwing for distance, rifle shooting for accuracy, cross-country skiing and the scaling of physical obstacles. Gliding, parachute jumping and other sports having military value are encouraged. But chess, too, is part of "Ready for Labor and Defense," since, as the founding father of Soviet chess wrote, "it develops in a man mental qualities which are of supreme importance in a soldier. After all, chess--in some ways even more than sport--develops in a man boldness, presence of mind, composure, a strong will and, most important, something which sport cannot, a sense of strategy."

Much more could and should be said about participants in certain sports. (One might read Michael Roberts' *Fans: How We Go Crazy Over Sports* or one of many other works available on the subject.) But what about the spectators? The matter is very complex, but one interesting fact emerges immediately: a sport need not be overtly violent or sanguinary like lacrosse, hockey or football to awaken in fans the most violent reactions. Indeed, it is soccer, a relatively non-violent game, which sparks the largest riots, and a soccer match in Central America is even credited for having started a war. Here, too, though this is very much a simplification, it would seem that one aspect of the problem is basically that a mere game is being burdened by extra symbolism brought to it by the fans. Rather than quietly viewing the match with an appreciative eye for the skill of the play (on whatever team), such fans project the fate of worlds onto the game and behave as if Armageddon itself were being fought out before their eyes. All shadings of grey tend to disappear and stark

black and white, good and evil, "us and them," seem to emerge.

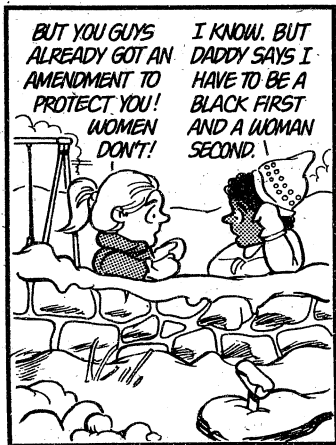
The following brief story may illustrate the point: Ross T. Runfola reported in *The New York Times* about a 16-year old hockey player in Canada named Paul Smithers. In many games, but in one crucial contest in particular, Smithers, the only black in his league, was the object of racial abuse from the opposing team and fans, especially from a certain player named Barrie Cobby. "It was not a hockey game, they were waging war, a war orchestrated by a crowd that at times appeared to be emotionally deranged. The crowd reaction assumed an increasingly ugly character almost in perfect cadence to the illicit violence and racist baiting on the ice...At one point the entire Applewood team and parents in the arena started to taunt Smithers and yell, 'Get the Nigger!'" After Cobby speared him with his stick, Smithers decided to retaliate, but he waited until after the game, accosting Cobby in the parking lot. During the scuffle, even though his team-mates were holding Smithers, Cobby was kicked in the groin and he choked to death on his own vomit. "If Smithers' attack on Cobby had occurred during the game," Runfola continues in the *Times*, "Smithers would have been liable for a five-minute penalty. Off the ice he was liable for a term in prison." Smithers' lawyer, Arthur Maloney, told the *Washington Post* that, if he could, he would "close every arena and collect the hockey sticks and set fire to them. We're creating a stable of animals."

It is difficult to assign exact cause-and-effect relationships, but I recall witnessing as a student at BYU in the 60's, large rallies in favor of the war in Vietnam; and, in the early 70's, at least one rally in honor of the already mostly discredited Spiro Agnew. At both, held in the psychologically associative environment of large athletic arenas, members of the BYU community loudly "got behind the team" without really asking, as individuals, the more difficult moral questions about the war or about Agnew's qualifications. They more closely resembled, in my opinion, the crowds in Hitler's stadiums, wildly shouting their excitement about going to war, rather than men and women calmly deliberating the many facets of such issues in a democratic setting.

I, for one, hold athletics partially, though of course not fully, responsible. I, for one, favor the trend toward what William Johnson, writing in *Sports Illustrated*, called "ecosports": backpacking, hiking, bicycling, jogging, ski-touring, etc., sports which involve people directly in a healthy, non-combative way and which do not attract symbol-minded crowds of spectators. I, for one, also favor the reduction of support from institutions of learning to big-time competitive spectator sports. I know this is quixotic. In terms of helping prevent wars, it would be a very small step indeed. But perhaps Lao-Tse was right: "The journey of a thousand miles begins with the first step." Or perhaps you would like to tell me what Isaiah meant when he wrote: "Neither shall they learn war any more?"

This winter I have been through a rather acute crisis of anti-ecclesiasticism, if not of anti-Christianity. And now this upset has given way to a broader and more peaceful state of mind. Since my only rule, both in judgement and in practice, tends more and more to become 'Believe in the spirit', it would be very unjust to regard the Church as the one place where the spirit is not to be found. I begin to think that most of our weaknesses are due to the fact that our 'belief' is too narrow, and that we don't believe through to the end. To stop believing a second too soon, or not to believe enough, is sufficient to ruin the whole structure of what we are building.

--Pierre Teilhard de Chardin to Leontine Zanta, 15 April 1929, as cited in Robert Speaight in *The Life of Teilhard de Chardin*, (New York: Harper & Row; 1967) pps. 173-74.



ROYAL PALMS RESTAURANT
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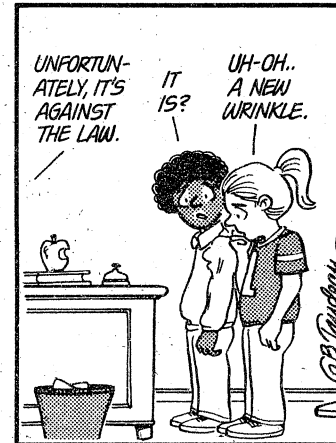
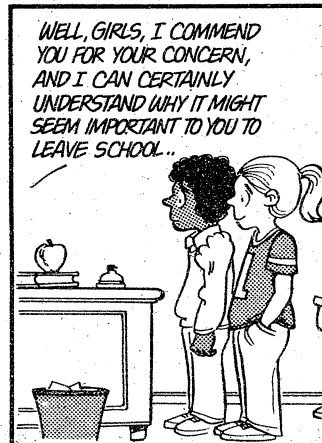
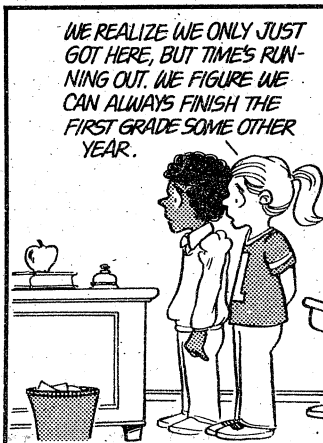
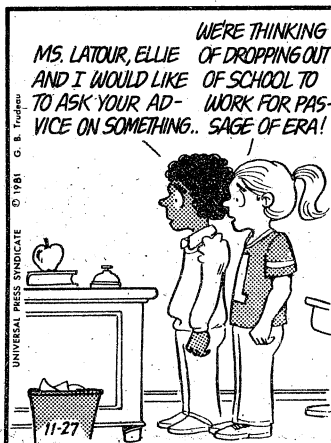
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When it comes to leaders we have, if anything, a super-abundance - hundreds of pied pipers ready and anxious to lead the population. They are scurrying about collecting consenses, gathering as wide an acceptance as possible. But what they are not doing very notably is standing still and saying, this is what I believe. This I will do and that I will not do. This is my code and behavior and that is outside it. This is excellent and that is trash! There is an absense of moral leadership in the sense of a general unwillingness to state standards.

— Barbara Tuckman, Pulitzer Prize Winning Historian.



Food for Poland

by Jeane Hanks

"In the death camps, the most crucial thing people need to know is that there were people outside who cared. The people of Poland need to know that now," stated Bruno Bettelheim, survivor of Auschwitz and noted psychiatrist now serving on the recently organized National Board of Directors of Food for Poland. According to BYU Associate Professor of English Eugene England, steps are now being taken to indeed let the Polish know someone outside cares. Supplies of vitamins, detergents, and food have been gathered to send to the malnourished of Poland.

"We have all the products; we just need a plane," said Professor England, organizer of BYU's "Food for Poland" campaign. The

organization is looking into possibilities of sending it space available on a Polish airline out of New York or possibly flying it directly themselves as soon as possible.

"Our goal is to involve as many people as possible in providing food for the Polish people, especially dairy products for the infants to combat serious malnutrition," said Professor England. He says the response from BYU has been very good. In fact, Mitch Davis, a BYU student, is working with the national campaign directed at college and universities, aimed at encouraging students across the country to participate and work with their community and with their families to encourage them to contribute over the holidays, England added.

Any student wishing to participate should contact Mitch Davis at 224-7479.

CAMPUS CHATTER

A Random House sales representative reports that, ironically, the controversial book *No Man Knows My History* is kept in print by Mormons who purchase it in Utah, Idaho, Arizona and California. The **BYU Bookstore** sells about 25 copies a year.

When Suzanne McIntosh, a member of the BYU faculty and the Deseret String Quartet, first accepted a job teaching at BYU she knew nothing of the school or the Mormon Church except that she couldn't smoke or drink if she came here. In good faith, she accepted the position and moved all of her belongings to Provo. It was the day before school started that she found out that female faculty members were not allowed to wear pants. She was shocked. Realizing that she had **absolutely no dresses**, no money to buy new ones, and school starting the next day, she told the dean that she had nothing to wear. Suspecting only the typical female grievance he consoled her, "There, there. Sure you do." Consequently she taught her first month in two make-shift outfits—one long skirt, and one mini-skirt—until she received her first month's pay check and could buy herself a "standards-approved" wardrobe.

Progress: An Association of Politically Progressive Latter-day Saints is being formed to meet the interests and needs of members seeking to find common ground between the Gospel and social conscience. Neither partisan nor wedded to specific stands, it will encourage exploration of the issues in a conference and newsletter. Those desiring to be on the mailing list or who would like more information should write: Progress, 2455 Calle Roble, Thousand Oaks, Calif. 91360.

During the next five years Brigham Young University will receive \$100,000 from the Exxon Education Foundation for a program to attract and retain engineering faculty members. This grant is for use in the Chemical Engineering Department. The foundation president, Payton, said "There is a critical shortage of college faculty members currently showing about 2,000 positions unfilled. . . ." Students earning bachelor's degrees in chemical engineering, for instance, are starting work at salaries of about \$25,000—which is as much as many of their college professors earn.

A 14-member accrediting team recently visited BYU and approved the 29 degree programs offered from the University's College of Education. This accreditation means that those graduating from BYU can be certified as teachers and administrators throughout the United States and courses taken at the University are accepted for full credit towards further graduate work at other institutions.

WHAT TO DO WITH THE \$66,000 CLASS GIFT FUND AND THE STARKNESS OF THE N. ELDON TANNER BUILDING:

1. Pave the lawn in front of the west side of the building; install drive-in speakers and show movies on the wall at night. Not only will this provide some aesthetic relief to the monotony of the structure, it also provides another way of producing some revenue for ASBYU (to fund more trips to Hawaii, etc.). It also alleviates the need for couples to park by the Temple to make-out, when they can do it a little bit closer to home.

OR

2. Book Pink Floyd in concert to play *The Wall* in its entirety with the N. Eldon Tanner Building as backdrop.

Jonathan Skousen

The proposed assistance of Polish citizens by Dr. England and the existence of \$66,000 in student gift funds should move even the most jaded individual to thought.

Serious consideration should be given to funding a project of this nature given our Christian ideals, surplus of funds, and the season of Thanksgiving and Christmas.

Craig Oler

Suggestions on how to spend the \$66,000 Class Gift Fund:

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THE TRUTH, THE WAY, THE LIFE

An Elementary Treatise on Theology

by

ELDER B. H. ROBERTS

Senior President of the First Council of the Seventy

INTRODUCTION

by Gary James Bergera

B. H. Roberts (1857-1933), a member of the First Council of the Seventy, has come to represent for many the quintessential Mormon intellectual. Throughout his writings, his rhetoric, his thought, but more especially his life and dealings with others, he typified that member for whom the Church is far more than a one-day commitment, whose entire person has been caught up in the "gospel net." Never satisfied with easy answers, especially when the questions were the most difficult, his integrity, both spiritual and intellectual, would not permit him access to the far too frequently employed outs that are dogmatism, intolerance, prejudice, and small-mindedness. This is not to suggest, however, that he was not strong-willed, impassioned, stubborn, overbearing at times, or even arrogant. He was all of these. And more. Far more, which is what set him apart from the "arm-chair thinker," from that person, man or woman, whose interests are kindled by the convenient, the easy, the superficial, the mundane, or the sensational only. Consumed by questions, many of which he knew he could never fully answer, his soul was a battleground; his faith, a shield; and his courage, a sword. To the end, perhaps more so than at the beginning, his convictions carried a weight of their own. Above all, B. H. Roberts was a man whose own search for light, in a world so often obscured by darkness, illuminated a path for others to follow.

In September 1928, Roberts submitted to the Quorum of the Twelve Apostles a manuscript, his "masterwork," as he termed it, entitled "The Truth, The Way, The Life," designed specifically to be used as a lesson manual by Melchizedek priesthood quorums throughout the Church. It contained "a full harvest of all that I have thought, and felt and written through the nearly fifty years of my ministry, that is on the theme of the title." Within three weeks time, a committee was appointed, composed of Elders George Albert Smith, David O. McKay, Joseph Fielding Smith, Stephen L. Richards, and Melvin J. Ballard, to "examine the manuscript of Brother Roberts' work, and make a recommendation as to its suitability for the study of the High Priesthood." One year later, Committee Chairman, George Albert Smith, reported his group's findings to the whole of the Twelve. They found that by and large the work was a "very worthy" treatment of the doctrines therein discussed. They were, however, decidedly uncomfortable with "some objectionable doctrines advanced which are of a speculative nature and appear to be out of harmony with the revelations of the Lord and the fundamental teachings of the Church." They expressed their particular concern with the following points:

1. Pre-adamic races;
2. Adam as a translated being, subject to death, thereby not bringing death upon his posterity as a result of the Fall;
3. Adam's placement upon the earth before any other life belonging to his dispensation;
4. The absolute and complete destruction of all life prior to Adam's advent; and
5. God the Father's continuing acquisition of "hidden laws and truth which he does not know but which are eternal."

Other problems existed, too. In all, of the 54 chapters, 20 were found to contain or advance questionable doctrinal points, or at least to embrace ideas the Committee felt the Church could not support without question.

The Twelve officially reported to Church President Heber J. Grant in mid-May 1930 that "[we] do not regard said work in its present form as a suitable study for the Priesthood quorums of the Church." Roberts, throughout the preceding months, had been told that his treatise would be published if he could modify, or alter altogether, the more controversial concepts in keeping with the Committee's suggestions. He refused, adamant that the work appear in its present form or not at all. Consequently, though brief excerpts in scholarly articles and books have recently appeared, "The Truth, The Way, The Life," in either its entirety or in lengthy passages, has never been made readily available to the general membership of the Church.

In presenting the interested reader with the following excerpts from Roberts' masterpiece, care has been taken to present as accurate and faithful a final version as Roberts would have no doubt wanted. All corrections, as they appear on the manuscript itself, have been incorporated into the printed text below without necessarily noting where a change occurs. So as to resolve any confusion which may result, copies of the material appearing here are located at the Marriott Library at the University of Utah. Whether doctrinally sound or not, the following excerpts stand as a resounding testimony of Roberts' expansive and encompassing theological thought. They also represent an intellectual inquisitiveness sadly lacking in the Church today.

CHAPTER 26

MAN: PRE-EXISTENCE OF SPIRITS, ETERNAL EXISTENCE OF INTELLIGENCES

Of The "Creation" Of Man

It will be observed that the word "creation" in the side heading is enclosed in quotation marks. This is done advisedly, because it will be held in this work that there is something more to the origin of man than the word "creation" describes in its ordinary sense. It has

already been noted (chapter 21) that the doctrine of "Creationism" and "Traducianism" as describing the origin of man is not in harmony with the doctrine to be upheld in this writing. The doctrine of "Creationism" as applied to man is that each time a human being is begotten by parents, God creates "out of nothing" a soul for that body. "Traducianism," on the contrary assigns the origin of both soul and body to generation by the earthly parents. The view to be maintained in this writing, however, is that the mind, the spirit of man, has a pre-existence to his earth-life; and that there is a taking-possession of the body by this pre-existent spirit at birth.¹

The Pre-Earth Existence of the Christ

St. John in the colorful preface to his Gospel declares that in the beginning was the "Word" which was with God, "and that was God" --in him was life, "and the life was the light of men" --he declares this "Word" was made flesh, and dwelt among men, that they beheld His glory, even the glory of the only begotten of the Father, thus identifying this pre-existent "Word", that was God, with Jesus of Nazareth (John 1:14). Under this scripture the divisions and sub-divisions of Christendom believe that in some way, not very clearly defined, however, the "Word" identified with Jesus Christ had a pre-existence with God. The Christ, however, spirit and body, as he went about his mission in his earth-life, closely resembled man both in mental and physical qualities. He was warmed by the same fire, chilled by the same winter's blast, subject to hunger and fatigue; he required the same food and rest; pre-eminently he was the man of sorrows, having effections, ties of friendship, experiencing pity, and at times angered by manifestations of injustice and hypocrisy; and finally was subject to death as all men are. The question arises, if the Christ resembled man in all these points, may not man resemble the Christ in the matter of a pre-existence? That if the Christ, as a spirit personage, was "in the beginning" with the Father, may not the spirits of men have had such an existence also? It is written in scripture that "he that sanctifieth, [having in mind the Christ] and they who are sanctified [men] are all of one: for which cause he is not ashamed to call them brethren" (Hebrews 2:11).

From the above considerations it surely can be reasonably argued that if Christ's spirit, pre-existing as the "Word" was "in the beginning with God," --may there not have been likewise a pre-existence of the spirits of man from the beginning with God?

In further evidence of the pre-existence of the Christ to his earth life, we have him in his Gethsemane prayer saying: "And now O Father, glorify Thou me with Thine own self, with that same glory that I had with Thee before the world was" (John 17:5). Again in Hebrews, "God...who spake in times past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir to all things, by whom also he made the worlds" (Hebrews 1:1-3). From this it is clear that the Christ not only had a pre-mortal life existence, but also that life was of such majesty that he was employed by the Father in the creation of "worlds!"

Often the Christ bewildered the Jews that entered into controversy with him as to his mission and himself. On one occasion he said to them: "Your Father Abraham rejoiced to see my day: And he saw it, and was glad. Then said the Jews unto him, thou art not yet fifty years old and hast thou seen Abraham? Jesus said unto them, verily, verily, I say unto you, before Abraham was I am" (John 8:56-58). Which could only be true, of course, because the spirit of the Christ had a pre-mortal life existence with God. This doctrine seems to have been too much for some of his disciples to accept: for on expounding it to them under the statement that he was "the bread of life which came down from heaven," they turned away from him with the remark, that this was "a hard saying, who can hear it?" Whereupon the Christ, knowing their murmuring, said, "Does this offend you? What and if ye shall see the Son of man ascend up where he was before?" (John 6:61)?

From all these texts it can only be concluded that the Christ had a pre-existence in a glorified state with his Father before the world was; that under the Father's direction he even created worlds, and hence was Creator--Father of heaven and earth (Alma 11:38,39).

Men and Jesus of the Same Order of Beings

The scriptures teach that Jesus Christ and men are of the same order of beings; that men are of the same race with Jesus, of the same nature and essence; that he is indeed our "elder brother." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth [the Christ] and they who are sanctified [men] are all of one: for which cause he is not ashamed to call them brethren" (Hebrews 2:10,11). Also the newly risen Christ said to Mary Magdala as she approached him on the resurrection morning: "Touch me not, for I have not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father; to my God, and to your God" (John 20:16-17). A sweeter statement of the fatherhood of God, and the brotherhood of the Christ to men, may not be found. Hence, while very far removed from us in that the Christ is perfect in all righteousness, and more highly developed in intellectual and spiritual powers than we, yet these differences are of degree, not of kind; so that what is revealed concerning Jesus the Christ, may be of infinite helpfulness in throwing light upon the nature of man and the several estates he has occupied and will occupy hereafter.

The co-eternity of Jesus Christ with God, the Father, is quite universally held to be set forth in the preface of St. John's gospel, which is so familiar that it is need not be repeated

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here. Moreover, to those who accept the new dispensation of the gospel, through the revelations of God to the Prophet Joseph Smith, the doctrine of John's preface comes with increased emphasis by reason of the proclaimed extension of the principle of the co-eternity of God, the Father, and Jesus Christ to men also; and by asserting also the fact that the intelligent entity in man, the mind, intelligence, was "not created or made, neither indeed can be."

In the following we have the co-eternity of Jesus and of all men most emphatically stated: "I was in the beginning with the Father...Ye, were also in the beginning with the Father, that which is spirit; [that is, that part of man that is spirit] man [that is, all men, the term is generic, includes the race] was in the beginning with God." And then mark what follows: "Intelligence"—the part that was with God in the beginning, the entity in man which cognizes truth, that perceives that which is, mind, say "intelligence, or the light of truth, was not created or made, neither indeed can be" (D&C 93:29).

Jesus as the First Born in the Spirit Life

Sure it is that God, the Father, is the Father of the spirits of men. "We," says Paul, "have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live" (Hebrews 12:9)? Also "Our Father which art in heaven, hallowed by Thy name" (Matthew 6:11). The relationship expressed cannot be meaningless.

According to this, then, there is a "Father of spirits," it follows, of course, that "spirits" have a father—they are begotten—not made. The difference being that the thing which is begotten partakes of the very nature of him who begets while that which is made may not. It should be remarked that the term, "spirits," in the above passage cannot refer to self-existent, unbegotten intelligences of the revelations, considered in the above, except as intelligences inhabiting spirit bodies, and certainly this relationship of fatherhood to spirits is not one brought about in connection with generation of human life in this world. Paul makes a very sharp distinction between "Fathers of our flesh" and the "Father of spirits," in the above. Fatherhood to spirits is manifestly a relationship established independent of man's earth-existence; and, of course, in an existence which preceded earth-life, where the uncreated intelligences were begotten spirits. Hence, the phrase, "shall we not be in subject to the Father of spirits and live?"

Christ is referred to by the writer of the epistle to the Colossians, as the "first-born of every creature" (Colossians 1:15) and the Revelator speaks of him as "the beginning of the creation of God" (Revelation 3:14). And in the revelation already quoted so often Jesus represents himself as being in the "beginning with the Father;" and as "the first-born" (D&C 93:29).

The reference to Jesus as the "first-born of every creature," cannot refer to his birth into earth-life, for he was not the first-born into this world; therefore, "first-born" here referred to must have reference to the birth of his spirit before his earth-life.

The reference to Jesus as the "beginning of the creation of God," cannot refer to his creation or generation in earth-life; for manifestly he was not the beginning of the creations of God in this world; therefore, he must have been the "beginning" of God's creation [begetting] elsewhere, viz., in the spirit-world, where he—an intelligence from eternity—was begotten a spiritual personage; a son of God.

This conception of the eternity of the mind, the intelligence of man, affects in a very vital way the general scheme of things. As matters now stand the usually accepted "Christian doctrine" in the matter of man's origin is that God of his free will "created out of nothing" the spirit and body of man. That men are as he would have them, since in his act of creation he could have had them different had he so minded. Then why should he—being infinitely wise, and powerful, and good—for so the creeds represent him—why should he create by mere act of volition beings such as men are, not only capable of, but prone to moral evil? Which, under the theory of God creating man, spirit and body, absolutely, and "out of nothing" in the last analysis of things, in spite of all special pleadings to the contrary, leaves responsibility for moral evil in the world with God?

God's creative acts culminating thus, the next pertinent questions are: Then what of the decreed purpose of God to punish moral evil? And what of the much vaunted justice of God in that punishment? Wherein lies the responsibility of man if he was so created as to love evil and to follow it? Is it not revolting to reason, as it is shocking to piety, to think that God of his own free will created some men, not only inclined to wickedness, but desperately so inclined; while others, he of his own volition created with dispositions naturally inclined toward goodness? In like manner stands it with man in relation to his inclination to faith, and to disbelief: and yet, under the orthodox "Christian" belief all are included under one law for judgment, and that eternal judgment!

Jesus "Elder Brother" to Men

The reference to Jesus as the "first-born"—and hence the justification for our calling him our "Elder Brother"—cannot refer to any relationship that he established in his earth-life, since as to the flesh, he is not our "Elder Brother;" any more than he is the "first-born" in the flesh; there were many born as to the flesh before he was, and older brothers to us in the flesh than he. The relationship of "Elder Brother" cannot have reference to that estate where all were self-existent, uncreated and unbegotten, eternal intelligences; for that estate admits of no such relation as "elder," or "younger;" for as to the succession in time, the fact on which "younger" or "elder" depends, the intelligences are equal, that is, equal as to their eternity. Therefore, since the relationship of "Elder Brother" was not established by any possible fact in that estate where all were self-existing intelligences, it must have been established in the spirit life, where Jesus, with reference to the hosts of intelligences, designed to our earth, was the "first-born spirit," and by that fact became our "Elder Brother," the "first-born of every creature," "the beginning of the creations of God," as pertaining to our order of existence.

Jesus the "Only Begotten Son" of God In The Flesh; And The First-Begotten of the Dead: As to his earth-life—his existence in it—Jesus bears two marked distinctions: first, he is the "only begotten of the Father" in the flesh; and, second, he is "the first begotten of the

dead. He is designated as the "only begotten of the Father by St. John in the following passages: "and the Word [the pre-existing Christ of the preface to St. John's gospel] was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). Again: "God so loved the world, that he gave his only begotten son, that whosoever believeth on him might not perish....But he that believeth not is condemned already because he hath not believe in the name of the only begotten Son of God" (John 3:16,18; I John 4:9).

As to the second distinction, the "first begotten of the dead," that is also ascribed to him by St. John in the Revelation: where he refers to Jesus as "the Faithful Witness, and the First-begotten of the dead" (Revelation 1:5). And Paul in his discourse on the resurrection—speaking of the order of it—says "But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming" (I Corinthians 15:23).

Eternal Intelligences

There is something deeper, however, to this matter of man's origin than his pre-existence to this earth-life; a deeper truth to be found—there is the intelligence of spirits to be accounted for. In one of our modern revelations through the prophet of the New Dispensation, Joseph Smith, it is said:

"Intelligence, or the light of truth, was not created or made, neither indeed can be" (D&C 93:29).

"Intelligence, or the light of truth"—evidently meaning by that the light by which truth is discerned, or cognized; and that intelligence which cognizes truth, is not made, nor can it be made, because it is eternal. Wonderful truth! Let us see what comes of it.

Theologians regard it as a very wonderful discovery that Christ, the second Personage in the Trinity—the "Word" which was with God in the beginning, "and which was God," was co-eternal with the Father; though they had to leave it as among the unsolvable mysteries. In a modern revelation this same truth is stated, but in a somewhat different terminology, which may help to clarify it. The revelation represents the Christ as speaking:

"And now, verily I say unto you, I was in the beginning with the Father, and am the first born....Ye [meaning Joseph Smith and the Elders who were present with him when the revelation was received] were also in the beginning with the Father, that which is spirit, even the spirit of truth...Man [i.e. the race] was also in the beginning with God. Intelligence or the light of truth was not created or made, neither indeed can be."

This undoubtedly means that the intelligence of spirits—of spirit personages—is equally eternal with Christ and with God. Of the nature of intelligence in general and of individual intelligences as inhabiting the universe, we have already spoken in a previous chapter (10), and it is only necessary to emphasize here the existence of such an entity in every individual spirit. Let us re-capitulate, for the importance of the truth is worthy of it.

First is affirmed the co-eternity of the Christ and God, the Father—"in the beginning, before the world was." Then the like co-eternity of the spirits of men present when the revelation above quoted was given is affirmed. Afterwards the like co-eternity of "man" used in the generic sense, meaning the race—is affirmed, followed by the declaration that "intelligence or the light of truth" [the power which cognizes truth], "was not created or made." Then, of course, it follows that such intelligences are eternal, self-existing beings. It may be urged, however, that the word "intelligence" in the revelation quoted above is used in the singular not in the plural form; and hence may refer to intelligence in general, en masse, as being uncreated and uncreatable, and not to the eternity of individual intelligences. But immediately preceding the words "intelligence...was not created or made," is the declaration "man was in the beginning with God," and the word "intelligence," in the passage quoted, is governed as to its meaning by "man" in the sentence "man was also

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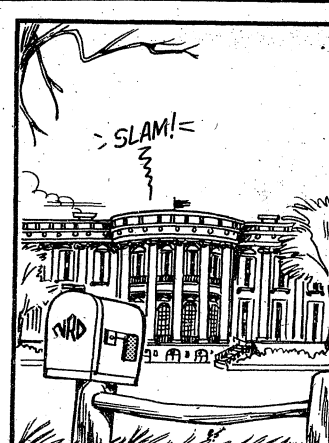
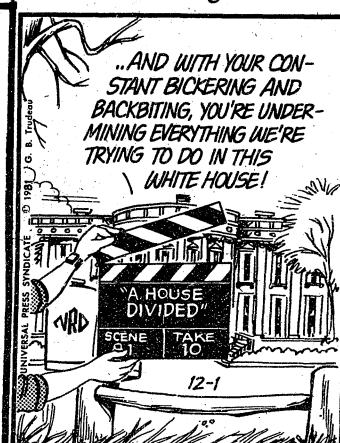
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Reagonomics: A Plan for Disaster

BUDGET BLUES

by Lant Tueller-Pritchett

A little more than a year ago, Ronald Reagan, presidential candidate, made the American people some very enticing promises. He promised us a booming economy and decreased unemployment. He promised us he would slow the galloping inflation. He promised us personal tax cuts of ten percent a year over three years. He promised us a strengthened national defense. And Ronald Reagan, the candidate, promised us a balanced budget. Whether out of belief in these promises, or in the hope for a change, or out of sheer desperation, the American electorate elected Ronald Reagan for president. Now only a little more than a year after his overwhelming victory, Ronald Reagan, the president, is making a cautious retreat away from his promises. Instead of a growing economy, his administration is now promising that the economy will be out of the recession it caused by mid-1982. Instead of decreasing unemployment, Murray Wiedebaum, the administration's chief economist, is admitting unemployment may go as high as nine percent. And instead of aiming for a balanced budget, the president's economists and budgeteers hope the deficit won't be any greater than \$100 billion in 1984. Why these disappointing results?

Reagan's promise to balance the budget offers a near-perfect illustration of what was wrong with Reagan's economic plans. First, let's see what Reagan planned to do. He planned to give a personal income tax cut of 30 percent over three years as well as various corporate tax breaks. He also planned to fight inflation through monetary policy. He planned to balance the budget. And lastly, he planned to shore up our national defense by increasing the amount spent on defense by about 16 percent over the years 1981 to 1985. Now giving the citizens a break in their tax load, fighting inflation, balancing the budget, and strengthening our nation's defenses are all seen as very noble and laudable goals. Unfortunately, they are also mutually exclusive. The simultaneous accomplishment of all these goals is just not economically feasible.

By giving a tax cut, the president reduces government revenues. Although the loss of revenues is not as great as the cut in taxes due to the growth in the economy stimulated by the cut, there is no reason to believe now, nor was there ever any compelling reason to believe, that decreased taxes would lead to increased revenues for the government. So Reagan was, in effect, planning on decreasing government revenues.

Monetary policy was Reagan's real plan for fighting inflation. Monetary policy, however, is only effective when it is enforced long and consistently enough to slow the rate of economic expansion. Since government revenues vary directly with total output, predictions for government revenues in the future years are based on predictions of how large the economy will be in the coming years. So in effect, when a government plans to use monetary policy to fight inflation, it should also plan on lower rates of growth of government revenues, due to the slowed growth of the economy, than would otherwise be expected. So in pledging to fight inflation through tight money policies, Reagan was promising to reduce the rate of growth of government revenues by causing a shrinkage in his revenue base.

To solidify our nation's defenses, Reagan decided to increase the amount spent by the government on defense. And Reagan decided on not a small but rather a huge increase—an increase that is three times as large as Johnson's buildings for the Vietnam war. In promising a strong defense, Reagan was promising to increase government expenditures on defense enormously over the next five years.

So far, so good. Reagan planned to reduce government revenues by enacting tax reductions and backing a restrictive monetary policy. He also planned to increase govern-

ment expenditures on defense. All this could be accomplished because the government can deficit finance. However, he also said he planned to balance the budget. Now who was kidding whom? One need not be any great student of economics to realize that reducing government revenues and increasing expenditures is not going to balance a budget.

The only possible way it would be conceivable to balance the budget given these circumstances would be to axe immense amounts of social spending. Even that, however, is not feasible. Only a relatively small portion of the Federal budget is discretionary. The bulk of the government's social spending is on entitlements. Over these the President has little or no discretionary control, and most of these have very entrenched and adamant supporters. Reagan's budget plans, in fact, face up to this reality. The budget didn't call for a reduction in total government expenditures. It only planned a decrease in the rate of increase of expenditures. Stockman could work full time trying to find ways to cut back on social programs and still not even hope to balance the budget by 1984.

Lest anyone excuse the President from fulfilling his promises because of forces beyond his control, let us remind ourselves that every one of the causes of the increasing budget deficit was fully endorsed and encouraged by President Reagan. He simply promised us the impossible. It should not come as a surprise to anyone that he is not able to deliver. Although no one would want to accuse so sincere an actor as Ronald Reagan of duplicity, he seems to be adapting exceedingly well to the role played by every previous president, that of "clarifying" as President what he really meant to promise as a candidate.

Letters

In Defense of Arthur Henry King

Editor:

In view of Mr. Priddis' attack on Professor Arthur Henry King for his defense of the great classics, we can only lament that Brigham Young University is so singularly ill-favored among American universities, in that two of its most distinguished professors, Professor King and also Professor Hugh Nibley are so abysmally ignorant, naive, and unenlightened, that they regard such works as Homer's *Odyssey* and Shakespeare's plays among the greatest literary works in the western world, after the scriptures. I am especially referring to Hugh Nibley's remark, made several years ago in a forum assembly, that the *Odyssey* is his favorite work, after the Bible. At least Mr. Priddis was discreet enough not to discredit the *Achilleus* of Homer, but only his *Odysseus*. We can still bore ourselves with this stuffy tale.

Gregory D. Phillips
Majoring in Latin.

My Friend, Your Slip is Showing

Dear Editor:

Pardon me, but the article on the "C&T" department is clearly hanging in the bias. Mr. Priddis' obvious lack of technical knowledge leaves the article threadbare in the interior and frayed at the edges. It is full of abraded areas, flaws and misweaves.

Mr. Priddis, you attempt to inform your readers that at other universities graduate students and research chemists develop fibers "almost routinely." What has happened to the routine in the last twenty years? Your timetable needs to be sent through the Scott

strength tester. Polyester and Qiana nylon were the last fibers marketed and these were available to the public in the 1960s.

You obviously are untutored on the meaning and skill of the term *flat pattern*. The term is an adjective which describes a technique for designing (and we are condemned for not teaching such—13 sections a year of 30 students each isn't all bad!). Another trip through the Levi-Strauss or one of the many sewing plants here in good old happy valley will elucidate other cloudy issues on clothing design and manufacture. Your light-pen could use more illumination, also. Where do you think the *outline* for the pattern piece comes from before it is drawn on the CRT screen? My friend, it develops from the designing techniques of flat pattern, draping or drafting (and we supposedly don't expose our students to mechanical engineering). You will find, in addition, that a knowledge of math, geometry, physics, zoology, anatomy and art will help you understand how to do flat pattern designing and hopefully to fit flat fabric to a multiplaned body so that it can still move when clothed.

Your knowledge of construction "seams" very crookedly conceived, too. Check into lab 3225. There you will see majors using industrial machines of five different varieties. Since "sewing machines are on their way out", why are you concerned that our majors supposedly aren't trained to use industrial machines? Also, check in Campus Couture on the third floor. This is a career-oriented, self-supporting studio where qualified majors use industrial machines and other equipment. By the way, we teach five sections of sewing for interested non-majors. Is it alright for them to use domestic machines since they aren't career oriented?

Sounds like the majors you interviewed are uninformed in direct proportion to their disgruntled tone. Perhaps, these are the few who balk when a professor has the audacity to relate facts that are not in the text, who stay home to sew, etc., because "it's more convenient" there, and who defy being taught new ideas or old principles (found in books older than 1982 copyrights). One of the majors you rounded up better change to a less demanding area; inform her or him that the rayon story is off just one mere point—one century, that is! As a merchandising major, I hope she isn't planning on a career in the accounting department!

Mr. Priddis, I suggest you and your cohorts sit in on C&T 101—Careers in Clothing and Textiles. We are half through the course and homebased sewing hasn't been mentioned yet. Merchandising with its score of related careers has been the topic once. Oh yes, a full class period was spent relating various options in fabric design and yet another was spent listening to a bona fide designer. All other courses give practical preparation that all students (not just the lucky, clever, or astute) may use toward an end product, i.e., a career. One hundred percent of all clothing, a textile product, involves both sewing or fastening and produc-

tion or selling (barter in some cultures), yet you condemn us for involving these aspects in up to sixty percent of our courses! One career we *do not* even pretend to teach, but one which you suggest some of our majors are interested in is "managing a department store." The assumption is rather a big bale of cotton for a C&T major to spin, isn't it? I think you better go to business management for help on that one.

Della N. Pottberg
Assistant Professor of Clothing and Textiles

Mr. Priddis responds:

Admittedly, much of the work being done with fibres involves grafting a side-chain molecule onto an existing polymir, or otherwise modifying a generic fibre to make it stronger or less absorbent, or whatever, but it is also true that new polymirs are developed somewhat routinely. Whether or not they ever find their way into the marketplace is irrelevant. Some recent ones that have are Anidex (1970), Novoloid (1972), Monvelle (1973), etc.

With regard to designing, I am told that, as an art form, design does not involve flat patterns, although a background in construction is certainly required of any designer.

As for what can be done with a light pen, a Hughes Aircraft Company "Automatic Marking Systems" brochure states that "after completing the equivalent of a 'blue pencil' form for a garment order, the system takes over and produces the patterns, altered to shape, ready to mark cloth." The cloth is then cut by laser.

A last note—business management classes are required of clothing merchandising majors. Many C&T majors do end up managing stores.

We believe that confrontation of ideas is productive, but not of personalities. Therefore, we only print substantive letters addressing issues presented in our paper, reserving the right to edit for clarity, space, and attacks on individuals.

To be of Zion—the pure in heart—one must come "out of the world." This does not mean necessarily a change of residence; it means a change of heart. To come out of the world, one must forsake the philosophy of the world, one and to come into Zion one must adopt the philosophy of Zion. Now this may sound like an intricate and difficult process. It may be difficult, but it is not intricate. In my own thinking I have reduced the process to a very simple formula. I may be so simple that it is superficial and not very helpful. Such as it is I give it to you.

For sake the philosophy of self-sufficiency, which is the philosophy of the world, and adopt the philosophy of faith, which is the philosophy of Christ. Substitute faith for self-assurance.

—Stephen L. Richards. *Improvement Era*, April 1935, p. 231.

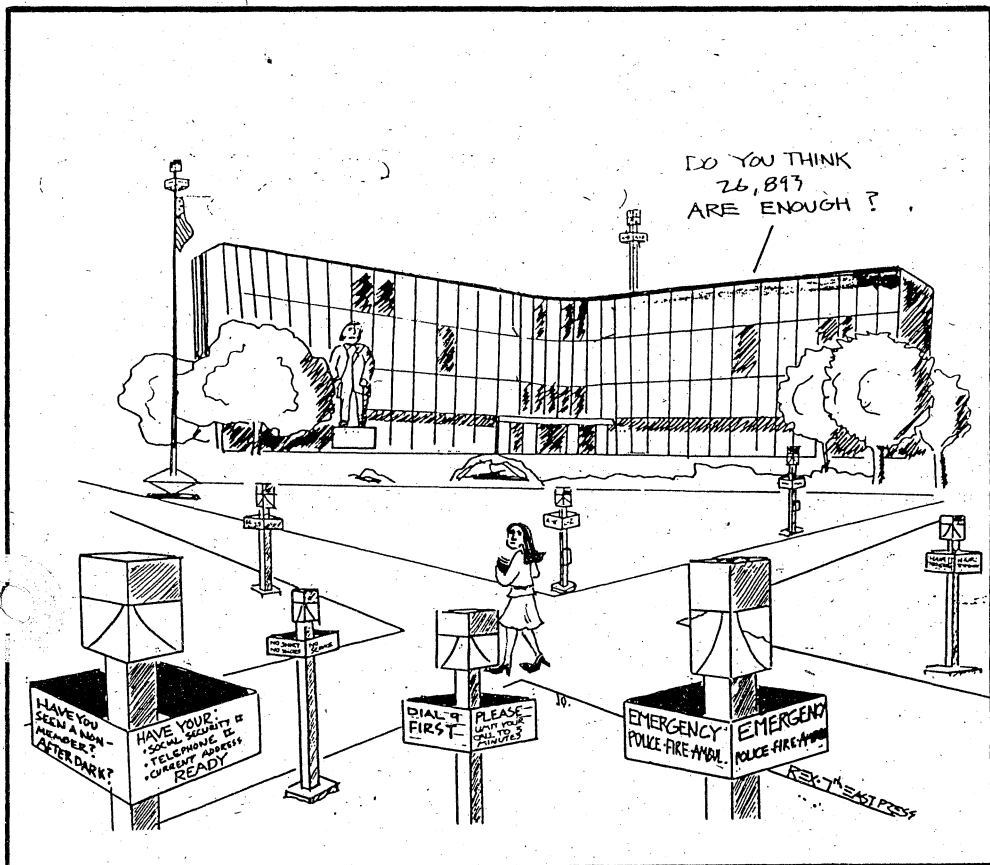
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ASBYU: A Time to Change!

THE ADVISORS: Mentors or Sitters?

by Elbert Peck

ASBYU is part of the office of the Dean of Student Life. It is supervised by an assistant dean and three "advisors," who are located on the Wilkinson Center fourth floor along with the elected student officials. The advisors walk a fine line between allowing students to run student government and implementing the administration's and their own desires through student officers.

Maren Mouritsen, Assistant Dean of Student Life, sees the ideal role of the advisors as "monitors" who provide leadership models, sounding board services, and counsel and advice when requested. However, she admits that sometimes it is necessary to step in and assume a more authoritarian role either when students are inexperienced and irresponsible, or when there is a policy that must be enforced. This year's student leaders report that the advisors are more like mentors than ever before, although there are still numerous examples of their dictatorial side.

Some staff workers and student leaders say that, in reality, the advisors make most major decisions concerning ASBYU. They say advisors are more like sitters than mentors because they allow student leaders to play with inconsequential and uncontroversial matters, but always have an eye to keep students from doing things that might "embarrass" the university. This includes anything that is slightly controversial. An example of this was when last year's ombudsman brought suit against Mountain Bell. The Ombudsman received almost more pressure from the administration than from Mountain Bell to discontinue the suit.

Probably the advisors' role is largely dependent upon the competency of the student officers and the feelings of the administration concerning a particular issue. With ASBYU's tremendous problems of organizational continuity and consistency in competent student leadership, the advisors are going to be found running at least part of the show as they try to fill in the gaps. If student leaders are to be granted more authority and autonomy, an organization is going to have to be created which does not require simultaneous training of all leaders each year, and which can be granted authority now assumed by advisors without fear of misuse or neglect.

Next Week: Obstacles to Change

Grey Matters

Jerald and Sandra Tanner in Perspective

By Gary James Bergera

Most LDS scholars would admit that Jerald and Sandra Tanner, without question the most prolific anti-Mormon writers in the history of the Church, have had some impact on the writing of Mormon history, though the majority would not doubt dismiss this as, in the main, relatively insignificant. While such a view does not do complete justice to the Tanners' admittedly vitriolic work, it does rightly suggest that they have not been the major source of the impetus in the present blossoming of Mormon historiography.

Following their disaffection with and excommunications from the Church in 1959 and 1960, the Tanners embarked upon what would appear as an otherwise non-descript part-time publishing venture. They shortly became convinced that "Mormon leaders dreaded the thought of an investigation being made into their Church." With near religious zeal, Jerald Tanner quit his job as a machinist in 1964, began publishing the results of his "investigations" on a full-time basis, and has since become both center and source of controversy in Mormon history.

Their list of publications from 1964 to the present is quite frankly impressive. Under the imprint of their "Modern Microfilm Company," they have re-issued such anti-Mormon classics as Howe's *Mormonism Unveiled* (sic), Stenhouse's *Rocky Mountain Saints*, Frank J. Cannon's *Under the Prophet in Utah*, and John C. Bennett's infamous *History of the Saints*. They have made readily available works previously inaccessible, including John Whitmer's *History* (including the three previously suppressed end chapters), the *Reed Peck Manuscript*, Joseph Smith's *Egyptian Grammar and Alphabet*, the earliest known account of Smith's First Vision, and an 1826 "Bill of Particulars" labeling Joseph Smith a "Glasslooker." They were the first to make public the rumored 1831 revelation mentioning polygamy, the entire text of Elijah Abel's patriarchal blessing, minute excerpts of meetings of the Quorum of the Twelve relative to Blacks and the Church, and the temple endowment ceremony script. Currently, they are at work issuing reproductions of the originals of all of Joseph Smith's known journals.

Their best-known (and most infamous) publication—their magnum opus, as it has been called—is the 600-page *Mormonism—Shadow or Reality?* Its total sales world-wide surpasses 35,000 copies. Considering it has been advertized only four or five times outside the Tanners' own sporadic journal, *The*

Salt Lake City Messenger, since its publication, *Shadow or Reality's* sale is indeed remarkable, and unsettling to many Mormons. It has become an underground best-seller of sorts. Kenneth Kantzer, at the time Dean of Trinity Evangelical Divinity School, wrote of an earlier, less thorough edition, "This is the definite, fully-documented, utterly-devastating case against the divine authority and truthfulness of the foundational documents upon which the Mormon religion is based." Other reviewers have called it: "The most comprehensive and revealing work on Mormonism in print today," and "The most exhaustive expose on Mormonism between two covers." *Shadow or Reality's* increased circulation is now guaranteed as the Tanners signed a contract in 1979 with Moody Press to issue a condensed version of their masterwork entitled, *The Changing World of Mormonism*. Jerald Tanner admits, "We should have a distribution almost beyond our imagination." Recently, some 70 members in New Zealand withdrew from The Church, in large measure, to the Tanners' expose.

There can be little doubt that the Tanners have not had some impact on Mormon historiography. At the same time, however, this is to be more appropriately perceived against a much broader, far more significant trend in the writing of Mormon history. Preceding the Tanners' initial entry into Mormon historiography there already existed several highly regarded historical works whose findings were not always faith promoting. Fawn Brodie's *No Man Knows My History*, regardless the Mormon response, is generally considered a major impetus in the quest for less apologetic Mormon biography. Juanita Brook's groundbreaking *Mountain Meadows Massacre* painstakingly examined, as no other work by a member had, both sides of a Mormon tragedy. And Leonard Arrington's *Great Basin Kingdom* showed us that success was rarely guaranteed in Mormon economics. Together, Brooks and Arrington helped us realize the immense, often tragic humanness of not only our forebearers, but ourselves as well.

In 1965, Paul Cheesman completed his master's thesis at BYU which contained the 1832 account of the First Vision the Tanners themselves later published. Nineteen hundred sixty-six saw the inaugural issue of *Dialogue* and Frances Menlove's passionate, articulate plea for greater freedom and honesty in the Church. The following year, Wesley P. Walters published his highly influential

"New Light on Mormon Origins." As a result, a small coterie of Mormon scholars organized themselves as "Mormonism in New York." One year later, members of this group began publication of their respective researches. In 1968, the discovery of the Egyptian papyri was announced. *Dialogue* devoted an entire issue to the event. Dee Jay Nelson published his translations of and commentaries on the Pearl of Great Price. One year later, LDS Church Historian Richard Howard published his textual examination of Mormon scriptures, *Restoration Scriptures*. Dean Jessee also published several accounts of the First Vision in a special issue of *BYU Studies*. The following year, 1970, Stephen Taggart's posthumous *Mormonism's Negro Policy* was issued by the University of Utah Press. Wesley Walters announced his discovery of the 1826 "Bill of Particulars" in 1971, which the Tanners published the following day. And Larry Porter finished his doctoral dissertation, an in-depth study of Mormon origins in New York and Pennsylvania.

In 1972, precedence was broken when Leonard Arrington was appointed as the first non-general authority Church Historian. From 1972 to the present, Mormon scholars have produced such landmarks as Lester Bush's examination of the Church's Negro doctrine, D. Michael Quinn's master's and doctoral dissertations, Reed C. Durham's controversial talk on the relationship between Mormonism and Masonry, the inauguration of the *Journal of Mormon History*, Daniel Bachman's thesis on polygamy and Joseph Smith, the publication of *Sunstone*, the announcement of the 16-volume sesquicentennial history of the Church, Robert Matthews' *A Plainer Translation*, James Allen's and Glen Leonard's *The Story of the Latter-day Saints*, Donna Hill's biography of Joseph Smith, Leonard Arrington's and Davis Bitton's one-volume history of the Church for non-Mormons, Lawrence Foster's insightful examination of plural marriage, Thomas Alexander's brilliant study of the evolution of Mormon doctrines, and Stanley Kimball's biography of his famous ancestor. Such a listing is necessarily incomplete, and the future of Mormon historiography and history, despite a push for a return to methods and misgivings of the past, promises to be similarly impressive.

With the intellectual climate of contemporary Mormonism tolerating at the very least, the kind of work the Tanners have offered to date, it is more probable that the

Tanners themselves have profited from, rather than motivated, the present state of affairs in Mormon historiography. At the same time, however, to suggest that they have not contributed to particular emphasis or themes in the writing of Mormon history is to contradict the obvious. Perhaps more than anyone else, the Tanners have succeeded in showing us that neither we nor our leaders are as perfect or as near the paragons of virtue we would believe. This is certainly not a new theme, but the Tanner's particular value has been in their repeated, almost incessant efforts at "driving home" this one point, of forcing us to admit, as painful as it may be, that we and our leaders are capable of human error.

To be sure, this is not to emphasize the positive, at the exclusion of the negative, aspects of their work. Certainly, their methods controversial and of questionable taste, have occasionally exceeded the bounds of propriety and professionalism, and a significant number of members, unprepared for the kind of questions the Tanners would have us raise, have followed their example in leaving the Church. Yet, the argument can be made, and rather persuasively, that such disaffection can arise only when the Church and its members seek to minimize or even deny their own failings and faults. A tendency such as this, which is not uncommon in the Church, pre-supposes a standard of excellence and perfection not humanly attainable. When the truth becomes known and conflicts with those things one has been lead previously to accept and believe, the confusion and sense of loss can be overwhelming.

Leonard Arrington observed in 1968 that dissent within the Church has for too long been unduly down-played. That dissent among Mormons, today typified by the Tanners, has always existed, Arrington conceded. "Indeed," he wrote, "one might make out a very good case for the fact that the Church has grown and prospered precisely because of the dissent and discord, the obstacles and difficulties" (*Dialogue* 3(2), 65). Reed C. Durham would add, "What I'm trying to say is that (the Tanners) have become, in a sense, catalysts to sharpen our own historical understanding. We've had to get on the stick and do some study, and do some homework that sometimes we haven't done. If we don't do the homework, that will kill us" (speech delivered 7 March 1972, University of Utah).

Do Foreknowledge and Free Agency Pose a Dilemma in Mormon Thought?

By Blake Ostler

Mormon thought, although lacking a systematic theology, affirms at least a few remarkably consistent propositions about the nature of God, his relation to and the nature of reality. Indeed, the personal God of Mormonism is conditioned by and related to other temporal realities as eternal as Himself in contrast to the Absolute of traditional theology which is the unconditioned, unrelated and timeless basis of all Being. Mormonism has resolved many of the paradoxes inherent in an Absolutist conception of God by adopting the notion of God conditioned by the nature of reality. Nevertheless, Mormon thought has often been characterized by two seemingly contradictory propositions: 1) God has infinite foreknowledge; and 2) man possesses free agency. (For example, Orson Pratt replied to a Catholic Priest: "God's mind is not limited in knowledge, therefore the future is known to Him as well as the present....We believe the mind (of man) to be free....in willing and acting." (*Millennial Star*, XI, p. 235,36))

The tension between absolute foreknowledge and the genuine free agency of individuals is commonly expressed in an argument:

- 1) If I am morally free, then I am genuinely able (not merely apparently so) to either do or not to do X.
- 2) If God foreknows that I will do X, then
- 3) I cannot *not* do X. (1, 2) Otherwise, it is either the case that
- 4) God's foreknowledge is fallible, (2, 3) or
- 5) I am not truly free. (1, 3)
- 6) But God is not fallible.
- 7) Therefore, I am not free. (1, 2, 3)

If the above argument is sound, then absolute foreknowledge and free agency are not co-possible. Many have tried to resolve the contradiction by suggesting that God's knowledge

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of the future does not cause the future; rather, the future gives rise to God's foreknowledge. Such an answer is merely an evasion of the thrust of the argument, however, because causation is not mentioned in the premises of the above argument. The problem is not one of causation *per se*, but of fatalism, a philosophy which states that future events are inevitable.

Others have tried to resolve the contradiction by suggesting an analogy comparing the knowledge a parent has about the action of his child and the foreknowledge of God: "A parent can predict the actions of his or her children at times with great accuracy without necessitating determinism; in such a manner God knows our actions." There are two problems with this solution. First, the analogy breaks down at the most crucial point of similarity. While the knowledge a father has of his child does not suggest determinism because any father could be, indeed at times is, wrong; the foreknowledge of God suggests determinism because His knowledge is necessarily infallible. In fact, to properly be termed "knowledge," propositions derived there from must be true. Second, the logical implication of the analogy is that our future actions can be predicted without error on basis of our past actions, that our nature is so determined that we could not possibly change. The analogy is actually based on a premise of "soft determinism."

Others have tried to solve the problem by suggesting an alternative concept of omniscience, thereby modifying premise number two. Such an approach has been very popular in Mormon thought. For instance, the proposition "God cannot learn new truths," has been officially pronounced false by Brigham Young and his counselors. (see *Millennial Star* XX-VII, 1865, pp. 658-669) Early Mormons suggested that the nature of truth has the same properties as the greatest possible integer. Just as "the greatest possible integer" is a meaningless term because no such integer could exist given infinity, so a comprehensive knowledge of truth would be impossible because the realm of truth is infinite. (see Samuel Richards Journal, March 25, 1855)

In relation to foreknowledge, some suggest that propositions about the future are neither true nor false because the future is not yet determined. An alternative definition of omniscience was suggested by B. H. Roberts that is relevant to this conception of truth. Rather than proposing that God knows all things past, present, and future as in the absolutist tradition, Roberts suggested that God is omniscient in the sense that he knows only that which is *possible* to know. In Roberts view, for example, it is impossible even for God to know what a perfectly round square looks like. Since propositions that are contingent on free choice cannot be determined, they also fall into this "impossible-to-know" category. (See *Seventy's Course in Theology* 1912] 2:70.)

Critics of B. H. Roberts modification of omniscience might assert that such a definition of omniscience disregards a notion of truth as absolute. In this view, the proposition that "the future will happen in a specific manner" is necessarily true because the occurrence of one future possibility precludes the possible occurrence of all other possibilities. In fact, in this line of reasoning the proposition "things will happen in the manner that they will happen" is self-evident. But if such a statement is true, then:

- (1) Statements about future events are either true or false.
- (2) That which is affirmed in a true statement about future events must occur; otherwise the statement is false and cannot occur.

Thus, the effect of such "whatever will be will be" reasoning is to establish a notion of determinism that is equally incompatible with free choice as that held by believers in an absolute God (and, it might be added, independent of any assertion of God's foreknowledge). It seems, therefore, to be the case that if man is truly free, the future must be indeterminate, and that if the future is indeterminate, it cannot be known by God.

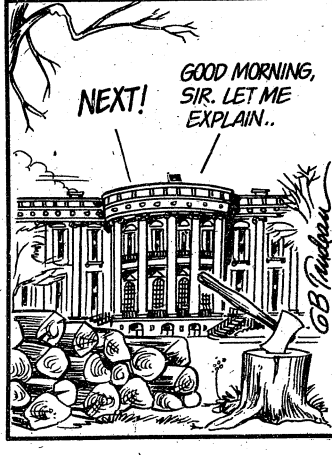
There are many who claim that a God who does not infallibly know the future is not an adequate object of faith. First, if God does not know the future infallibly, then he could discover truths that would contravene what He thought He knew. This objection can be satisfied by suggesting that what God knows He knows surely. In fact, if it is proper to say that God "knows" at all, then his knowledge must be correct. "For what God knows must be true: and indeed what anybody knows must be true, since it is impossible to know what is false." (Anthony Kenny, in *Philosophy of Religion*, W. Rowe Ed., p. 51)

Another problem with the objection to relative foreknowledge is that it implies that unless one knows everything, then one cannot surely know anything. However, could a Mormon possessing a testimony fear that he might learn truths tomorrow that might contravene his knowledge termed "testimony?" In fact, we must all be totally ignorant even of the truth of our own existence if it is true that one must know everything to know anything.

A second objection to relative foreknowledge asserts that God could not reliably predict the future if He did not know it surely. This argument can be answered by recognizing that God is also omnipotent; i.e., He is capable of accomplishing all possible things. It may be that what God declares, He has power to bring to pass instead of knowledge that it will come to pass. Thus, God's declarations about future conditions may be a function of His omnipotence rather than His omniscience.

Possibly the most definitive answer to those offended by the proposition that God's foreknowledge is relative to individual choice is the suggestion that, for Mormons at least, Jehovah of the Old Testament is also the Christ of the New Testament. Even though Jehovah was very God, and as such "all-knowing," "yet learned He obedience by the things which He suffered" (Heb. 5:8) and "continued from grace to grace...because He received not a fulness at first." (D&C 93:12,14) It also appears that God genuinely had something to learn about our use of free agency, for the Gods created the earth for the benefit of other eternal individuals, "proved them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abr. 3:25) Such a statement is meaningless if every reaction to God's commandments was foreknown.

In conclusion, whether or not it is actually the case that God foreknows the future infallibly, the assertion that God could learn future truths is most consistent with the assertion that man possesses free agency and with the Mormon understanding of God. It may also be the case that outmoded theological dichotomies have been applied to terms that are meaningless when analyzed. Nevertheless, the problem of foreknowledge and free agency is not likely to be resolved without further definition.



Lyle Peck

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Собрание колхозников штата Айова

Собранию Колхозников штата Айова

Дорогие товарищи! Мне доставляет большое удовольствие поздравить вас, замечательных хлеборобов Айовщины, с большой трудовой победой: сбором урожая. То, что несмотря на погодные условия, вы собрали урожай, лишний раз доказывает преимущества перезрелого социализма. Предстоящий съезд нашей партии поставит перед американским колхозным фермерством грандиозную и поистине невыполнимую задачу: засеять пустующие пространства Луны и Марса картофелем, морковкой и капустой сортов "Айовка", "Колорадка" и "Оклахомка". Призываю вас, дорогие мои колхозные фермеры, отдать почти все ваши силы выполнению этой грандиозной задачи. Да здравствует ДПССША! Вперед к победе каммунизмы!

Москва, Белый Дом

Генеральный Секретарь ЦК ДПССША
Д. Картер

/Записал Герман Синыцын, Ноябрь 1969 г. Рассказ написан в Ленинграде, когда президентом США был еще Дж. Картер./

Abusage

Is Pronunciation Revelant?

By Scott Dunn

To some, pronunciation is a veritable sees stone of the soul, an infallible basis on which to judge a person's education, sophistication, and perhaps even calling and election. While we may complain about the unfairness of such a situation, we can hardly deny it exists. Who, for example, has not seen a staid eyebrow recoil at the mention of *patri-article blessings*? This mispronunciation of *patriarticle* is so common in this locale that it sometimes even spills over into patriotic, producing *patriotical*. While we natives of this culture might find this pronunciation melodic, others find it quite exotical, and often end up thinking us a bit neurotical.

Closely related to this phenomenon is the pronunciation of the second-to-last word in the tenth Article (or, if you prefer, Archal) of Faith: How many primary children have grown up learning that the earth will some day receive its "pair o' dice-ical glory"? Obviously, this mispronunciation points to a gambling conspiracy of immense proportions! Unless we're willing to concede the ex-istency of a celestial casino in the next life, we ought to brush up on our pronunciation of *paradisiacal*.

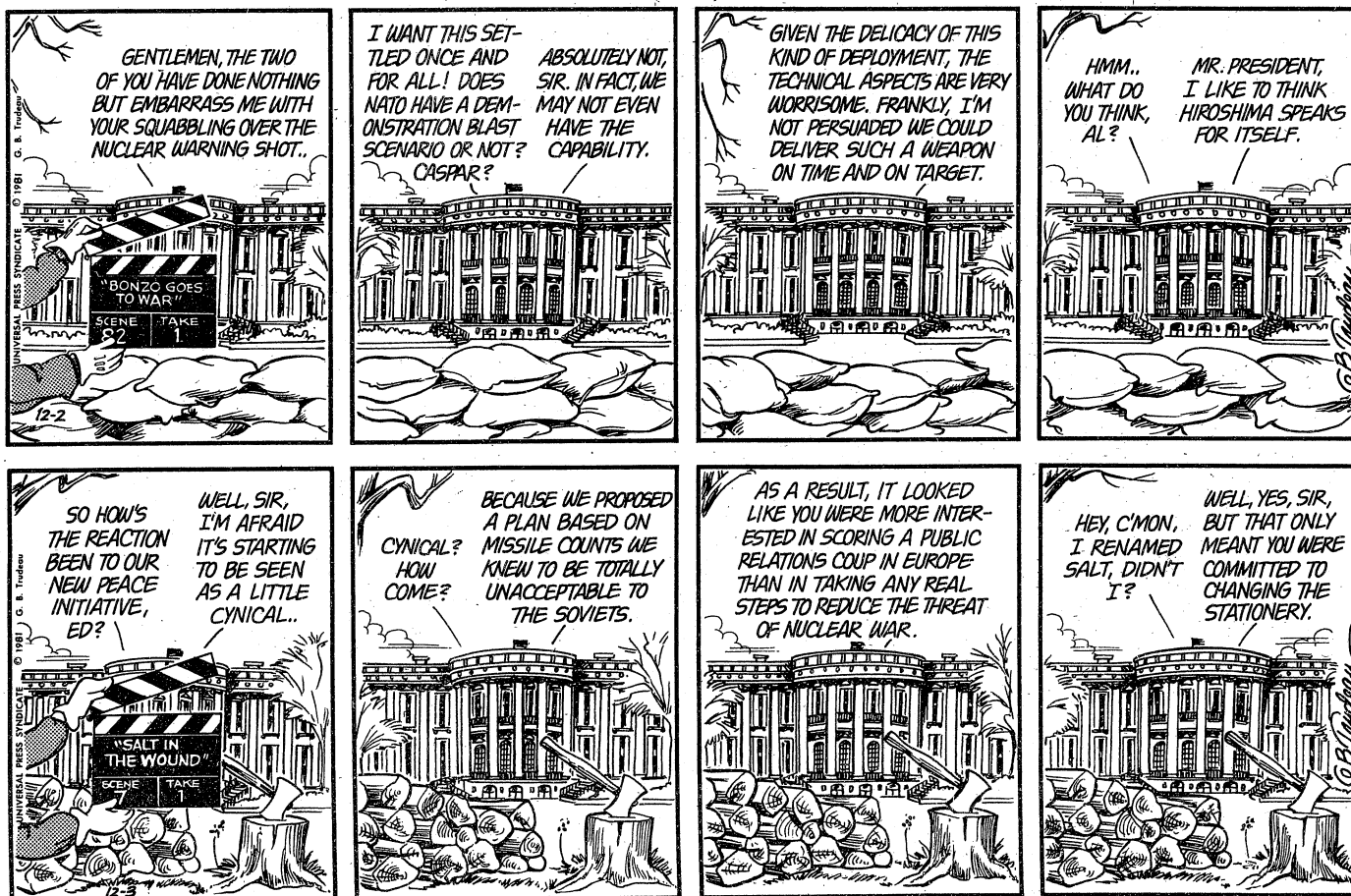
The problem in both instances, of course, arises out of not knowing how to combine a root with its suffix. Many people, for example, don't know whether to drop the final vowel of *accompany* when adding a suffix. They reason that since the vowel is retained in *accompaniment*, they might as well not tamper with it when they use the word *accompanyist*. Unfortunately, language isn't so logical; the correct form is *accompanist*. A similar dilemma arises in forming a verb which means "to commit apostasy;" Is the root *apostasy* (resulting in *apostasize*) or *apostate* (resulting in *apostatize*)? The answer is that the latter is correct. (The only correct time to use *apostasize* is in answering the question "What would you call the dimensions of an apostate?")

Natives of the Wasatch Front also frequently reduce certain sounds, producing *strenth* from *strength* and *conaplate* from *contemplate*. Vowel reductions are also common, resulting in the identical pronunciation of two very different words, *hail* and *hell*. This can have disastrous results: When one church leader announced that "the sacrament song is number 218: 'We'll Sing All Hail,'" the congregation was left to wonder whether he wanted them to sing a hymn or raise the roof.

Utah Mormons also have a tendency of interchanging the sounds in some of their most common words (a linguistic phenomenon known as *metathesis*), giving us such classics as *brethern* (instead of *brethren*) and *Melcheze-Dick* (instead of *Melchizedek*). Not long ago, I heard a BYU student carrying on this tradition in his sermon, which, he announced, dealt with "one of the most revelant topics we could discuss." It was a nice sermon, but nothing to revel in.

Of course, we Mormons can always snicker right back at our critics when, for example, they attempt to pronounce *Moroni* for the first time (somehow it always ends up rhyming with *macaroni*). But it seems to me that a better alternative would be for each of us to eliminate from our language any habits of pronunciation which might prove to be distracting or disturbing to others. When form detracts from content, a change is in order. Or as a friend of mine might say, "What good is a big vocabulary if you can't pronounce it?"

Have you encountered any interesting or humorous quirks in English usage? If so, please let us hear about them. Call Scott Dunn at 377-7135 or write to: ABUSAGE, P. O. Box 7223, University Station, Provo 84602-0223. Postage will be refunded for items that are published. Serious questions about English usage are also welcome.



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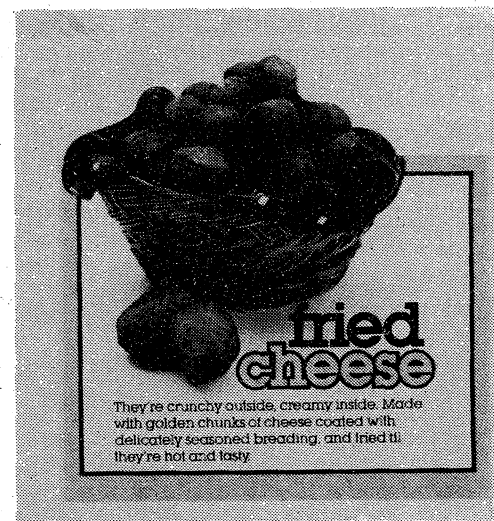
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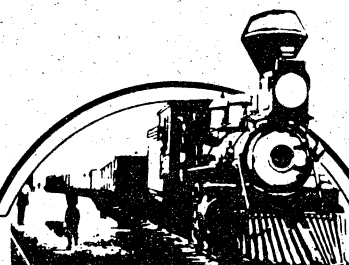
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Are you looking for the perfect gift? Visit the Salt Lake Art Center and wander through the upstairs and downstairs galleries and shops during the annual Yule Bowl Christmas Sale. Affordable, original, collectable art will make your Christmas gift last for a lifetime. The Art Center has ceramics, sculpture, paintings and drawings, jewelry, weaving, stained glass, prints, bells and chimes, handmade decorations, unique cards, books and posters—all for sale at a wide price range. Browse through the art exhibits as well, and enjoy the atmosphere. Open Monday through Saturday from 10 a.m. to 9 p.m., on 20 South West Temple, next to the Salt Palace.

FESTIVAL OF TREES DECEMBER 2-5

Friends of the Primary Children's hospital have donated over 200 decorated Christmas trees to open up the holiday festivities at the Salt Palace this week as The Festival of Trees gets underway. Guaranteed to foster holiday spirit and creativity, these beautifully decorated trees are displayed for viewing, along with a gift boutique, sweet shoppe, filled stockings, and unique Christmas cards. Entertainment throughout the festival includes children's groups, madrigals, choirs, jazz ensembles, and senior citizen bands. The festival is open from 10 a.m. to 10 p.m. daily with tickets available at the door, and all revenues will go to the Primary Children's Hospital.

MARIANNE'S DELI

As holiday cooking entices you, foreign foods and delicacies can be more than just a passing fantasy, if you visit Marianne's on your next trip to Salt Lake. Specializing in German import foods, homemade sausages, bratwurst, knockwurst, polish and liverwurst, Marianne's is a bit of the Rhineland, where even the salespeople who wait on you are German. The deli also stocks a large variety of imported cheeses, including fresh Feta cheese and delicious cheese cake. You'll also discover quality breads and chocolates . . . if you've tried it and liked it in Europe, Marianne's has it. Open Tuesday through Friday from 9 a.m. to 6 p.m., and on Saturday from 8 a.m. to 4 p.m. Visit the lunchroom anytime from 9 a.m. to 3 p.m. Located at 149 W. 200 S.

DREAM BUILDER DECEMBER 1-5

This play by BYU graduate Tim Slover takes a tender yet comic look at the ancient prophet Noah as he struggles with his wife, his sons, and his overwhelming task. Unison chanting in English, Hebrew, and Arabic by members of the cast adds dimension to the story. The Dream Builder is being staged nightly at Browning Fine Arts Center of Weber State College in Ogden, with one matinee performance at 2 p.m. Saturday. Tickets are \$1.50 for students. Phone 1-626-6433.

FREE CONCERT THURSDAY, DEC. 3

Organist Tracy Hammer invites the public to a free organ concert on December 3 at Bill Harris Music, 1655 S. State in Orem. Miss Hammer is an accomplished musician who has given organ recitals since age 9, performed over radio and TV, and toured throughout the U.S. She plans to share popular and contemporary organ music, rather than classical, and will perform at 7:30 p.m.

FILMS

The Haunting of M is an enchanted film, an elegant and disturbing ghost story set at the turn of the century. See it at the Blue Mouse Wednesday and Thursday at 4 p.m., located at 260 E. 100 S. in Salt Lake.

See films of the depression years this month at the Salt Lake Art Center auditorium on 20 S. West Temple. Saturday night's films are: Ruggles of Red Gap, a screwball, slapstick comedy about a proper British butler named Marmaduke Ruggles, who finds himself transplanted into the American West; and Trouble in Paradise, Ernst Lubitsch's most polished and cynical film, about two jewel thieves who meet while picking each other's pockets, and rob their way through Europe together. Showtime is 7:30 p.m. and the price for the double feature is \$2.50. Come early and explore the Yule Bowl displays.

TV

It's the middle of the night. You're alone. You hear an intruding breaking into your home. Terrified you fumble for the phone, dial for help, and wait. 13 agonizing minutes later, police arrive . . . The Thin Blue Line is a special half-hour documentary by Ken Verdois of KUED (Channel 7) which takes an in-depth look at the shortage of police protection in Utah. The program ends with some chilling observations by police chiefs around the state, and airs Monday, December 7, at 9:30 p.m.

See the Making of M*A*S*H—a behind-the-scenes close-up of the actors, writers, producers and directors who created the wonderful, wacky television series M*A*S*H. This special is entertaining, informative, and downright funny, airing Wednesday at 9:20 p.m. and again on Saturday at 4 p.m.

Friday, watch the behind-the-scenes magic of George Lucas and Steven Spielberg in The Making of Raiders of the Lost Ark, airing at 9:25 p.m. on Saturday. Be sure to see the movie first, or this well-done documentary will ruin it for you. Both specials air on Channel 7.

Frank Capra's It's A Wonderful Life casts Jimmy Stewart as a man facing financial ruin during the depression, who receives help and a positive perspective through his guardian angel. See this perennial Christmas favorite on Saturday at 8 p.m. or on Sunday at 3 p.m. Channel 7.

LECTURES

The White Community Memorial Chapel Foundation announces the second in a series of eight free public lectures, geared to promote increased understanding and cooperation among the religious communities of Utah. Greek Orthodoxy in Utah is the topic of this month's lecture, delivered by Con Skedros and Father Milton Gianulis of the Holy Trinity Greek Orthodox Church, Salt Lake City. Meet at the White Memorial Community Chapel on the grounds of the State Capitol, 150 E. 300 N., Salt Lake, 7 p.m. Sunday, December 6.

ICE SKATING

Utah Lake's ice skating rink opened on November 21 and appears to be a thrill for all ages. Officials say that 243 area residents tried their luck on the park's machine-made ice Thanksgiving Day, but that numbers are fewer on regular days. The outdoor ice rink is operated by the Utah State Division of Parks and Recreation and is located at the Provo Boat Harbor on the west end of Center St. Rink hours are Monday through Saturday from 10 a.m. to 9 p.m., and Sunday from 10 a.m. to 5 p.m. Admission is \$1.50 and skates can be rented for \$1. If you've never tried it be sure to wear knee pads and mittens, and be prepared to make a fool out of yourself. Phone 375-0733.

CHIMNEY SWEEPS

Reviving an ancient and honorable profession, local BYU students have taken to the rooftops to earn their way through school. SOOT-HATERS INC. consists of two BYU business students, Brad Jensen and Phillip Manning, who claim that area chimneys need cleaning once a year and that their system thoroughly cleans chimneys without spilling soot into the room below. Call for appt. and price quote—375-8626. Another Y student, Rick Priddis, finds the romanticism of chimney sweeping inspiring. He often finds himself singing and composing songs while working—not unusual for a music major. Call Rick at 225-1474.

FM

KUER FM-90 plays classical varieties during the day, featuring: BRAHMS piano quintet and BACH's Lute Suite no. 2, this Wednesday at 1:30 p.m., and HANDEL's Water Music, Thursday at 9 a.m. Also on Thursday is episode #18 of BBC's Lord of the Rings, airing Tuesday and Thursday nights at 9 p.m., until the final episode on December 31st. Evenings on KUER are filled with jazz music, with a jazz record review each Wednesday night at 9 and a featured jazz concert Friday at 8 p.m. This week's performance is by the Mike Gibbs Band of Boston.

CHARLES DICKENS MONDAY, DEC. 7

An Evening with Charles Dickens is the title of the one-man show performed by Michael J. Bennett this Monday at the Villa Playhouse Theater in Springville. Bennett has researched Dickens' work, finding handwritten comments in the margins and personally edited collections of his writing used for public readings. Bennett re-creates the performances that Dickens once gave throughout England and the continent during the mid-1800's. For the Springville show Bennett is doing Boots at the Holly Tree Inn, which describes the adventures of two children who run away to get married and stop to rest at the Holly Tree, and The Trial of Pickwick which is an episode from The Pickwick Papers. Like Dickens, Bennett gives each of his characters a different voice and personality. Curtain time is 8 p.m. and tickets are available at the door.

UTAH '81 DEC. 8-JAN. 5

The Springville Museum of Art opens a new show Tuesday, displaying the best of the Utah Arts Council 1981 spring show. Out of 109 contemporary art entries, 25 works were selected by the council for purchase and tour, and can be viewed at this exhibition. Along with this special Utah collection is another local show, The Guthrie Bike Building Retrospective. 60 of the best art works produced by local artists (in the art galleries above the Guthrie Bike Shop in Springville) span the last 20 years and range in variety from realism to modern, including sculpture, mixed media, paper works, and paintings. Come and compare the art of the 60's with the art of today, as interpreted by the bike shop residents. The museum is open Tuesday through Saturday, 10 a.m. to 5 p.m., and Wednesday nights until 9 p.m.

CURIOS AND CARDS PIER 1

For unique Christmas gifts, visit exotically exciting Pier 1 import market, in the Parkway Plaza Shopping Center, Orem (near Stokes Bros.). Pier 1 is a West Coast import company with scattered outlet stores, such as the one in Orem. At Pier 1 you'll find baskets and wicker, housewares, furniture, and other curios, imported from 62 different countries. Patrons enter the store and never seem to come out again, caught by their own fascination with the abundant variety of exotic items. Some prices are higher in land-locked Utah than on the West Coast, but the Pier runs sales on its merchandise and offers close-out prices on some stock. You'll find all kinds of decorator items and conversation pieces, and some of the wildest posters and cards you'll ever see. It's almost like taking a tour of the Orient and the South Pacific. Open Monday through Saturday 9 a.m. to 5 p.m.

CHEAP THRILLS

Food may seem overpriced at the Cougarreat, but a trip upstairs to the Skyroom removes all doubt. The salad bar upstairs has all the advantages of the salad bar downstairs, though at a lower price (\$1.25), and even includes rolls, butter, and an after-dinner mint! Though the Skyroom salad bar is a good deal, delay your visit until after 1:00 p.m. or you won't find a table; and beware of the "prepared" salads, desserts, and other prefabricated items . . . not exactly what you'd call fresh. A baked potato is a cheap thrill at 50¢ including butter and sour cream. Skyroom hours are 11:30 a.m. to 2 p.m., Monday through Friday.

Ride-A-Long with the BYU Security on one of its regular patrols, for free. Some students have found this activity to be more thrilling and informative than they ever imagined, such as the time a pizza-smuggler was captured at the MTC. Anyone can ride-a-long with Security, by going to the BYU Security Office on the bottom floor of the ASB and signing up for a specific time. Rides are allowed once per year, and, rather detailed release form must be signed each participant, relieving BYU of all risk and responsibility for personal injury or damage. These excursions are usually about 3 hours long. While you're signing up at the Security Office, be sure to notice the displays—there's one on drug paraphernalia confiscated from BYU students, and another on color-coded maps of BYU campus which show the locations of frequent offenses—highlighting the Lee Library as prime territory. Security office hours are 8 a.m. to 5 p.m.

S. F. Serial

NORTH OF TERRA

Chapter VII: Pleasure Planet

By S. F. Ritter

As the *Noble Insanity* came out of hyperspace, my subspace radio burst out with a torrent of abuse.

"Why, you asteroid! Where in the cosmos did you get your spacer's license?" By now I realized that the voice belonged to the pilot of a well-traveled star rigger, and his references to my ancestors did little to improve my mood.

"Oh, yeah? The same to you, buddy!" My luck was being consistent; my intuitional shifting off of hyperdrive had dropped us right smack in the middle of a freight line, but holing the side of that rigger.

After an additional exchange of pleasantries, the rigger and I parted company. While Buzz made a ridiculous fuss over Moonstone, trying to make sure that trouble-making pirate was all right, I checked out the star patterns outside and tried to correlate them to my star charts.

"Hey, Buzz—look! This is the first bit of good luck we've had so far! Do you know where we are?"

"All I know is, we're a lot farther from Earth than we were a very short while ago," she replied, slapping a synthoflesh patch on Moonstone's badly bleeding head wound. "Now we'll have to start all over again trying to get there."

"Not necessarily. We've just entered the Scyllian system. The best trading in the galaxy can be found here. Got it? Orestes Galahad North is going to do his thing. We'll work our way up to a paltry fifty million stellari in no time."

"Is that so? May I ask what you plan to start trading with? Your cargo holds are empty; you haven't a credit to your name; and I gave you just about all my ready cash to get this fancy vehicle of yours out of impoundment."

"Don't worry. It just happens that I have an idea. Great ideas do justice to my reputation as the sharpest trader in the quadrant." As I spoke I began plotting coordinates to take us to Tritonia, the richest planet of the Scyllian system—with a galaxy-wide reputation for being a no-holds-barred pleasure planet. "My kind of place, Tritonia—full of scum and villainy." I wondered uneasily just how Buzz would react when she realized what my plan entailed.

By the time the *Noble Insanity* settled into the docking bay, I had completely formulated one of my brilliant schemes—the kind of scheme that always kept me in credits. The kind of scheme that added the stuff of legend to my reputation. The kind of scheme that usually resulted in my having to hastily exit the scene with my afterburners on full. I decided that it would be wisest to let Buzz in on my plan *after* I had set it in motion. I didn't need any arguments.

"Moonstone, you keep an eye on my ship," I told the still-groggy pirate as I left with Buzz. "And don't get any ideas about stealing her. I've locked down the fuel systems; you wouldn't get past Tritonia's moons."

"I wouldn't think of it, Orestes, old pal," he protested. But it seemed to me that he definitely looked disappointed.

I led Buzz down the main street of Tritonia's decadent spaceport city. The atmosphere might have been clear, but that far down the smog and booze obliterated everything but the garish lights blinking over the welcoming stations. Crowds of spacers mingled with lithe figures of the opposite sex.

As we came closer to the center of town, I could sense disapproval emanating from Buzz. No, she wasn't going to like my idea at all. Her presence, though, did help me to feel secure as her muscular form passed a group of toughs standing on a corner. They were armed to the teeth and reeking of Saurian brandy. Not that I couldn't've handled them myself, you understand, but sometimes a person likes a back-up.

"Just where are we going, Orestes?" That suspicious tone was creeping into her voice. "Don't worry. Everything's all right. Trust me."

"Where have I heard *that* line before?" she muttered to herself. But she kept on following me. It's not my fault she was so gullible, is it? If I'd told her the truth, she would've taken my head off. And I had a very important mission to carry out. Surely a little deceit is excusable in the interest of saving one's home planet.

We headed through a couple of dark alleys, toward a place I knew about. I had a close acquaintance here who would be glad to set the deal up for me—for a price, of course. And once I started amassing the fortune I planned to make on this planet, Buzz would be able to—

What was that? I thought I heard a sound behind me, in the dark. But when I turned, all I could see was a pile of garbage and the glittering eyes of a couple of rats.

I easily found the back door of the establishment I sought; I had dealt there before. Nor did I have any difficulty finding the manager. He greeted me warmly, since my presence on the planet usually meant a profit on some deal or other for him.

"How can I help you, Trader North?" he asked unctuously.

"I've got a proposition for you, Colonel Baggs. I need a small stake to get me started on a trading spree. I'll give you the usual 20% profit on whatever I make."



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"Fine. Got any collateral?"

"Er—yeah. I have here—"

"Orestes Galahad North!" I started a little bobbing and weaving just in case Buzz found something to throw.. "If you think...if you think you're going to leave me here for—" "Now, now Buzz, it'll only be for a few days..."

"A few days! Orestes!"

Her outcry at first struck me a little too fearful. I was about to say something more when the cause of her outcry exploded across the room. Several black figures were flying towards me at light speed.

"That's him; he's the contact!"

"Grab him! Get him!"

My eyes were instantly covered as the burly arms hauled me off, leaving the sight of Buzz in the arms of the Colonel my last view of reality.

"Now we have you, Mr. Reyser. Right on time, too. We have a job for you, a big 'hit' you'll like."

TO BE CONTINUED....

PERSONALS

Stay Organic! Kym, Meg, Margo!

"Who is K.S.P.?"—John Galt

Eudora: I have heard no word. It must be an older man. Woe is me. —Your once-loved, Herbut.

Sylvan: Though some spend time, mine is not spent, but freely given. If love is time, then ours is not a happening, but 'existence.' —Minkowski — Flite

To Harrison: Okay, you gorgeous hunk. Bring the Wookiee. I'll fix him up with my friend Margaret. She likes 'em tall. —Barbara

Paris: I'm still waiting with warm hands cold heart for Winchells. —ha

Lloya: Tell me your true feelings. Do you really think I look good in that *grey beige*? YSIL

Dear Editor: "When the cat's away the mice will play." —Your Staff

Byron—Your last reply was in bad taste, but coming from you I'm not surprised. —Jeanie

Bryan what's-his-name: It's not wise to use the name 'Hanks' loosely... In this town you never know who you might offend. —M. Hanks

Tami: How did you like my sleight of hand Friday night? —Lyle

Jill: How did you like my sleight of hand Saturday night? —Lyle

Let's get personal. —Olivia

Sheldon Baker: Thank you. Grand of you. Will deliver. —7ep

Evita: Argentine men call the sexual shots. Someone has altered the rules. —Che

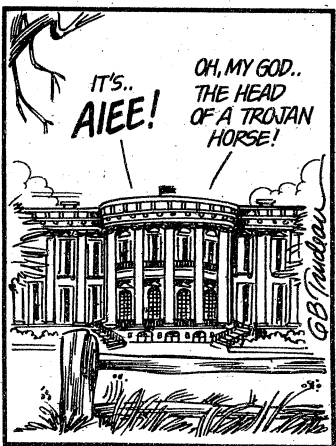
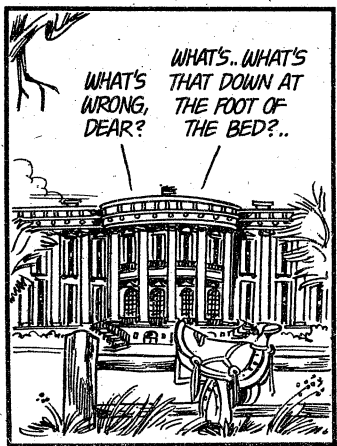
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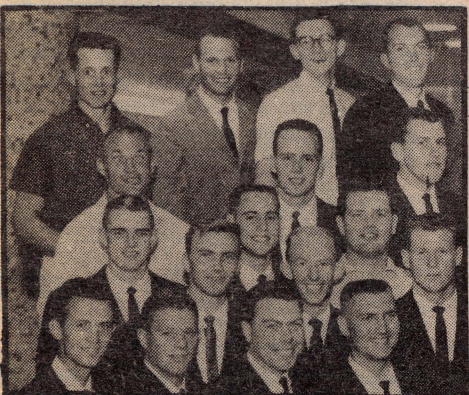
Social Clubs Follow Greek Tradition

By Ron Priddis

Social life at BYU once revolved around thirty or forty fraternities and sororities. In 1961, the administration abolished the social units, saying that they were not service-oriented and, therefore, not needed. Many of the fraternities and sororities changed their names and quickly reappeared as pseudo-service or "activity clubs." Today the activity, or "social," clubs, as they are also known, continue the traditions of their parent fraternities or sororities, including the same rituals, rivalries, activities, and token service projects. Like the parent organizations, the social clubs are expensive, time-consuming, elitist, rowdy, and intellectually somnambulant, but still very popular. They fill a need not otherwise met by campus organizations.

Tau Sigma

Tradition says that Tau Sigma was the first fraternity at BYU. The "Tausigs," as they called themselves, were mostly athletes. Their motto was "Omnes Uno" (All One). Activities ranged from the usual dinner-dances and sleigh rides to the more daring toga parties and even pajama parties. An annual "deer bust" at Timp Haven led to suspicions of annual "beer busts." According to Richard Wootton, Educational Psychology Department and one-time Tausig president, there was an occasional problem with one or two Tausigs drinking, but nothing widespread. Wootton does admit that his frat was the most often on probation, however. The Tausigs' most famous prank involved an early morning feline carillon concert. The group arranged to have a chloroformed cat tied to the keyboard of the Joseph Smith Building carillon tower, and then plugged the locks on four or five doors leading to the organ. It took campus security two to three hours to rescue the cat once the concert began.



Tausigs in an unusually dignified moment, 1933

Some of the lesser pranks played by the Tausigs included placing a tape recorder in the women's restroom at a dance, and making club hopefuls walk home from Utah Lake in their underwear. The fraternities and sororities used to be responsible for campus assemblies (now known as Forums). Once, as a finale to an assembly, the Tausigs dressed up as women and did a can-can dance in front of the faculty seated on the playing floor of the fieldhouse. As a final curtsy, the dancers lifted their dressed and flaunted their behinds at the faculty, as can-can dancers would do. However, the Tausigs were not wearing underwear. Those who remember this incident also remember that this was the last assembly the Tausigs ever arranged.

Some of the Tausigs who are still known in the BYU community are Richard Vetterli, of the Government Department; Merrill Bradshaw, of the Music Department;

continued on page 5

REQUEST TO ORGANIZE POLITICAL CLUB DENIED

By Molly Christie

Recently several BYU students requested and were denied permission to organize a chapter of Young Americans for Freedom (YAF), a conservative national political organization, on campus.

Steve Reiher, a junior majoring in communications, made the request to the Dean of Student Life in September. According to Reiher, Dean Sorensen told him that the administration was favorable to the idea of allowing other political groups on campus but would first have to get permission from the Board of Trustees. Sorensen asked Reiher to be patient and wait until the Board could be approached.

The prohibition of special interest political clubs on campus is a long-standing policy of the Board of Trustees. In recent years, several groups have been denied permission to organize on-campus because of their political nature. Last fall, the Young Independents were given permission to organize as a result of the presidential candidacy of John Anderson.

Sorensen says that he told Reiher that the administration was favorable to admitting additional political organizations on campus as a result of several conversations with Vice-President Kerr and President Holland. He sees his role as the Dean of Student Life as that of an "advocate of the students" for causes he feels are legitimate.

Sorensen says that he is not disloyal for proposing something that differs with a policy of the Board of Trustees. He says he has sympathy with those who want permission to organize on campus and as long as they keep the Honor Code, he sees no difference between political and non-political clubs.

Vice President Rolfe Kerr says that President Holland decided to approach the Board of Trustees and request permission to allow YAF on campus. He is not sure whether Holland approached the Board formally or simply sounded them out informally, but the message from the President was "that they did not want a proliferation of many different political clubs on campus, that they [Young

Democrats, Young Republicans, and Young Independents] provided sufficient political expression on campus."

Young Americans for Freedom has chapters in all fifty states and at the University of Utah and Utah State University. Its national advisory board includes Ronald Reagan, Senator Barry Goldwater, and Utah Congressman Dan Marriott.

Reiher says that the situation is frustrating, especially because his organization is in total accord with BYU standards. He says that because of the possibility of harming the Church with adverse publicity the club will settle with being an off-campus organization.

The major advantage of being permitted on campus is the opportunity of holding meetings in BYU facilities and advertising on campus.

The first project of the club is to obtain 20,000 signatures to a letter supporting Ronald Reagan.

The club has organized research groups to study four bills being presented to Congress. They will present their findings to the club which will then take a position regarding the bills and attempt to influence Congress according to their position.

The four bills are the anti-abortion Human Life Bill, the Lesbian and Gay Rights Bill, the Liberty amendment to abolish the progressive income tax, and a bill for higher penalties for drunk drivers.

Reiher says that "for club members, YAF is not just a political thing, but a vehicle with which to do good. We're not prima donna politicians but we want a more active voice in government. Everyone has an obligation to try and direct society and to maintain freedom."

Reiher says that he is probably "the most politically active student in Utah." He is the state chair of Young Americans for Freedom and has the responsibility to organize chapters throughout the state.

Young Americans for Freedom is an arm of the American Conservative Union.

USU Rallys for Food for Poland

Upon learning about the Food for Poland campaign student leaders at Utah State University staged a rally to mobilize support and to get food.

They placed invitations on cafeteria tables and distributed 5,000 flyers. At the capacity-filled rally they collected over \$1,000 from students and many others said they had called their parents and discussed the cause with them. During Christmas break many plan to collect money from parents and neighbors.

At the rally, Student Ambassador for Poland packets were distributed to help willing students know how to campaign for the cause during the holidays.

USU student leaders invited several individuals from BYU to address the rally. Dr. Thomas Rogers, professor in Asian and Slavic languages spoke to the audience, and the BYU musical group, the Sounds of Zion, sang a Polish patriotic anthem that they had sung during their tour in Poland. The Sounds of Zion were the first group to sing the anthem after the Polish government lifted a 40-year ban on it.

Two Polish members of the BYU community also attended the rally. Lidia Czaweska, a member of the Polish underground during World War II, and Janusz Czejdo, a graduate from the University of Warsaw and a member of Solidarity, spoke to the crowd.

Mitch Davis, national chair for Student Ambassadors for Food for Poland, says that they have sent out packets to student leaders and newspaper editors of 425 universities encouraging them to mobilize "political and humanitarian activities" for the cause.

Davis says he hopes that the universities in Utah will be a pilot program for other universities to emulate.

Poland will ship large containers to the United States that can be transported on ships, trains, and trucks. Davis hopes to place these "land-sea carriers" at universities and have students and other members of the university community bring food donations to the carriers. When they are filled they will be shipped back to Poland.

Davis expects that BYU will be one of many places where these carriers will be located next semester.

In a related matter, Eugene England, trustee for Food for Poland, reports that both Polish Airlines and American Airlines are contemplating providing planes to fly food to Poland. He hopes that the first plane will leave before Christmas.

However, more contributions are needed in order to fill the first plane. England states that

the most efficient contribution is cash because, through cooperating charities, U.S. Government surplus food can be purchased for five cents on the dollar.

All food delivered to Poland will be distributed by the Catholic Church to needy individuals.

Students interested in working for Food for Poland in their hometown during the Christmas holiday can contact Mitch Davis at 224-7479. Anyone interested in becoming involved in Provo over the holiday should contact Allison Gappmayer at 377-9993.

Interview With Peggy Fletcher

"Always a Little Hungry": The Woman Behind Sunstone Magazine

Peggy Fletcher is the editor of Sunstone magazine. She was interviewed by Gary Bergera, a graduate student in Public Administration.

Bergera: Peggy, to set the stage, could you tell us a little about yourself—where you're from, your growing up, schooling?

Fletcher: I grew up in Summit, New Jersey, a suburb of New York City, the third child of eight—three brothers and four sisters. I lived there most of my life until I went to college and was very strongly affected by the issues of the 60's, particularly civil rights (I was irreversibly undone by the 1967 race riots in Newark) and by the student anti-war movement. I was one of those whom Joyce Magnard has described as "growing up old in the 60's."

Bergera: How did she mean that?

Fletcher: Well, the circumstances of the times thrust kids in high school into concern with ultimate issues and lofty ideals (normally associated with older persons). Mine

wasn't what I would call a normal high school experience for that reason. For example, when I was a senior we did away with lots of traditional high school things like the prom in favor of rallies and peace marches. We rejected the dress code, for example, that year. At one point I even considered joining the SDS (Students for a Democratic Society).

Then I went to BYU in 1969. It was as if nothing had happened. The atmosphere in Provo was exactly the same as it probably is now: a little desert haven against the world. Instead of being one campus among a whole student movement, it was very, very apart from all of that. The concerns were very much with dress standards, football games, and MIA. That was very disturbing to me. I remember vividly the spring of my freshman year when those students at Kent State were killed. This is going to sound funny, but I literally had trouble getting the girls in the dorm to let me watch the news instead of Perry Mason.

Then in my sophomore year Brian Walton was student body president, and I was appointed to a committee called the President's

continued on page

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SEVENTH EASTPRESS

ACADEMY SQUARE SOON TO HOUSE OFFICE COMPLEX AND THEATER

By Scott Stringham

In 1972 a young, idealistic freshman approached President Dallin Oaks after a fireside and asked him about the University's plans for renovation of the old historic buildings on lower campus. The BYU president casually looked at the awed, trembling freshman and with his characteristic chuckle, stated that the buildings were too expensive to maintain and therefore useless and should have been razed years ago.

Others felt that the old buildings should be preserved. In 1975 the Board of Trustees decided that a buyer should be sought for lower campus, and on May 15, the *Daily Universe* reported that the buildings had been sold and would be renovated into a mini-mall containing small stores and specialty shops.

This project was to bite the proverbial dust for various reasons, the biggest being lack of interest. Brent Norton, the current leasing manager, thinks the idea failed due to lack of sufficient parking places for customers and staff. (Using that criteria, I ask: Why didn't BYU go belly-up long ago?)

After the failure of this attempt, the building was again sold. Since late 1979 the current owners have been working to make the square into an office building for lawyers, accountants, and other professional occupations. They currently plan to devote approximately 80 percent of the space to offices and 20% to retail stores and restaurants.

Although they will not reveal the price for which the square was purchased, they plan to invest five to seven million dollars to renovate the buildings and landscape the grounds. Mr. Norton believes the project will be successful and states that the first phase is 70 percent pre-leased.

Dallin Christian and Leo Paur are part of a partnership that is renovating the theatre that occupies the top floor of one of the buildings. Beginning in the second week of January, "Academy Square Theatre" will sponsor repertoire movies on weekdays and live performances on weekends.

On weekday evenings they plan to show artistic movies, including *Hair*, *Tommy* and *Midnight Cowboy*. During lunch time they will present old silent movies with humorous soundtracks dubbed in.

The first live weekend play will be the bizarre "Friar Bacon and Friar Bungay." Following the weekend play there will be a live entertainment comedy show called "Underground Theater." It will primarily be satire and black comedy, similar to television's "Saturday Night Live."

With these recent developments, it appears that lower campus, now Academy Square, will be around for a while. Although the old buildings located on the 500 block of University Avenue are not the original BYA buildings (the first, located at 300 W. Center, was a small building with a leaky basement that burned down in 1884), they are all we have to remind us of the days when professors were paid with carrots and potatoes and classes were held wherever space could be found—including a bank and the ZCMI storehouse.

Shortly after the first building was destroyed plans for the square were made.

\$2000 was quickly raised and the city block was purchased and the foundation laid. However, it took an additional six years to raise funds to finish the building. On January 4, 1891, in the presence of numerous church and civic leaders, the Academy was dedicated. Additional buildings were built on the block in later years.

In the following issues of this newspaper, I will present short stories about lower campus to help maintain our sense of history as we take our checkbook to a CPA or eat popcorn at the movies.

Sexism at BYU

MORE SEXIST STORIES

Edited by Pam Jackson

The following stories containing sexist statements were submitted by BYU students.

A professor in preparing for a class party presented some ethnic recipes which the students could make if they wanted to. He commented that the girls in the class would be especially interested in the recipes.

A female MBA student was being interviewed for the first time with her professor. As they were reviewing her test scores, the professor noticed that they were very good, and commented that they were especially high for a girl.

During a lecture about a novel, a professor pointed out some romantic passages. He commented that the girls in the class would be especially interested in this part of the novel because it was tender and romantic.

In applying for a job, a young single girl was told that even though she was qualified, she could not be hired because "any minute" a handsome young man on a white horse could come and sweep her away.

During a business class the students were playing a game in which they divided into groups and appointed their own manager. At the end of the game the managers were called on to give the report for their groups. In one group, the manager happened to be female and the professor called on a male group member to give the report. When the man in the group deferred the report to the girl (since she was the manager) the professor refused to let her speak and said that he wanted to hear the report from a man.

Send stories to Pam Jackson, c/o SEVENTH EAST PRESS, 7223 University Station, Provo, Utah 84602-0223.

Besides the preaching of the Gospel, we have another mission, namely, the perpetuation of the free agency of man and the maintenance of liberty, freedom and the rights of man.... We have a right to liberty—that was a right that God gave to all men; and if there has been oppression, fraud or tyranny in the earth, it has been the result of wickedness and corruptions of men and has always been opposed to God and the principles of truth.

—John Taylor in *Journal of Discourses*, 23:63.

Bureau Tape

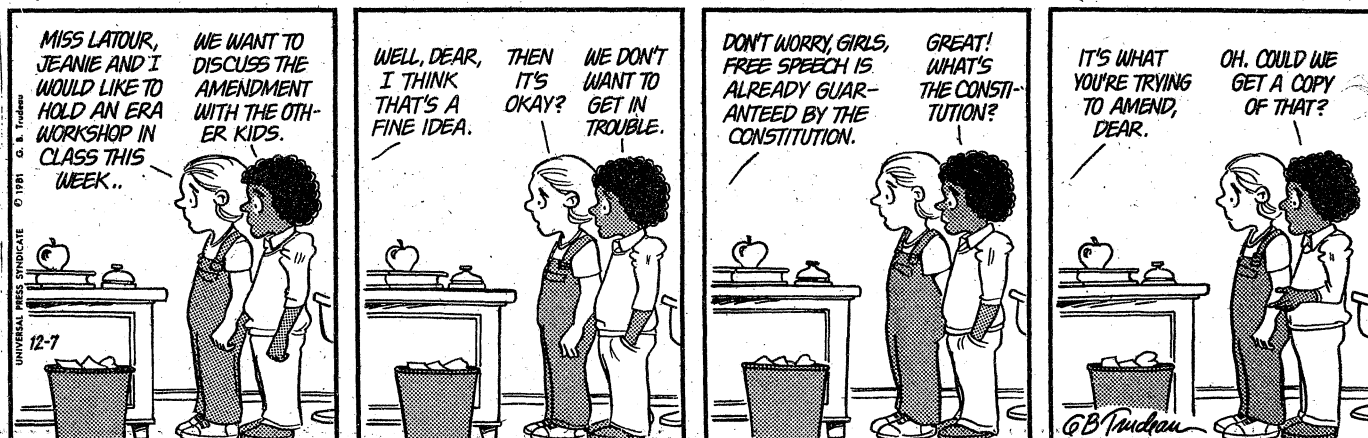
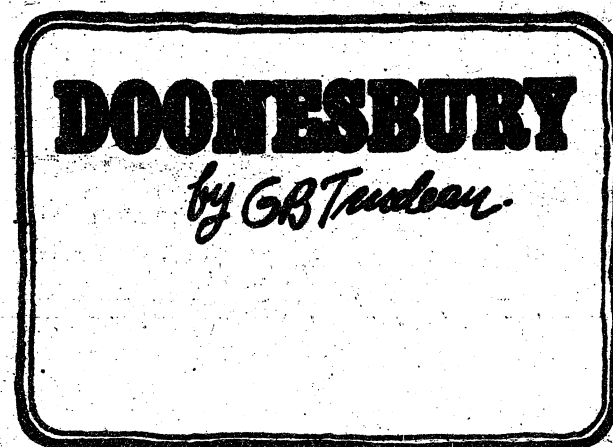
Diplomatic Dilemma

Several weeks ago I received a letter from an old roommate. After reassuring me that there really is life after graduation he asked me to do him a favor. Because he had left BYU before graduation, his diploma had been mailed to him without a cover. Could I go over to the administration building and pick one up for him? He assumed that his \$20 graduation fee had already paid for it; he had even included one dollar for postage.

Years of college have honed my reading comprehension skills to a razor edge. Misunderstanding completely, I thought he wanted a copy of his diploma. I was apprehensive. Recalling the hassle of getting a new ID card or activity sticker, I imagined what was in store for me now: duplicate forms in triplicate, social security numbers, student numbers, parent's permission slips (I realized I didn't even know his mother's

maiden name), blood oaths. After all, I thought he wanted a diploma, the object of our existence at BYU, the on-ramp to life in the fast lane, a ticket to fat city. I approached the records window knowing that I needed more than my good name and an honest face. But to my surprise, I didn't. After giving the name and graduation date of my friend, I was told it would cost five dollars. That was all.

I didn't have four more dollars so I decided to write and tell my friend to contact the records office personally if he was still interested. Upon rereading his letter I discovered my mistake. The next day I confidently approached the records window again and explained the real situation. Imagine my surprise when I was told that I couldn't get a diploma cover without a picture ID of the graduate.



Campus Chatter

BYU Bookstore is the only place where the **London Times Literary Supplement** can be purchased in Utah. It costs \$1.25. The bookstore only sells about two a week but must purchase a minimum of 12. If sales do not increase, they will discontinue carrying it.

Next semester a course that is one of a kind will be taught here by Dr. Fred R. Gowans: **American Indian Military Campaigns**.

The HBL Library acquires **100,000 new volumes** each year. Current subscriptions total 16,000. The library spends \$10,000 a year just binding periodicals.

An independent organization devoted to the **promotion of the international language Esperanto**, especially in conjunction with the goals of the LDS Church, is being formed. Those interested in the language or this club, Por-Esperanto Mormonaro, should write this organization at P.O. Box 7222 University Station, Provo, Utah 84602.

American Express is moving its headquarters from New York to Salt Lake City. They will, reportedly, be hiring 3,000 programmers, accountants and secretaries right off the top. It is hoped that their presence may do something to **boost wages** in this area.

The director of the **Springville Art Museum** says that, although the museum is frequented by U of U and Utah Technical College groups, they rarely see classes, or other groups, from BYU.

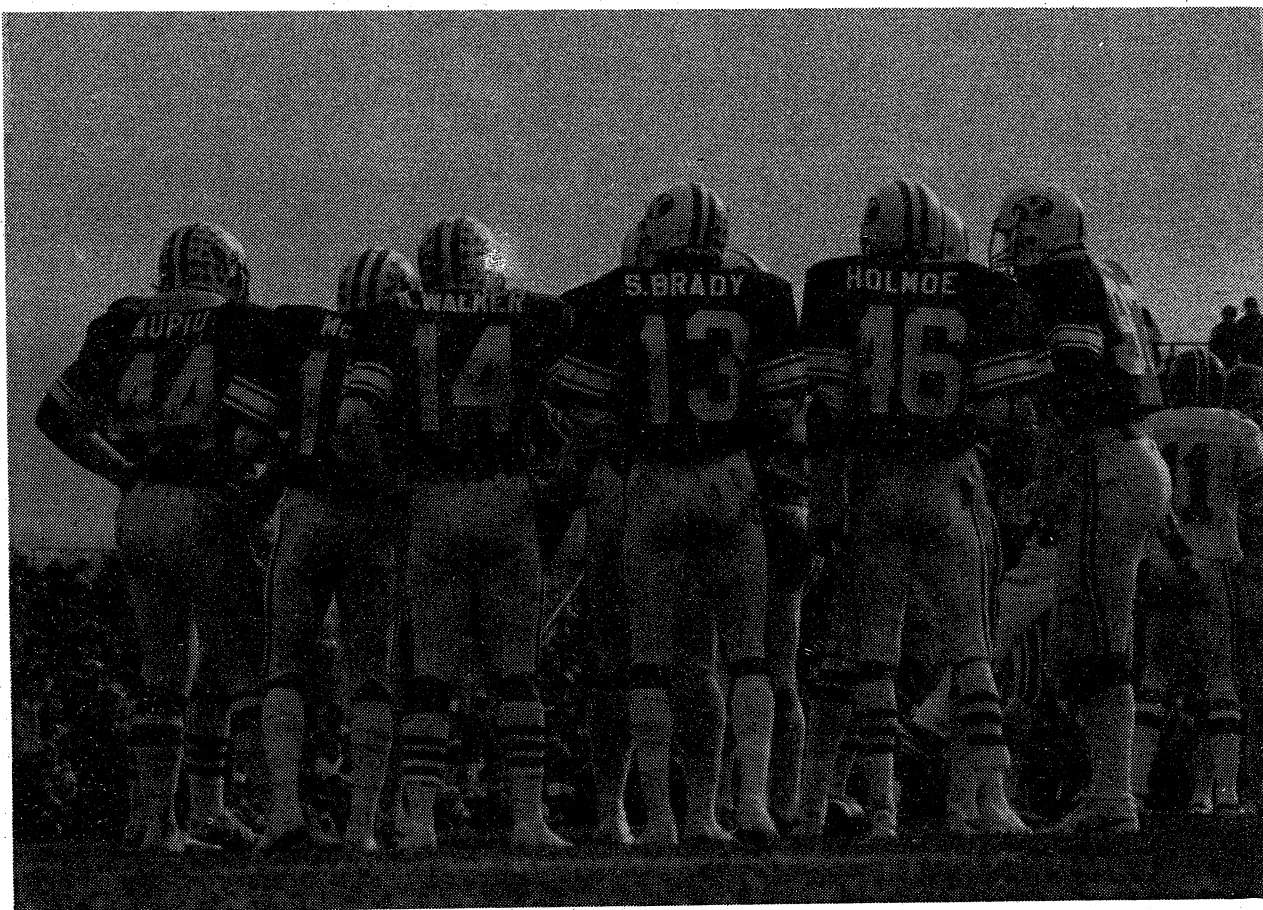
Howard Ruff, together with the BYU Symphonic Orchestra, has just recorded an album. With such all-time hits as "Brother, Can You Spare a Dime?" the record promises to be a **hit**.

An HBL Library spokesman says that the **library welcomes recommendations** on book acquisitions, and that the library will very seldom not purchase a requested book, especially if it is being used for research.

Although the **Huebner play** by Dr. Rogers may not be purchased, copied, or performed, it is available in Special Collections for private reading.

Sound-alike words such as "some" and "sum" may be one of the reasons why Navajo students in southern Utah and northern Arizona have difficulty in learning mathematics. Over the past eight years, **Dr. Douglas Garbe**, associate professor of American Indian education and mathematics at Brigham Young University, has tested hundreds of Navajos and Anglos from fourth grade through college freshmen and found out that Navajo students consistently have a more difficult time with mathematics. Dr. Garbe says his studies show that many Navajo Indians have a far different understanding of math vocabulary than their teachers think they have. For instance, a significant number of fifth grade Navajos who were presented with mathematical terms confused "angle" with "ankle", "foot" with human "foot", "factor" with a building where people work, and thought "remainder" meant to stay at someone's home. "The problem boils down to one thing," Dr. Garbe says. "If a teacher emphasizes computational skill without specifically working on vocabulary in conjunction with the skills, students become confused and frustrated when application problems are verbally stated and shy away from the subject. After all, if students can't properly conceptualize the words, how can they ever be expected to understand verbally expressed problems (story problems)?" Dr. Garbe admits that computational skills are important—but the corresponding math vocabulary must be taught concurrently.

TAKE US HOME WITH YOU

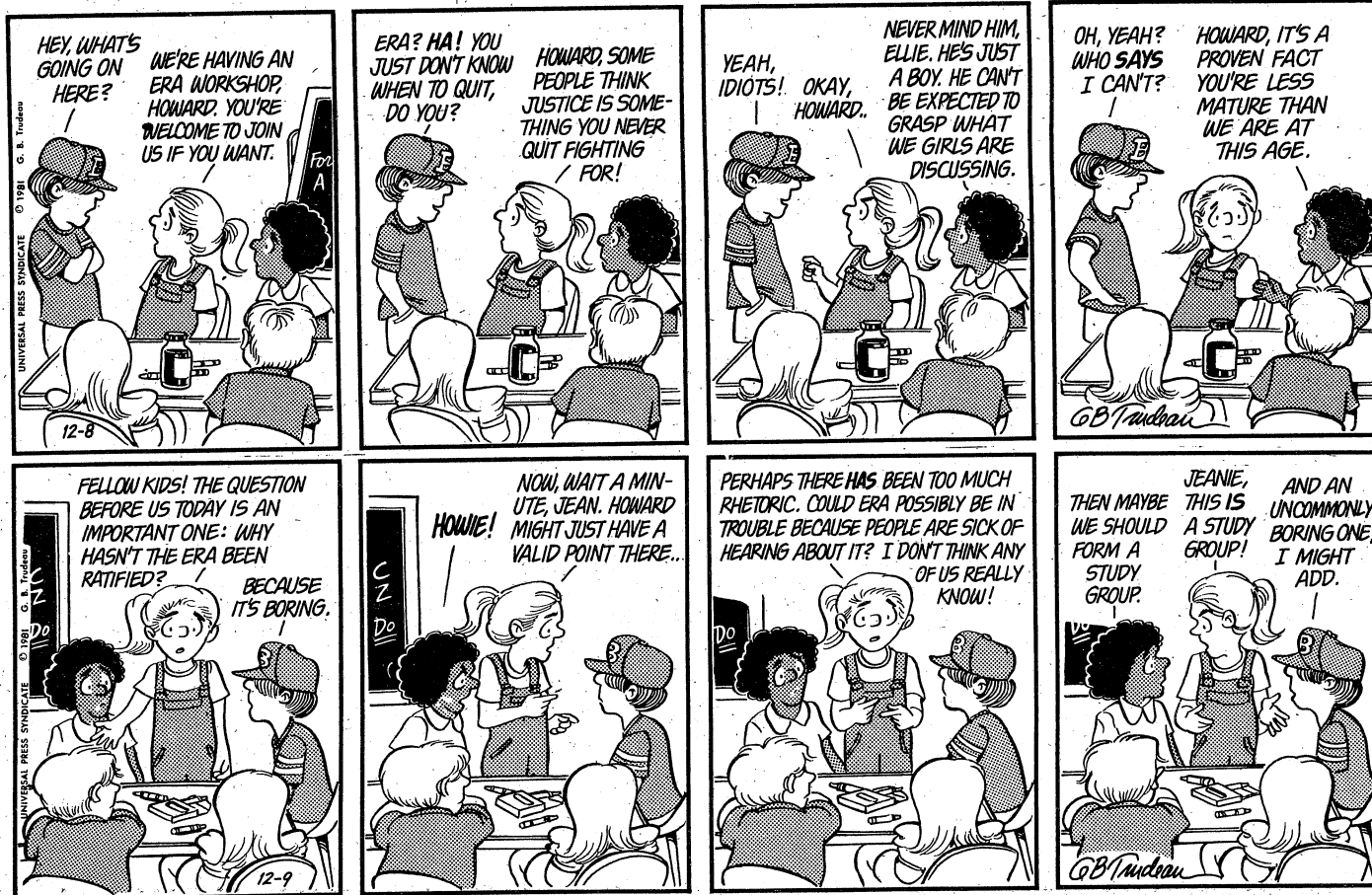


It's here: the 1982 BYU jocks in arrears calendar! Twenty-nine and a half (back) well-rounded bums, who stalk the 1982 BYU calendar girls, have been **SPREAD** over the months of 1982 to form an extraordinary view of bodies to remember and names and dates to forget. The **WACS OF THE Y** calendar will make a perfect Christmas gift for friends, family, sister missionaries, female chauvinists, and even Mrs. Claus herself. Now available at:

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Don't go home without it, just go home.



CORRELATION'S REVIEW OF 'Twas THE NIGHT BEFORE CHRISTMAS

Several years ago this review was read at the Church office building Christmas party. It has circulated privately since then.

TO: Mr. Roy Doxey, Director of the Correlation Committee

FROM: Correlation Review Committee

The Correlation Review Committees have reviewed the attached document titled "Twas the Night Before Christmas," and have found several significant problems as follows:

'Twas THE NIGHT BEFORE CHRISTMAS, WHEN ALL THROUGH THE HOUSE, NOT A CREATURE WAS STIRRING, NOT EVEN A MOUSE.

'Twas is an outdated and unacceptable contraction. We suggest--it was. Also, because the idea of stirring one's form comes from the same word root as the idea of stirring one's soup, it might be confusing to the reader and we suggest using the word--moving. In addition, we have noticed that a mouse will generally scurry, nibble, dart or quiver, but, almost never, stirs. Also, we think it would be much better to call the house, the home.

THE STOCKINGS WERE HUNG BY THE CHIMNEY WITH CARE, IN HOPES THAT ST. NICHOLAS SOON WOULD BE THERE.

Perhaps the writer should know that unless everyone went outside into the snowy night and hung the stockings (some were probably just plain old socks), it is more likely that they were hung in front of the fireplace than by the chimney. We think it would be well to take note that in some of the developing areas of the Church, people do not have socks, stockings, or chimneys. Moreover, the Church does not recognize the canonization of other churches. We feel this man should be called Brother Nicholas--or perhaps, in case he isn't a member, we should play it safe and call him Mr. Nicholas.

THE CHILDREN WERE NESTLED ALL SNUG IN THEIR BEDS, WHILE VISIONS OF SUGARPLUMS DANCED THROUGH THEIR HEADS.

We must be very careful with the use of the word visions. It might be better to use the word *non-revelation dreams*. We also suggest that "sugarplums" is a rather archaic term. Wouldn't Tootsie Rolls or Sugar Daddies be more relevant to today's youth. In any case, shouldn't sugar plums be two words instead of one?

MAMA IN HER KERCHIEF, AND I IN MY CAP, HAD JUST SETTLED OUR BRAINS FOR A LONG WINTER'S NAP.

The very idea of a long winter's nap is contradictory. Webster says a nap is a short snooze, taken usually during the daytime. This really must be changed. We would also like to point out that few really wear headgear to bed anymore.

WHEN OUT ON THE LAWN THERE AROSE SUCH A CLATTER, I SPRANG FROM MY BED TO SEE WHAT WAS THE MATTER.

Around the wasatch front, you would not have to spring from your bed to see what was the matter. Any clatter at night on the lawn means you are getting T.P.'d. Incidentally, springing from bed by our more senior members could be hazardous to their health. By the way, how do you clatter on a snow-covered lawn?

AWAY TO THE WINDOW I FLEW LIKE A FLASH, TORE OPEN THE SHUTTERS AND THREW UP THE SASH. THE MOON ON THE BREAST OF THE NEW FALLEN SNOW GAVE THE LUSTER OF MIDDAY TO OBJECTS BELOW.

We wonder whether throwing up the sash might be rather indelicate wording, especially after a large Christmas Eve dinner. We would also like to suggest that the writer say, "The moon on the chest of the new fallen snow."

WHEN WHAT TO MY WONDERING EYES SHOULD APPEAR, BUT A MINIATURE SLEIGH, AND EIGHT TINY REINDEER, WITH A LITTLE OLD DRIVER SO LIVELY AND QUICK, I KNEW IN A MOMENT IT MUST BE ST. NICK.

We would like to commend the author for breaking the stereotype that our "more mature" people cannot be lively and quick.

MORE RAPID THAN EAGLES HIS COURSERS THEY CAME, AND HE WHISTLED AND SHOUTED, AND CALLED THEM BE NAME. NOW DASHER! NOW DANCER! NOW PRANCER AND VIXEN! ON COMET! ON CUPID! ON DONNER AND BLITZEN!

We commend the writer for broadening the cultural base of this document by including the German names Donner and Blitzen. We wonder if this could be broadened further. Perhaps--Now Fifi! Now Cheri! Now Jose and Maria! On Chocho and Tojo! On Donner and Blitzen! We also question all this whistling and shouting in the middle of the night by a senior citizen.

TO THE TOP OF THE PORCH! TO THE TOP OF THE WALL! NOW DASH AWAY! DASH AWAY! DASH AWAY, ALL! AS DRY LEAVES THAT BEFORE THE WILD HURRICANE FLY, WHEN THEY MEET WITH AN OBSTACLE, MOUNT TO THE SKY.

We have noted that throughout this document the author has used rather long, complicated, turned-around sentences. This could be confusing to many of our readers. We suggest he write on a lower reading level, perhaps by using short, straightforward sentences such as "Just like dry leaves blow before the wind?"

SO UP TO THE HOUSETOP THE COURSERS THEY FLEW, WITH A SLEIGH FULL OF TOYS AND ST. NICHOLAS TOO. AND THEN IN A TWINKLING I HEARD ON THE ROOF, THE PRANCING AND PAWING OF EACH LITTLE HOOF. AS I DREW IN MY HEAD, AND WAS TURNING AROUND, DOWN THE CHIMNEY ST. NICHOLAS CAME WITH A BOUND.

Will the reader understand what coursers are? (Could be confused with cursers--after all the shouting and whistling). Also--the cavorting around on peoples' rooftops sets a very bad example for our youth (who don't need any new ideas). Also, the chimney trip is a bit much--wouldn't it be better to just have Mr. Nicholas use the front door?

HE WAS DRESSED ALL IN FUR.

We wonder if he shouldn't be dressed in cotton or polyester after what was said about killing animals in a recent conference. Perhaps it could be said that he was "dressed in a nice Swedish knit."

FROM HIS HEAD TO HIS FOOT, AND HIS CLOTHES WERE ALL TARNISHED WITH ASHES AND SOOT.

Perhaps polyester would not be good here because of the problems with ashes and soot. If I were his wife I would get him a pair of OSH KOSH overalls. (Of course the use of the front door would eliminate this whole ashes and soot problem.)

A BUNDLE OF TOYS HE HAD FLUNG ON HIS BACK, AND HE LOOKED LIKE A PEDDLER JUST OPENING HIS PACK. HIS EYES--HOW THEY TWINKLED! HIS DIMPLES, HOW MERRY! HIS CHEEKS WERE LIKE ROSES, HIS NOSE LIKE A CHERRY!

This somewhat extravagant description of Mr. Nicholas makes him sound like an edible, electrical, floral, centerpiece. We suggest that the writer tell it like it is.

HIS DROLL LITTLE MOUTH WAS DRAWN UP LIKE A BOW, AND THE BEARD OF HIS CHIN WAS AS WHITE AS THE SNOW.

Knowing what the current BYU and missionary standards are, we are very surprised that you would allow Mr. Nicholas to be wearing a beard. If he must have hair on his face, it should be a mustache trimmed well above the corners of his mouth.

THE STUMP OF HIS PIPE HE HELD TIGHT IN HIS TEETH, AND THE SMOKE IT ENCRICLED HIS HEAD LIKE A WREATH. HE HAD A WIDE FACE--

We were more than a little taken back by this flagrant disregard of the 89th section of the Doctrine & Covenants. There could even be legal implications regarding his smoking in public places.

AND A ROUND LITTLE BELLY THAT SHOOK WHEN HE LAUGHED LIKE A BOWLFUL OF JELLY. HE WAS CHUBBY AND PLUMP, A RIGHT JOLLY OLD ELF, AND I LAUGHED WHEN I SAW HIM IN SPITE OF MYSELF.

It is in questionable taste to describe this senior citizen as being so fat, but then to have the narrator laugh at him seems to me to be carrying things too far. It would be better to say, "I smiled when I saw how well he was doing in spite of his handicap."

A WINK OF HIS EYE AND A TWIST OF HIS HEAD SOON GAVE ME TO KNOW I HAD NOTHING TO DREAD. HE SPOKE NOT A WORD BUT WENT STRAIGHT TO HIS WORK AND FILLED ALL THE STOCKINGS, THEN TURNED WITH A JERK.

We appreciated this fine example of hard work and industry, in the true tradition of deseret. However, we decry his reference to his associate as a jerk.

AND LAYING A FINGER ASIDE OF HIS NOSE, AND GIVING A NOD, UP THE CHIMNEY HE ROSE.

See our previous comment about using the door. Also, be careful where you have him put his finger.

HE SPRANG TO HIS SLEIGH, TO HIS TEAM GAVE A WHISTLE, AND AWAY THEY ALL FLEW LIKE THE DOWN OF A THISTLE.

Again, be careful of the dangerous springing. Also, if he were to give every member of the team a whistle, they might make a horrible amount of noise. In addition, after checking with the International Mission, we would like to inform the writer that reindeer have no pockets in which to put those whistles. Also, would the increasing urban membership of the Church understand the image of "down of a thistle?"

BUT I HEARD HIM EXCLAIM, ERE HE DROVE OUT OF SIGHT, HAPPY CHRISTMAS TO ALL, AND TO ALL A GOOD NIGHT.

We feel it would be better to stay with the traditional form of "Merry Christmas."

Although the document has some major problems, we feel there is enough of worth to justify revising. In the spirit of reduction and simplification, however, we also recommend that the number of lines be cut in half.

IT WAS THE NIGHT BEFORE CHRISTMAS

(Revised)

It was the night before Christmas and in our home, no animals were moving about. Even the mice were still.

Some preparations were made in anticipation of a visit from Mr. Nicholas.

While the children were sleeping soundly, they were thinking about Tootsie Rolls and Sugar Daddies.

My wife and I had just gone to bed. We heard a noise out on the front lawn and assumed that we were being T.P.'ed.

I walked to the window and pulled back the curtain. The moon was shining brightly on the chest of the new fallen snow.

Then I saw a tiny sleigh being pulled by eight reindeer.

The little old driver was so lively and quick that I knew it must be Mr. Nicholas.

He came very fast. He addressed the reindeer by name:

"Now Fifi! Now Cheri! Now Jose and Maria!
On Chocho and Tojo! On Donner and Blitzen!"

Just like a snowball striking a brick wall, they came to a stop in front of our home. Soon I heard Mr. Nicholas at my front door.

He was dressed in a nice Swedish knit suit. He had a briefcase full of packages. He was smiling pleasantly.

He was clean-shaven and his breath smelled of spearmint chewing gum. He was a bit overweight, but I smiled when I saw how well he was doing in spite of his handicap.

He wasted no time with words, but went straight to his work of putting the packages where they would be found.

Then he went out the front door and got in his sleigh. As he was driving off, I heard him say, "Merry Christmas!"

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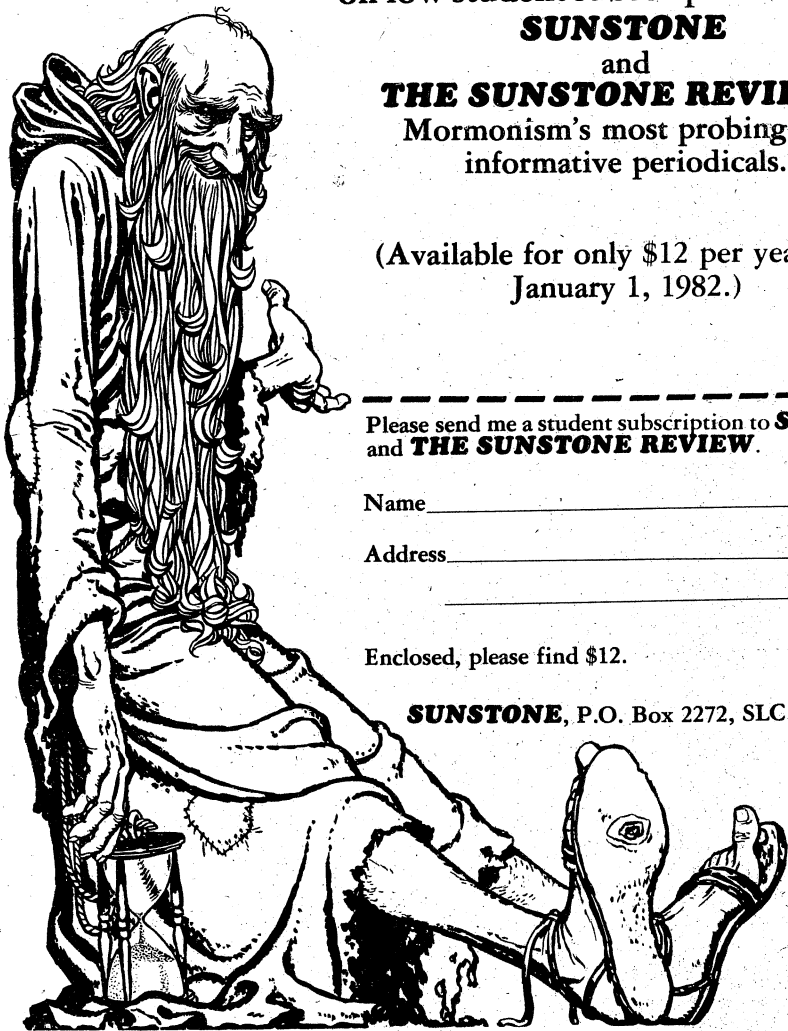
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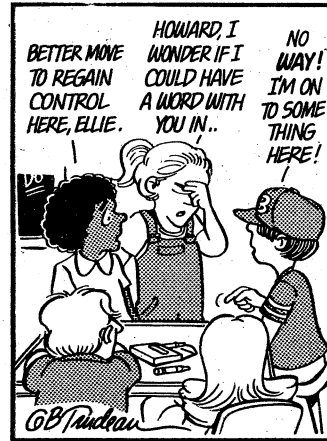
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Unequal possession of that which God has made for the benefit of all His children is sin. All nations, kindreds and people, are in sin because of this inequality. The Saints are still in sin so far as they approve of this unequal possession; and we shall remain in sin until we make exertions to put this inequality away from us. We must be one, not only in heavenly riches, but in earthly riches.

—Orson Pratt in *The Equality and Oneness of the Saints*, p. 58.



Social Clubs Follow Greek Tradition

continued from page 1

Richard Wootton, already mentioned; Stan Watts, retired; and A. Theodore Tuttle, of the First Quorum of the Seventy. When the Tausigs re-emerged, after 1961, they called themselves "Young Men." When the Department of Health, Education and Welfare threatened to take action against BYU for discriminating against women, the name was changed to "Sigma Epsilon." Sigma Epsilon is still one of the major social units on campus.

The Gold Brickers

A "Gold Bricker," according to World War I slang, was someone who got by doing as little work as possible (a "goof-off"). The Gold Brickers Fraternity was founded by 12 BYU students who spent World War I at the San Francisco Presidio, and wanted to apply what they had learned in the military to scholastic work—or at least to continue their association with each other. Their motto became, "There's always a better way." In order to advertise to the student body which was the better way, the Brickers published a four-page newspaper called "The Expositor." The paper carried such notable headlines as "Tausigs Denied Entrance to Local Scout Organization" and "Greeks Indicted for Tithing Evasion." The Tausigs responded with their own flyer in which they printed what they said were the Brickers' GPAs, and other interesting trivia such as following "statistics":
"88% of the Brickers sing soprano.
12% sing alto.
96% subscribe to *Vogue* Magazine.
78% shave under their armpits.
86% take their dates home, then eat.
100% date girls from Joaquin Grade School.

Competition between the Brickers and the Tausigs reached the point that an annual "Bury the Hatchet Week" developed, in which the two groups would determine for the succeeding year which group was superior. The winner of the most number of events was allowed to store the trophy (a hatchet) in their frat house, where it would regularly be stolen by the other group.

The Brickers were known for their elaborate progressive dinners, three-day escapes to Bricker-Haven, and especially for their staged bank robberies. One year, forgetting to notify the police that they had coordinated the heist with the bank, a group of Brickers were apprehended and spent a few hours in jail.

Some of the more prominent Brickers were Dallin Oaks, former BYU President; Todd Britsch, of the Humanities Department; David Stimpson, of the Psychology Department; Ben Lewis, former BYU Vice President; Robert Driggs, currently a BYU Vice President; Johnny Miller, professional golfer; and Loren C. Dunn, of the First Quorum of the Seventy.

After 1961, the Brickers became known as the "Samuel Hall Society." Samuel Hall was, reportedly, an old fraternity member who used to give exceptionally good parties.

Val Norn, Knights Templar

The sister sorority to the Tausigs was Camilos. The Brickers' sister sorority was O.S. Trovata. Other fraternities and sororities included the Athenians, Cesta Ti, Kappa Debonairs, Ri Veda, Val Hyric,

Brigadiers, Fidelas, Nautilus, Alcyone, Val Norn, and Knights Templar. The name "Val Norn" was created to sound like something from German mythology. The Val Norn Society became what is now known as the "Vaknom Club." The word "Vaknom" is supposed to be of Hindu origin, but no one knows for sure. The Knights Templar apparently developed into the "Intercollegiate Knights." All of the social units had bi-annual formal dances and frequently sponsored semi-formal affairs. A local alumnus says that, while attending BYU, he owned "two pair of pants, a couple of shirts, a jacket, a suit, and a tuxedo." According to other reports, this was not uncommon. But the social clubs did sponsor men's and women's fashion shows.

Two of the most popular yearly inter-club events were the song fest, in which frats and sororities performed songs they had composed themselves, and the snow-sculpturing contest. A column in the student newspaper, "The Stagline," kept the student body up-to-date on club happenings.

Criticisms

The cost involved in being a member of a frat or sorority was enough to prevent many students from joining. The time involved was also a liability.

The "hazing," although known by the milder terms of "rush," which described the introductory activities of potential members, and "pledge," which was the final test of commitment and the ritualistic initiation, including an oath of loyalty and secrecy, were not appreciated by everyone.

The fraternities claimed that because there were space limitations in their clubs, hazing was necessary. Hazing involved such things as taking potential members, called "goats" or "dodos," for a free ride into the mountains or to the other side of the lake, and leaving them to find their own ways home. The "goatmaster" or "dodomaster," as they were called, often required embarrassing and demeaning performances in front of the club. Tales of running prescribed courses with too many marshmallows held between one's cheeks probably have some basis in history. According to all reports, BYU was never involved in "racing," or other such tests of manhood, as required by fraternities at some other institutions. Paddling was, of course, common. Although social service was not the purpose of the frats and sororities, the BYU groups were somewhat active in visiting the Primary Children's Hospital, the State Mental Hospital, and in helping with such projects as local chapel construction.

Current Clubs

"Sigma Epsilon" does not stand for anything in Greek, but to the members, signifies "esprit de corps." Members are known for their white hats and intricate cheers at athletic events. They are guaranteed block seating at basketball and football games, but as one member says, "We're not down in front like the ASBYU officers." Activities include guarding the cougar and the stadium. Rush involves wearing a suit to classes and carrying a packed suitcase for a week. Occasionally, rushees have been required to play dead

continued on page 6

continued from page 5

cockroach in the library (roll over on a table and wave hands and feet in the air) or sing to a girl at the Cougarat. "Hell Night," or pledge, includes shouting one's allegiance to the BYU Cougar at the top of one's lungs and "doing a bunch of flipp'n push-ups," as one member said. There is also paddling. Occasionally there have been reports of chaining a pledge's pants to a tree (with him still in them), which necessitates leaving the pants behind in order to escape the tree.

Samuel Hall Society sponsors progressive dinners, pajama parties, snow shoe excursions, formal dances, bank robberies and escapes to "Bricker Haven," which is still available for club use.

Rush and pledge activities have been designed by a psychologist to be "emotionally but not physically demanding." These involve such things as requiring potential members to produce one of Governor Matheson's license plates (he has been quite willing), taking a picture of a "cat house," and submitting one's self to a good, warm paddling. Once in a while, the club acquires a drinker. There is occasionally a problem with swearing, but club officials say that this is pretty much under control. The club maintains an account at the local blood bank.

The word "**Vakhnom**" is supposed to mean "beauty within," but no one knows if it really does, or even what languages it is supposed to be. Rushees are called "toads," and are required to wear a felt-toad name-tag and pink socks on campus for a week. Pledge involves "hazing, but nothing gross." At least one song is carried over from Val Norn. The lyrics read, "a touch-down means the same as . . . a diamond ring, as . . . what Vakhnom means to frats." The club sponsors the annual Easter Seals Danceathon.

Intercollegiate Knights are known for preparing the mattress-stuffing and crank-case oil "goo" that is used in lighting the "Y." They set the artifact ablaze three

Arts Ball, sell programs at games, and sponsor a yearly Easter Egg Hunt for the community. They receive block seating at basketball and football games. Rushing involves service projects and an occasional opportunity to "meet Sir John" (WC) which deserves no further explanation.

"**Chi Triellas**" has no meaning, either real or pretended. The members prefer "Chi Tri." Activities include the recent Christmas Formal, buddy dates, and a lot of parties. They also have an account with the blood bank. Rushing involves doing favors for the "big sisters" and calling club members by "Miss." Pledge has reportedly included everything from walking duck-like to having one's eyes blindfolded with tampones and walking the length of downtown Center Street.

Affiliated Sports Association, better known as "Sportsmen," despite HEW, are active in intramural sports, and do a lot of skiing, hunting, and painting. They help annually with Telefund. Rush activities include such novelties as obtaining a giraffe chip from Hogle Zoo and, according to one account, taking the tires off a certain club president's car. Pledge activities are directed by a Marine sergeant who has a fetish for obstacle courses and drills. Members claim that they will blackball any woman who tries to infiltrate the club, although they admit there have been quite a few marriages between Sportsmen and Sportswomen.

Sportswomen, or the "**S.W. Club**," as HEW requires, is involved in intramural and extracurricular sports. Club members insist that they are not "ra-ra's." Each year the club spends three days in Wyoming snowshoeing and skiing. They are currently into punk rock and new wave parties. For rush, the girls are required to wear nylons the entire week, apparently the worst possible thing for a "female jock." The conclusion of Hell Night, after running up and down the stairs to the Richards Building, is the swearing of an oath of allegiance by candlelight.

Auno is a legitimate Greek word meaning "love." Auno members serve as hostesses and tour-guides for the athletes who are being recruited by the university and are here to "look around." Rush involves getting signatures from, and doing favors for, club members. For pledge, the hopefuls have to do whatever calisthenics the Pledge Mistress requires.

Angel Flight is the sister club to the Arnold Air Society. They sponsor social events and compete nationally as a drill team. Service projects include spending time with the children at the Utah State Mental Hospital and the American Fork Training School. Rush includes an intensive course in the organization of the Air Force and training for the drill team, as well as wearing a halo on campus. For pledge, the girls are interviewed by the club officers.

Alphi Phi Omega is a national Boy Scout fraternity. Members sponsor social events and work with the local Boy Scout Chapter and the Boys' Club. They also rent chairs at the football games.

Club Problems

Social clubs feel that they have often been singled out and harassed. Administrators are currently investigating rush and pledge violations. Club presidents this year were required to submit separate lists of students who rushed, pledged, and were finally accepted as members into the clubs, in order to facilitate the investigation. An advisor to



Bricker burlesque, 1946

ASBYU has said that the rush and pledge lists submitted are all identical to the membership lists. A club officer privately admits that only about half of the students who attend the first meeting who intend on becoming members ever see their names on the final list. Members are adamant about the fact that their clubs do not "blackball," but most members also admit that, when the rush and pledge activities have been completed, they vote on who they would like to have in the club.

Bill Winfield, former ASBYU Organizations Vice President and Samuel Hall Society President, complains that "the administration makes more rules and requires more forms to be filled out, but never gets to the root of the problem" which, according to Winfield, is that the campus wards, and other campus organizations, are not meeting the social needs of the students. "I never felt really noticed in the wards," says Winfield.

Dave Yost, current ASBYU Organizations Vice President, agrees with Winfield that "the clubs are the best non-academic thing on campus." Others concur that joining a club is the best way to meet people and to develop meaningful and lasting relationships. There is some disillusionment with the impersonal nature of activities sponsored by the ASBYU Social Office. Even those who are not members of clubs are often seen imitating fraternities and sororities by moving into old houses with a few selected friends and hanging plaques over the doors with such descriptive terms as "Warlock House," "The Pleasure Palace," "Hotel California," and "The Zoo."

Many students ask what the difference is between the so-called "activity" clubs and the so-called "service" clubs, all of which are social units. They also wonder why the service the departmental clubs offer is different from the same kind of self-benefiting service the activity clubs provide. They further wonder what role the special interest clubs play, such as the Sports Car Club, the Smith Cousins Club, the Shogi

and Go Club, the Trekin 4 Fun Club, or even Phi Eta Sigma, which gives students special recognition for the price of their dues.

Bill Winfield says that when he was the Organizations Vice President, there was approximately ten percent adherence to club speaker policies on the part of the academic clubs. The student chapter of the Cougar Club was apparently also hard to confine to regulations. The social clubs were singled out.

Sidney Letter, the Associate Registrar for Dartmouth University in New Hampshire, says that the University there allows students to attend school only two out of every three semesters, recommending that the students spend the other semesters in a foreign country, as arranged by the university, in an internship, or performing some social service as arranged by the university. The school has purchased houses in the slum areas of New Jersey where students may go to perform needed service projects. The purpose of the fraternities is not to perform this kind of service, but to promote "scholarship and good humor." Letter points out that this is the kind of reputation the fraternity he advises maintains.

BYU clubs have good humor. Scholarship is another thing. But, a new social club is currently in the making which promises to stress scholarship as well. Susan Lassetter, one of the organizers of this new club, states that theirs will be the "ultimate club, without any of the stupid humiliation of pledge." Members in this club will show their commitment by being at a certain table in the library studying at certain prescribed times.

The University of Utah has an organization of fraternities and sororities that allows the social units to collectively govern themselves. Known as the Greek Council, it is comprised of the leaders of every fraternity and sorority. Changizi Khazeni, aid to the advisor to the Greek Counsel, says that this kind of an approach works well when working with social organizations. Perhaps BYU should consider such a regulatory organization and, although encouraging scholarship and "good humor" among clubs, allow them to decide for themselves what direction they would like to take. Social clubs at BYU may deserve some correction, but they seem to be filling a necessary role. Until some alternate organization can replace them, they should be nurtured, not forced into a corner. They provide continuity and intimacy which is so rare at BYU.

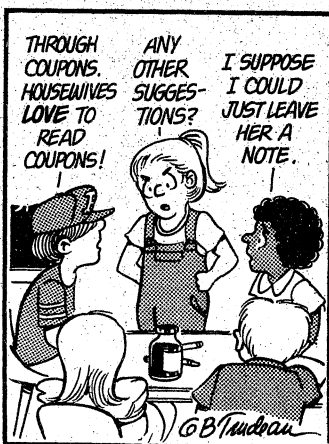
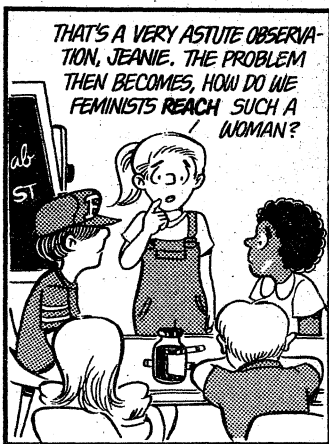
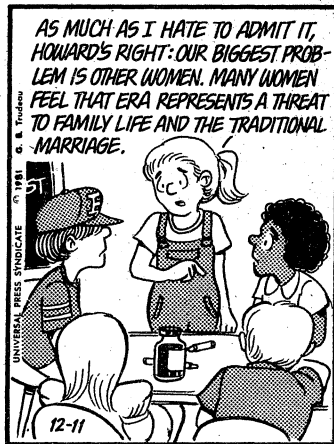
Men often mistake notoriety for fame, and would rather be remarked for their vices and follies than not be noticed at all.

—Harry S. Truman



Post-haze Athenians, 1959

times a year. Each member of the club is known by a medieval title such as "duke" or "terrible executioner." A Miss America-type pageant is sponsored at the beginning of each year to choose a dutchess and two countesses to preside over the business meetings. Reports are that by their presence, they "keep the guys in line." The Knights ring the "Y" bell after athletic victories, serve as ushers at the Mormon



THE ROLE OF SOCIAL CLUBS VERSUS THAT OF WARDS

By Elbert Peck

On 11 September 1961 Elder Howard W. Hunter addressed the BYU Student Leadership Conference at Jackson Hole, Wyoming, and told them that the Board of Trustees had decided to abolish all social units on campus. He specifically said:

After long study and careful consideration, it is the decision of the Board of Trustees that the social units on the campus of Brigham Young University should be discontinued at the conclusion of the school year 1961-62.

We sincerely hope that the young people who now belong to these organizations will seek to find expressions for their leadership ability and social activities in the many organizations that are available to them on campus.

The decision to abolish the social units was not intended to leave the legitimate needs that the units met unfulfilled; rather, Elder Hunter's action was the culmination of a series of events designed to transfer the fulfilling of social and service needs from the clubs and "social units" to the then-recently created wards and accompanying quorums and relief societies.

For years as president of BYU, Ernest L. Wilkinson had tried to eliminate what he called the "undemocratic" nature of the social units. In 1952 he stated that:

All practices and trends in social units that are restrictive of a democratic spirit and tradition should be abolished. I have said before, and I repeat, that if social units themselves do not foster this spirit of democratic brotherliness, then I think the social units themselves will have to go. . . . The chief consideration must be that everyone has the same opportunity.

Realizing that he and others of his persuasion could not quickly overturn a long-standing student tradition without loud criticism, Wilkinson turned his efforts toward using student branches and the formation of a student stake to involve every student in such a way that there would be no demand for social units.

From 1953 to 1960, overcoming opposition from students and Provo stake presidencies, Wilkinson succeeded in establishing BYU stakes and wards. By 1959 the wards had been reduced in size from around 500 members to a more manageable size of about 350. President Wilkinson considered the establishment of campus wards as his greatest achievement as president of BYU.

However, the simple establishment of BYU wards did not mean the dissolution of social units as Wilkinson had hoped. Students became involved in both MIA programs and club activities. And as enrollment grew the social units became increasingly selective and discriminatory and black-balling became even more commonplace. Nevertheless, as the student body grew it became obvious that the social units were not able to fulfill the needs of the majority of the students (at their height only 20 percent of the student body belonged to a social unit).

Due to Wilkinson's repeated denouncements of the social units and some highly publicized indiscrete actions by several units, the 1960-61 school year was one of heated debate about the future of the social units. Letters to the editor debated the merits of social units and the Executive Committee of the Board of Trustees met to discuss complaints of parents. Although President Wilkinson favored the elimination of all social units, the Dean of Students, Wesley Lloyd, supported disbanding only those units which were in gross violation of school rules.

On 6 September 1961 President Wilkinson

presented to the Board of Trustees a proposal for the elimination of all social units on campus. He could do this because the student wards had become strong, effective, on-going organizations which could take up the slack. And this was the clear intention of the members of the Board. In that meeting, President McKay said that the three BYU stakes and their twenty-eight wards "should provide all the opportunities for activity and leadership necessary for students in the Church schools."

Although the student leaders accepted the announcement very well and planned for the disbanding of the units by the end of the 1961-62 school year, the fact that the social units have re-emerged as social and service clubs with different names might indicate that the assumption that BYU wards should fulfill the roles the social units filled is unworkable. Certainly BYU wards do not provide all necessary "opportunities for activity and leadership" as originally intended.

The argument in favor of requiring wards, quorums, and relief societies to fulfill social needs is very familiar. Several General Authorities have stated that, next to the family, the quorum or relief society should be given the utmost loyalty by members. Indeed, the quorum has been called the "true fraternity" and the relief society the "true sorority."

In a classic talk on the role of the quorum, Elder Stephen L. Richards, a former member of the Quorum of the Twelve Apostles, stated that the quorum fills three main purposes: A Class, a fraternity, and a social unit.

Concerning its roles as a fraternity, he stated:

The quorum is a fraternity. . . . Perhaps. . . I can best bring appreciation for this fraternity by going back to the early days of the Church. The "setup" was far simpler than it is today. There were no auxiliaries, and very few social organizations. Service clubs, college fraternities, chambers of commerce, and other business and professional groupings, were, for the most part, unheard of. . . . So, quite naturally, when quorums were set up among the brethren, they were in position to claim their undivided, loyal allegiance, and in so doing they succeeded. . . .

I think we shall never know the full strength and beauty of the friendships created in those Priesthood fraternities. Men cared for each other's families. . . . Privations and sorrows were shared and loyalties were created through those sacred associations that defy description. . . .

Why can't we come back to that brotherhood of older days when men offered their very lives for each other?

It is true, we are not exposed to the same physical dangers which once existed, but we are beset by innumerable other hazards which I fear sometimes worse in their ultimate consequences than those that confronted our forebears. Do we need friends to meet those situations? We do! And we need understanding, loyal friends who are interested in us. And with due deference to the high objectives of the many and varied clubs to which our brethren belong, I want to say to them that there is no club and no fraternity and no society that is to be mentioned in the same breath with their Priesthood quorums.

It is a great pity and a terrible mistake that some of the men should transfer their allegiance and their affection from the quorums to these worldly organizations. If they will but think, they will know that there are no friendships to be established anywhere that are comparable to those that arise out of the Priesthood, where "faithfulness is stronger than the cords of death." (*Improvement Era*, May 1939, p. 234)

More recent General Authorities have made statements similar to those of Elder Richards. On several occasions, Elder Boyd K. Packer has counseled that quorums will never be able to fill their role as long as the church and individuals create other units to do the same thing. President Ezra Taft Benson has also given similar counsel concerning the quorums. Elder Bruce R. McConkie has written,

For a hundred years or more our approach to serving our fellowmen has been: "Here is a group of people who have problems and need help. Let's create a program, set up an organization, and call some people to work with them." . . . All this is a poor approach. . . . Our response to problems is no longer one of creating new programs. Now we strive to use the revealed Priesthood organization to perfect all the Saints, no matter what their needs or problems. . . . If there is a break in this line or if attempts are made to transmit the power of the gospel through auxiliary circuits or fringe committees appointed for specific purposes, the Lord's people are denied the full blessings that a perfect organization perfectly operated would bring them. (*Let Every Man Learn His Duty*, pp. 2, 24.)

In light of these statements, in a real sense social and service clubs are attempts to achieve the social and service functions of quorums through "fringe committees." The argument many give for having such organizations is the unity, fraternity and opportunity for service they provide. While those are obviously noble aims, it can be argued that at BYU, where there is supposed to be a harmonious unity between the school and church, such clubs are not necessary because of the quorums and relief societies. Indeed some individuals state that social clubs do not merely complement the functions of wards but that they really compete for loyalties and often supplant the quorum or ward.

While great fraternity is included in the social club, there is cause to question its basic Christian underpinnings because of the clubs' artificial selection process. Since the clubs remain elitist in nature, the members end up developing a loving unity between a self-selected group of people who they like. But the gospel is much broader than that; it requires that each individual esteem everyone else as himself and feel genuine love for everyone regardless of status or membership. Certainly the wards and quorums create an environment where these traits can be better developed because individuals of all kinds belong to the quorum.

On the other hand, supporters of social clubs at BYU can make a compelling argument that the wards don't fulfill the needs delegated to them. Some even state that at BYU it is not desirable, nor even possible, that they should be expected to do so.

It is argued that because of the transient nature of ward memberships, it is difficult to develop the fraternity Elder Richards spoke of, and because quorums are really only once-a-week Sunday classes that allow for little interaction, there is no opportunity to develop Priesthood brotherhood. Others also state that there is not the natural mutual interest that enables fraternity as there is in social clubs.

Dr. Wootten, professor of educational psychology, believes that quorums cannot develop the high unity achieved by clubs because they do not have the competition between rivals that clubs do. Certainly if ward activities only consist of dances and picnics they appeal to a very small minority.

In the twenty years since the disbanding of the social units, the expected role of BYU wards has become unclear. There seems to be some conflict in directions to BYU church leaders. Elders Packer and McConkie have counseled bishops not to put heavy church responsibilities on students because their primary responsibility is to be a student. In one stake the concept of self-reliance is cited frequently in justification for limited activities and lower attendance at activities that are sponsored. It is argued that the individual student is responsible for his or her own social life and the ward is not responsible to fulfill their every need.

Without question, 1981 BYU wards do not fulfill the expectation of President McKay that wards "should provide all the opportunities for activity and leadership necessary for students in the Church schools." They are not the social complement to the academic functions of the university.

Currently the office of the Dean of Student Life is reviewing the role and function of social clubs on campus. Before any definite decision can be made, the university is going to have to again tackle the distinction between the expectations of BYU wards and those of clubs. And this overall review should not become an "either/or" for two reasons:

1. The percentage of students who belong to clubs is even less than it was in 1961; hence, if a choice is made to have clubs assume the role for providing social activities then very few students will be met by that decision.

2. However, it is naive to assume that in place of the wards the clubs are the primary organizations that meet social needs. In a very real sense ASBYU has assumed much of the responsibility in meeting social and service needs that the clubs addressed in earlier years. Any evaluation of the role of clubs and wards needs to include the proper role of the various offices of ASBYU, including Community Services, Culture, Academics, and the Social Office. (The real competitor to the wards in terms of service may well be ASBYU instead of the clubs.)

Hence, if the fundamental decision is to still place upon the wards the primary expectation for service and social activities, then ASBYU (which, in a sense, is one big club) needs to be re-examined also. And if the decision is in favor of stronger wards, then serious attention must be given as to how wards, quorums and relief societies can effectively accomplish their mandate.

It is a time-honored adage that love begets love. Let us pour forth love—show forth our kindness unto all mankind, and the Lord will reward us with everlasting increase; cast our bread upon the waters and we shall receive it after many days, increased to a hundredfold. Friendship is like Brother Turley in his blacksmith shop welding iron to iron; it unites the human family with its happy influence.

I do not dwell upon your faults, and you shall not upon mine. Charity, which is love, covereth a multitude of sins, and I have often covered up all the faults among you; but the prettiest thing is to have no faults at all. We should cultivate a meek, quiet and peaceable spirit.

—Joseph Smith in *Teachings of the Prophet Joseph Smith*, p. 316.

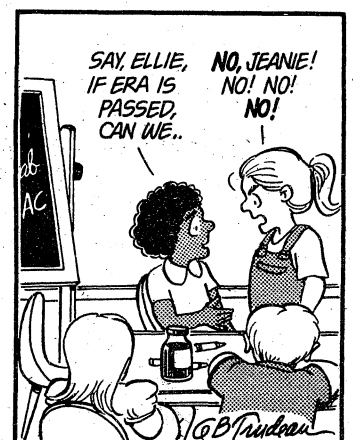
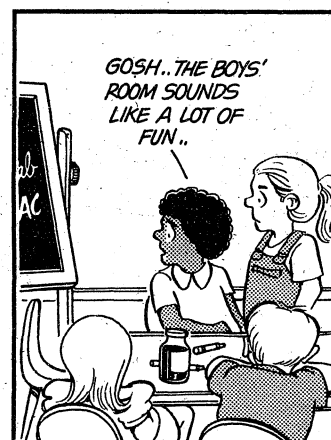
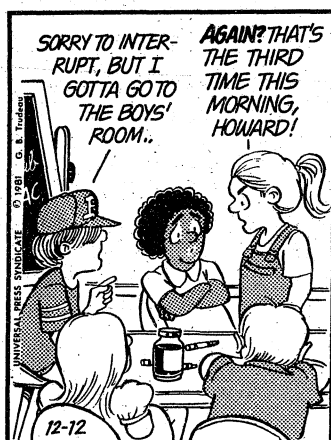
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Mormon Fundamentalism: Why People Enter It--Why They Leave It

Part One

By Loren R. Webb

This is the first part of a series on Mormon Fundamentalists.

Convert baptisms in the Church number some 200,000 annually. Yet a number of otherwise orthodox and dissident members continue to leave the Church as evidenced, for example, by Sonja Johnson's 1978 excommunication over the Equal Rights Amendment controversy. These dissident members are joining not only feminist and other political movements, but Mormon Fundamentalist groups (schismatic offshoots of the Church) as well. What is causing this inner turmoil among a portion of the 5 million Mormons?

Take Clark Collear's case. Collear was 17 years old when he accepted Christ as his personal Savior. Yet he did not know much about God. He began investigating various faiths and at the age of 22, "I promised God that I would quit drinking, smoking, including marijuana and I promised God I would do anything for him."

Following Collear's commitment to Christ, Mormon missionaries knocked on his door in Grand Rapids, Michigan. He started taking the discussions, and soon developed a testimony of the Book of Mormon. Collear was baptized a member of the Church and after a short time was called in January 1978 to serve a mission in Salt Lake City.

"I was gung-ho when I first came out," he later explained. "But what puzzled me was that they advised me to stay away from the mysteries--yet Joseph Smith (the Mormon Prophet) told us to search them out."

One of the mysteries which came to Clark's attention was the Adam-God theory. This theory has been subject to controversy in the Church since Brigham Young stated publicly that Adam is "our father and our God, and the only God with whom we have to do," and that he is the father of all the spirits of the human race as well as the father of Jesus Christ in the flesh. (JD 1:50; see also general conference address, October 8, 1854, Salt Lake City).

Like most missionaries who come in contact with this doctrine, Clark accepted the position that President Young's comments had been taken out of context, that Adam is below, not above Christ. While browsing one day in Zion's bookstore in Salt Lake, Clark found a pamphlet taken from the *Deseret News*. The newspaper published an 1873 talk by Young stating "how much disbelief existed in the minds of the Saints concerning this doctrine (Adam God)" he had taught.

"I thought about that and prayed also, then I read Elder Mark E. Petersen's book *Adam, Who Is He?* and I accepted this position. But I always kept interested in the subject," said Clark.

The issue soon surfaced again, this time while talking to a Baptist minister. The various topics discussed raised other questions in his mind. Seeking more information, Clark and his companion went to Jerald and Sandra Tanner, who publish avowedly anti-Mormon literature. While at the Tanner home the missionaries purchased one of the Tanner's writings, *Mormonism, Shadow or Reality*. Ironically, they also ran into two leaders of the Church of the Firstborn (a quasi-Fundamentalist group), Fred Collier and Robert Black.

Collier and Black, both excommunicated members began discussing with the missionaries Adam God, plural marriage, and other doctrines considered unorthodox to the Church. The missionaries politely disavowed their interest, but as the two older men started to leave, Clark said his conscience told him to talk to them. He did, and "I came away with a good feeling." It was then only time before Clark began meeting with Black and Collear, knowing they were apostates, but also knowing they had information he wanted and could get nowhere else.

Meanwhile, the two elders were baptizing converts on a regular basis in their assigned area. But Clark, feeling restricted by the mis-

sionary discussions, quit using them and began teaching, in his words, "by the spirit." They also began attending Church of the Firstborn meetings. "I went through hell during this time," Clark now recalls. Something had to give. It did when Clark's companion, feeling guilty, called the mission president.

After talking to the Church official, Clark still had questions, and was referred to Elders Rex Pinegar and Carlos Asay, members of the First Quorum of the Seventy, and to Henry Richards, chairman of an informal Church committee dealing with so-called Fundamentalists. (The informal committee organized by Apostle Mark E. Petersen on a church-wide basis, consists of Richards, Calvid Rudd, a Church Institute [Salt Lake--University of Utah] instructor and until recently, Eldon Watson.) They told him to accept the Prophet's teaching in modern times. Unwilling and unable to abide by this official direction, Clark was released from his mission after serving just seven months. Returning to Grand Rapids, he was then officially excommunicated in August 1978.

In town only two days, Clark convinced his future wife, Patty Tombs, that what he had learned as a missionary was true. Tombs, a life-long member of the Church, had recently returned home a few months earlier, having participated in the Hill Cumorah Pageant in Palmyra. Having been told by her stake president of Clark's shaky standing, Patty wrote to him for an explanation. Clark responded with a tape telling of his doctrinal disagreements with his mission leaders. Confused at first, Patty later said it made sense. The correspondence remained constant between the two until he arrived home. He then told friend Greg Mueller, a convert to the Church, about the "fullness of the gospel," as he called it. After some discussion, they all decided to move to Utah where they could continue to search out in-depth information of the "fullness" of the gospel. Greg's wife, Debbie, came out later after deciding her husband wasn't coming back.

In Utah, Clark's and Patty's romance blossomed. They were sealed in holy bonds of celestial marriage in Provo Canyon by Robert Black, the Church of the Firstborn leader, whom Clark had met at the Tanner home.

Rebaptized by Black in the Jordan River near Salt Lake City, Clark rebaptized Greg and Greg did the same to his wife Debbie. But Patty held back.

In June of 1979, Clark's unorthodox views led him to publish a book called *The Falling Away of the Latter-day Saint Church*. Clark says he will continue searching for the truth. He has since divorced Patty and fallen away from the Fundamentalists himself and is now living in Spokane, Washington where he is a protestant minister.

In analyzing why members of the LDS faith join the Fundamentalists, Tom Brown (a pseudonym since he requested his name not be used), a BYU instructor who has worked extensively with dissident members, said it is because many people feel lost due to the Church's size. There is also the problem, Brown says, of some teachings by early Church leaders. Many said it was necessary to enter plural marriage before one could enter the Celestial Kingdom. "The people who search into these doctrines come up with questions and become isolated because their bishop tells them to quit asking questions--thus they become easy pickings for the Fundamentalists."

Church of the Firstborn leader, Robert Black, said people also join the Fundamentalists because of their desire to live the laws of the gospel which they feel are necessary for exaltation. "There is also a bitterness because it appears to them that the church has apostatized from the things the early prophets lived and died for." Others who fall away completely and join Protestant or Catholic churches, do so, according to Black, because "they feel the Church deceiv-

ed them, so they left. They felt Joseph Smith couldn't be a prophet because of the many sins he committed. For others, it's simply a case of individual apostasy."

One of a new breed of Fundamentalists is Ernest Strack, a convert to the Church, though since excommunicated for refusing to accept the President of the Church as holding the keys of the Priesthood. Strack, who runs Grandpa's Bookstore in Provo, was featured in *Newsweek* magazine several years ago in an article entitled, "Eternal Triangles." The article told about his lifestyle as a polygamist living in Utah. Soon after his excommunication, Strack quit attending LDS services. "I didn't find a lot of edification there. The general population isn't spiritually edified. It's become a social institution. But I don't have any harsh feelings against the Church today."

But Strack is now attending services with his wives because "I understand the church's mission and I want to be in the midst of it." He added that it is still the Lord's Church and that it would be set straight.

Eldon Watson, a former member of the informal Church committee dealing with Fundamentalists, revealed that one of the tactics Fundamentalists use to win converts is to point out differences between the past and present teachings of the church. "Frankly, they give a lot of false information," he says. "I believe they are honestly misinformed." Another member of the informal committee, Calvin Rudd, would add, "People have needs--to be satisfied by false prophets, because of such strong desires. Take polygamy--if you have a yen for it and your conduct with it leans that way, you are one half way there--it's a question of what you want to do."

Referring to his days as a car salesman, Rudd says if he could get a person to drive a car before buying it, he could create a need in the perspective buyer. "I believe people can get into these things ignorantly, because people are nice to them. Others are out of harmony with the Church and seek these things out."

Watson supports this thought and added that people make up their minds what they want to believe, then they go out looking for that belief. He acknowledges that most of the people his committee talks to do not feel a fellowship in the Church. "The apostate groups to which most of the people go supply a sense of belonging and association--they (the Fundamentalists) know that will bring them (the disaffected members) together," he says.

Another BYU instructor, we will call John Walsh (since he requested his real name not be used), has also dealt with Fundamentalists, but has little sympathy for them. "I believe that they get hung up on dead prophets. This may be an oversimplification, but their fundametal argument is a revelation that President John Taylor received in 1886. The Adam-God theory is another argument they use, but they seem to have a tendency to return to the 19th century." He also said hundreds of things, taught in the early School of the Prophets (type of theological school for male members), may have included the so-called "higher" ordinances. "The Fundamentalists say we are not receiving those ordinances today."

An excommunicated member and now a leader of the Church of the Firstborn in Tucson, Arizona, Knute Knuteson, feels differently. "As for accepting living and dead prophets, I think that is a personal affair," he said. "Principles of the Church don't change, but policies do. Any of the presidents who differed on the principles has a problem, thus we have to find which ones have the most truth. If a man of God is dead now or living, if he is teaching true principles, what's the difference?"

Walsh replies the problem with these statements is that the "underground" of the LDS Church can't properly document them. "They go on letters written by such and such, and this leaves me as a historian, wondering how much I can believe." He did

admit some Fundamentalists such as Ogden Kraut, an independent from Dugway, Utah, has done some good things with pioneer journals, "but I disagree very much with him on philosophical thoughts."

In the Church, there are those who are widely read in Church history and doctrine, says Walsh, "and it enhances their roots, while there are others who never study the gospel." He said of his Sunday school gospel doctrine class, "There are those who always read their assignments and do everything to learn, while others go to be simply entertained. They ask some of the same questions they asked eight years ago."

Another type of activity many members engage in, explains Walsh, is spreading exotic rumors. Eventually everyone believes the story without ever checking to see if it's true. He remarked the three main reasons people leave the church were stated by President and Prophet David O. McKay: scriptural ignorance, immorality and apostasy.

A separate listing was added by Knute Knuteson who said an LDS institute teacher at the University of Utah gave a talk describing three types of people who leave the Church and join Fundamentalists: (1) returned missionaries who continue to study the gospel, (2) converts to the Church who also continue to study the gospel, and (3) seminary and institute teachers who search and conscientiously study the gospel.

Ward bishops are usually the first to deal with dissident members, because of ecclesiastical jurisdiction. One bishop who has worked with individual apostacies in his own area, is a school teacher in Logan who wished to remain anonymous. We will call him Mr. Walker.

Two years before he was called to be bishop, his brother joined a Fundamentalist group. In 1971, when Walker became bishop, he found several families were also involved in the sect. He told of one girl's parents trying to locate her after she joined a Fundamentalists group and entered plural marriage. Her parents called the police, yet the Fundamentalists somehow threw them off the track. The girl completely disappeared for a time. In fact, the police probably wouldn't have found her had she not voluntarily returned. Walker said she finally returned to the Church and married in the temple. However, if the story was told in its entirety, "it would read like a James Bond thriller--it's a story of deceit and treachery." "They (the Fundamentalists) are trying to wear two hats. They try to lie to the bishop and play both roles--living the principles of the Church, while at the same time living with a plural wife for as long as they can." Eventually Fundamentalists are found out and excommunicated, said Walker. However, they believe they are justified in practicing deceit, since the early leaders of the Church lied during the Nauvoo (Illinois) period.

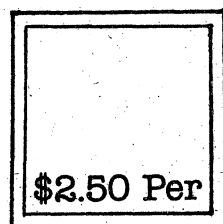
Walker stated in his first five years as bishop, he was able to identify several things about Fundamentalists which help detect them. "For one thing," he said, "Fundamentalists tend to be right-wing, and some associate with ultra-conservative political groups. They also wear the long ceremonial garment and have a paranoid view of conditions in the world, believing that all calamities are fulfilling prophecies. They are also overzealous in wheat sprouting and food storage."

Solutions to several issues raised by Fundamentalists are no easy matter to handle. "It's a pretty complicated problem and it's pretty difficult to counter their arguments if you're not familiar with their interpretations of doctrine." Walker did write a book in 1974, disputing the Fundamentalists' claims to priesthood authority.

Another orthodox member of the Church who has contested the Fundamentalists' claim to authority is J. Max Anderson. A Salt Lake City architect and member of the Utah State Building Board, Anderson two years ago published a book called *Polygamy: Fiction and Fact*, the cream of an unpublished three volume set.

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Anderson said he became involved in this controversy when friends of his became entangled with one of the various groups. He decided to study and analyze their claims and find out if they were true. Since the completion of this project, Anderson has concluded "their claims didn't hold water from either side.

"The whole basis of Fundamentalism hangs on Lorin Wooley (an early LDS leader) who claimed that in 1886 he was called into a special meeting with President John Taylor in which he and others were told polygamy would never be given up and that the principle was to continue according to a revelation President Taylor had just received.

It is also claimed, says Anderson, that Jesus Christ and Joseph Smith were present, gave their blessing, and took part in setting Lorin Wooley and four others apart for the continuation of polygamy. "I looked into this claim and found it was false, false, false." He did concede, however, that the 1886 journals of John Taylor, along with the 1886 journals of Taylor's personal secretary, L. John Nuttall, are missing. "The Fundamentalists think the Church has them."

Almost every president from Heber J. Grant on has repudiated the 1886 revelation, said Anderson. He added that Mark E. Petersen in his book, *Way of the Master*, also denied it. Yet Apostle John W. Taylor, son of John Taylor, says Anderson, found the 1886 revelation on his father's desk. He and another contemporary apostle, Mathias F. Cowley, accepted this revelation as true, and "this is what fed the coals of the beginning of the Fundamentalists."

Another general author authority, the late Anthony W. Ivins, wrote to Rulon Allred (who later became a Fundamentalist leader) and said he found the original revelation of 1886. Ivins, says Anderson, admitted it was in John Taylor's writing, but said it was never presented to the Council of the Twelve Apostles to be voted on.

After the first manifesto prohibiting polygamy was issued in 1890, Anderson said the Church got deeper in political trouble because of the Reed Smoot hearings. Smoot, an apostle, was at this time being challenged for his U.S. Senate seat because of his religion. The practice had continued so long as no issue was made.

Polygamy was finally given up as a tenet in 1904 and members were later excom-

municated for practicing it. Unfortunately, Church leaders set an inconsistent example. Both Joseph F. Smith and Heber J. Grant paid fines for unlawful cohabitation in 1911-12. What angered several members, said Anderson, was that while some of the rank and file got excommunicated, their friends did not. He said a stake president in Salt Lake City who still had several wives was living with them as late as 1920.

The Woodruff Manifesto, says Anderson, "was a revelation as well as a political statement. It was a rebuttal to the Utah Commission's charge that plural marriages were still being sealed in the Endowment House and LDS temples in Utah." Eldon Watson said he has collected some statements which state that after the Woodruff Manifesto of 1890 was given, no authorized polygamous marriages were performed.

Watson said he was not certain whether the 1886 revelation received by John Taylor was valid, "but even if it was, the Manifesto supercedes it." Anderson concedes, "This is the gray area which gave nucleus to the Fundamentalist movement."

Ernest Strack believes, however, President Wilford Woodruff went against the principle of plural marriage by saying to his wives he would not live with them any more because the law proclaimed against him doing so. "It was then fulfilled by Joseph Smith's prophecy in the Doctrine and Covenants, that the prophet of the Church, if he sinned, would only have power to ordain another. Woodruff ordained John Wooley (a member of the Church at the time) and gave him the keys of the priesthood, while Woodruff remained president of the Church."

Knuteson believes several avenues are available to take a plural wife today. He maintains that Owen Allred has the authority and says Owen got it from Rulon Allred who received it in turn from Joseph Musser who received it from President Lorenzo Snow in 1901.

However, Knuteson says Joseph Smith also gave the authority to others including Benjamin Johnson (a close confidant) which line continues through Alma Dayer LeBaron, a present day Fundamentalist, who gave it to Ross LeBaron, prophet of the Church of the Firstborn, who gave it to others.

Part two of this series will appear in the next issue (11 January 1981).

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BYU EARNS MORE AND MORE TECHNICALS

In Doctor Keele's recent article about sports, he stated that, were BYU to "win consistently at major intercollegiate athletics, [we] would have to put aside the specific principle of the system for which [we] stand: turning the other cheek, loving one's neighbor, doing good to them who despitely use [us], etc.; and [we] must essentially forsake the Prince of Peace, whose mascot would be the Lamb, choosing instead as a mascot a beast whose nature it is to kill."

If Doctor Keele's proposition is correct, we might expect, considering the improved basketball record, an increase in the number of technical fouls called against BYU. Technical fouls can be used as a crude measure of the players' and coaches' willingness to give the other team a break, to accept the decision of the officials, to keep one's head during the game, and to avoid any flagrant violations of the rules. In this light, the following statistics, or trends, should prove to be interesting:

TECHNICAL FOULS CALLED AGAINST:

	BYU	OPPOSING TEAMS
1975-76	5	8
1976-77	5	4
1977-78	10	7
1978-79	10	10
1979-80	8	9
1980-81	15	6

It is also interesting to note that opposing teams, in games played against BYU, have never accumulated more than two technical fouls against their coaches in a year, whereas BYU's coach, the past two years, has had a total of 7 technical fouls called against him.

But as to trials, why bless your hearts, the man or woman who enjoys the spirit of our religion has no trials; but the man or woman who tries to live according to the ospel of the Son of God, and at the same time clings to the spirit of the world, has trials and sorrows acute and keen, and that, too, continually.

This is the deciding point, the dividing line. They who love and serve God with all their hearts rejoice evermore, pray without ceasing, and in everything give thanks; but they who try to serve God and still cling to the spirit of the world, have got on two yokes--the yoke of Jesus and the yoke of the devil, and they will have lenty to do. They will have a warfare inside and outside, and the labor will be very galling, for they are directly in opposition one to the other. Cast off the yoke of the enemy, and put on the yoke of Christ, and you will say that his yoke is easy and his burden is light. This I know by experience.

--Brigham Young in *Journal of Discourses* 16:123

Editorial

BYU's Club Policy

We have come to the following conclusions concerning the role of clubs at BYU.

First, even if wards are supposed to fill the primary social and service activities of students, considering that our faith encourages men to act independently in doing good, as well as institutionally, it would be inappropriate for the administration to refuse to charter clubs whose sole purpose is to fulfill social needs. Also, it is hypocritical to call blatant social clubs "service clubs" and then require them to perform token service projects to justify their existence.

Second, since this is a Christian institution sponsored by a religion with very egalitarian traditions, it is inappropriate for the university to permit, or for clubs to practice, elitist methods of membership selection. Any club—including social clubs—should have the same criteria for admitting members that a stamp-collecting club would have: if you are interested in joining, you can join. There really is no need for Samuel Hall or Young Men to worry that the "wrong kind of people" will join their club, for, once someone realized that they didn't fit in they would willingly leave. The democratization of the social clubs also means, of course, that all those silly, self-demeaning, yet self-conceiting, oaths, rituals, pledges and

rushes should be abolished. Complete openness must be the policy.

Finally, we think that the Board of Trustees needs to reconsider their prohibition of additional political clubs on campus. It is painfully ironic that there is a proliferation of social clubs when explicit statements by prophets say that BYU wards should primarily fill social needs; but that there is a prohibition on political clubs when politics is the one area where wards are explicitly denied involvement and where members are encouraged to independently be activists.

If BYU really wants to prepare its students to serve in the area of civic responsibility, it must abandon the naive assumption that political expression occurs solely or even primarily within the Democratic and Republican parties. We are, in essence, teaching a false notion of the American political process.

That Young Americans for Freedom are prohibited from becoming a club is especially sad because BYU is an academic institution where free expression of ideas is encouraged. We think that it would be healthy not only to allow YAF to become a club on campus, but also Common Cause, the Freeman Institute, the Sierra Club, ACLU and the John Birch Society.

Political Notes

WHY JOE BLOW SUPPORTS RONALD REAGAN

By J. D. Laverity

"The budget should be balanced, the treasury should be refilled, public debt should be reduced, the arrogance of officialdom should be tempered and controlled."

—Cicero

Recent diatribes in the *Seventh East Press* attacking the Reagan economic program have serious weaknesses and warrant at least a modest rebuttal. But more importantly, the anti-Reaganists need to understand the philosophical basis behind why Joe Blow in Peoria (and Provo) supports President Reagan and identifies with his goals.

Reagan was mistakenly accused of basing his recovery program "solely" on monetary policy. A convenient criticism then followed. But as the President and his supporters have repeatedly stated, Reagan's economic recovery program is based not on one, but multiple fundamentals, including: massive reduction in (and indexing of) individual income tax rates, reduction in taxes on investment income and capital gains, unprecedented regulatory reduction, elimination of budget deficits and a tighter monetary policy. The Federal Reserve Board controls monetary policy and is independent of the President and Congress, thank heavens. (The current Fed chairman, a Carter appointee, is doing an excellent job.)

Now a few philosophical issues need to be considered. The author of the articles titled *Reaganomics: A Plan for Disaster* attacks Reagan for allegedly "increasing government expenditures while reducing revenues in these inflationary times. . . [This] becomes more significant when we consider who is potentially hit hardest by inflation." In reality, Reagan is trying to reduce government spending, at least its growth rate. He would even gladly reduce the actual dollar amount if the liberal Democrats and Republicans would let him. Another fact of life is that "increasing government expenditures" in "inflationary times" is exactly the policy the Democrats and fiscally myopic Republicans have been pursuing for the past 5 years. Considering the source, the criticism would be laughable if it weren't so hypocritical. The weakness of the liberals' criticism does indeed "become more significant when we consider who is potentially hit hardest by inflation." To paraphrase one of our British cousins: "The Democrats love the working man; they love to see him work."

Perhaps the budding liberals on campus could understand the issue better with an example closer to home. Would the author of the articles attacking Reagan be willing to reduce his credit load from 16 hours a semester to 12 and then pay for 4 hours credit for a "disadvantaged" student (as in "lazy")? Would he and his friends be willing

to reduce their credit load to 8 hours and pay for 8 hours free study for a number of "disadvantaged" students? Perhaps these tuition-paying students would enjoy it more if they were forced, by majority vote, to give up half or more of their money to pay the way for someone who wasn't willing to work for it.

With 50 percent personal income and business tax rates, this is virtually what exists now in America. It is not a division between the "haves" and the "have nots." It is a question of those who are "earners" and those who are "takers." Today literally half of the population of the country supports, through their tax dollars, the other half who are on the receiving end of a government payroll, dole or check of some kind. We are just like the liberal students in our example who found themselves with half of their hard-earned credits doled out to the "disadvantaged." And for some reason Gregory King's classic study of 1688 comes to mind. He compiled a comprehensive economic census and analysis of the English people divided by occupation and source of support. King's immortal conclusion: "2,675,520 Increasing the Wealth of the Kingdom; 2,825,000 Decreasing the Wealth of the Kingdom."

Is it any wonder that Joe Blow who works at Geneva or Kennicott is sick and tired of the direction our government has been taking the last fifteen years? Joe Blow has witnessed a 70 percent tax rate of top salaries, with federal, state, and local governments and Social Security taking 30-40 percent or more of his own check. He has witnessed Uncle Sam rake off 48 percent of the profit of the sale of his home. Joe sees his wife going off to work because he can no longer make ends meet on his inflation-riddled wage. This makes Joe mad. Something makes Joe think that the Walter Mondales might be somehow to blame for the economic mess he sees the country in. Traditional Democrat Joe shakes his head when all the Democratic leaders in Washington scream and howl as Reagan tries to cut only the margin of increase in an already hopelessly overgrown budget.

It began to dawn on Joe Blow last November that these liberal economic and social policies were systematically and mindlessly penalizing savings, productive investments, hard work, and estate building or, in other words, Joe's vision of the American Dream. It was this collective realization that gave the conservatives their first opportunity to gain and hold the votes of the Joe Blows of Middle America. The Reagan Revolution surprised no one except those who had their socio-economic eyeglasses fitted in the 1960's.

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Grey Matters

Brigham Young and the Adam-God Theory

By Gary James Bergera

Few teachings of the restoration evoke as sensitive a response among faithful Mormons as does the mere mention of the Adam-God theory—the belief that equates Adam, the first man, with the person of God the Father. Belief alone in this teaching can lay one open to Church sanction. No other doctrine—with the sole exception of plural marriage—so widely in official vogue 120 years ago occupies today such a position of high heresy. The development of doctrines first originating from the particular opinions and views of one man, though later rejected by succeeding Church authorities, is aptly demonstrated by the Adam-God theory. In this instance (as in many), the revelations of time have proven considerably more reliable than those supporting Adam-God.

The particulars of the Adam-God theory—of which President Brigham Young was without question the best known advocate, hence the controversy—have been discussed by Rodney Turner in his 1953 BYU master's thesis, "The Position of Adam in LDS Theology," recently removed from all restrictions at the Harold B. Lee Library. Consequently, a detailed commentary is probably unnecessary. At the minimum, however, a survey of available materials evidences the following:

1. Brigham Young taught on several occasions that Adam was a resurrected being transplanted to this world from another.
2. With him, he brought Eve, one of his wives.
3. Together, they are the parents of all spirits who have since been born into this world.
4. In addition, Brigham also taught that Adam was the physical father of Jesus Christ.
5. Thus, Adam is rightly "our Father, and our God, and the only God with whom we have to do." (This most famous of President Young's discourses on Adam-God is to be found in the *Journal of Discourses* 1:51-52.)

The above have seen several variations advanced by various Mormon schismatics. It is unknown, however, to what extent Brother Brigham would have shared their interpretations.

Valiant attempts have been made to disassociate Brigham from the above usually expressed tenets of Adam-God. Heavy reliance has usually been given to several of the President's other sermons in which the doctrines therein he publicly enunciated unequivocally contradict the fundamentals of the Adam-God theory. For example, Brigham spoke of "The greatest desire in the bosom of our Father Adam, or in his faithful children, who are co-workers with God our Father in heaven." He counseled, "[W]e should do all we can to reclaim the lost sons and daughters of Adam and Eve, and bring them back to be saved in the presence of our Father and God" (JD 8:174-75). He noted further that "The Father frequently came to visit his son Adam, and talked, and walked with him" (JD 9:148); and that "We believe that [God the Father] made Adam after his own image and likeness" (JD 10:230-31). Other representative examples can be found in the *Journal of Discourses*, volume 13, page 311, and volume 14, pages 70-71.

In no doubt a majority of instances, statements from the President can be interpreted to fit the theological learnings of the individual reader. However, two of the most explicit Adam-God statements, both delivered before Mormon congregations, one, as a matter of fact, made during general conference, cannot be conveniently interpreted away:

Who beget [the Savior]? His Father, and his father is our God, and the Father of our spirits, and he is the framer of the body, the God and Father of our Lord Jesus Christ. Who is he? He is Father Adam; Michael; the Ancient of days. (Sermon delivered 19 February 1854, unpublished.)

The God and Father [of] our Lord Jesus Christ is the father of our spirits. . . . Our spirits and the spirits of all the human family were begotten by Adam, and born of Eve. (Sermon delivered 8 October 1854, unpublished.)

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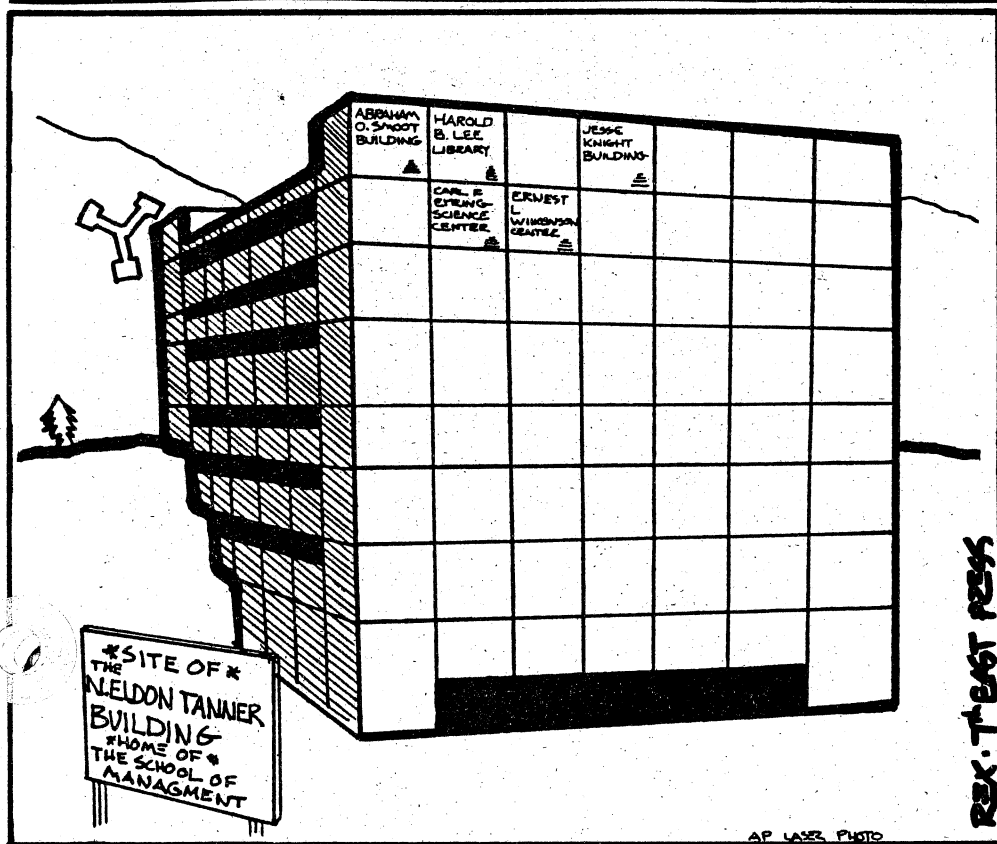
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FOOD FOR POLAND?

Why? Why now?

By Eugene England

Four times in the past forty years calls for help have gone out to the world from Eastern Europe. The first three (from the partisans in the Warsaw uprising against the Nazis in 1944 and from Hungary in 1956 and Czechoslovakia in 1968) came from the midst of violence and political currents such that perhaps the outside world neither could nor should have responded.

This last call (Lech Walesa's appeal on November 20 for emergency food aid for Poland's survival through the winter) is designed to *prevent* what Walesa called "dangerous social tensions...and popular anger" that could lead to violence.

This time we can and should respond.

The need is clear and simple: There are acute shortages of dairy products and meat, especially in forms that will keep. Dysentery is developing and as rationing cuts increase, increasing numbers of children are suffering starvation, disease, and death.

The appeal is direct and world-wide, and there is good reason for us to participate with others. There are various established agencies such as the Polish American Congress and the Catholic Relief Services through which we can channel our help. But Michael Novak, noted writer and lay Catholic theologian, has learned from Polish leaders that there is need for *direct and speedy* response to the desperate lack of dairy products—even with an *airlift* of food. Novak is Chairman of the Board Advisors of a national, non-partisan, non-denominational effort to meet that need; it is called FOOD FOR POLAND.

FOOD FOR POLAND is attempting first to fly one plane load of dairy products into Warsaw, to observe and report on its distribution and effectiveness in meeting needs there. With that report we can continue with further efforts as seems best.

A substantial amount of dairy products has already been donated by Meadow Fresh Farms; vitamins have been given, and detergents have been offered at minimal cost. We need additional products, a cargo plane, and fuel—or funds to pay for them, so anyone can help.

Christ made central to our professed love for him our service to others: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me" (Matthew 25:36-37). The Polish people this winter fulfill every single one of those conditions of need (hungry, thirsty, a stranger, etc.). And, because they are behind the "Iron Curtain" in a country that we have thought of as our enemy, they pose with particular power the challenge of Christ's parable of the Good Samaritan: that our neighbors who ever need our help, even if different from us in race, religion, and politics, as Jews were from Samaritans.

We Americans, from whom much is expected because we have been given so much, can be especially thankful this season that we *can* give and that there are those who need our help desperately and clearly.

Mother Theresa, the Catholic nun who serves India's dying poor and whose example best proves her case, reminds us that true religion requires us to see Christ in the suffering and minister as we would to him—and to give until we feel the pain ourselves.

One opportunity to do so is FOOD FOR POLAND. See the ad in this paper or visit the table under the banner near the bookstore.

Contributions: P.O. Box 7280, University Station, Provo, Utah, 84602 or (toll free credit card gifts) 1-800-662-8666 in Utah or 1-800-453-4000 elsewhere. Call 224-7479 if you want to help in other ways too; we need many volunteers to spread the effort.

ASBYU: A Time to Change!

Overcoming the Obstacles to Change

By Elbert Eugene Peck

Lest anyone get the wrong idea, the purpose of this column has not been to attack the current ASBYU administration. It has been a discussion of the structural problems of the institution that create problems that emerge year to year. In fact, the current officers have done a better job than have most past administrations. Due to the dedicated and competent efforts of many of the officers, communication with the administration has been more open than ever before, and more receptive to many ideas presented. This fact has prompted some to comment that this column's criticisms, perhaps once valid, no longer apply. On the contrary, if the electorate choose less able representatives next spring the channels that are now remarkably open would soon be shut while the administration waits out their one-year term. Also, because of lack of continuity, the current offices have little guarantee that their reforms will even be remembered, let alone carried out, in the succeeding administrations.

Although we benefit from extraordinarily talented and virtuous individuals in public service, it is imprudent to create a system based on the assumption that leaders will be above average. Indeed, the U.S. Constitution has just the opposite assumption and, therefore, has elaborate and cumbersome checks against the possibility of self-serving or incompetent "public servants." This philosophy seems to be the underlying reason why King Mosiah counseled that monarchy is an unwise governmental system—because you could not always ensure a virtuous competent king (See Mosiah chapter 29; especially verses 12-16). Thomas Jefferson concurred when he said, "In questions of power, then, let not more be heard of confidence in man, but bind him down from mischief by the chains of the Constitution." (*The Writings of Thomas Jefferson*, ol. 27:389-390)

BYU desperately needs a change in its constitution to address some of its more glaring needs so that we do not vainly hope that the faceless name we checked at election time is worthy of our ignorant vote. Specifically, a new constitution needs to reform the way in which we recruit officers and their staffs so that we can have better confidence in their motives, and ability. Second, the constitution needs to provide for a better handling of transition from year to year so that a sense of continuity and consistency remains.

In years past, frustrated students publicly, and anonymous administrators privately, both stated that they believed that ASBYU was impotent by design—that the administration wanted it to have the semblance of power and representation without any of the impact. Now, however, privately, BYU administrators responsible for student government confess that they would like to see a change but cannot do anything because the initiative must come from the student officers. Some administrators say that for several years they have been trying to get the officers to make a change.

Clearly the ball seems to be in the court of the students. ASBYU Executive Vice President, Don Bigger, says that he and President Haws are determined not to drop the ball. In January, they are planning to call a constitutional convention to address what they have, independently, seen as a critical need for reform. If, as they hope, a constitutional change can be effected in time for the new elections in the spring, then a major obstacle to change—the realigning of power among current officers will be effectively negated.

The remaining obstacles to change include getting support of the studentry, and (sigh) coming up with a new system that will not only work, but will be better than the current one. (Disraeli was right; it is much easier to be critical than to be correct!) In the future we will propose specific recommendations for the convention to consider, but now we recommend the following points to be considered in directing the process of the convention:

1. Don't let the current officers and the fourth floor gang solely make up the membership of the convention, or even a majority of it. Deliberate effort should be made to recruit qualified individuals from many fields, including ASBYU officers and staff (current and former), faculty members, administrators and students.
2. Have the convention's recommendations be presented directly to the studentry without revisions and tinkering by the ASBYU Executive Council.
3. Start off running in January by already having selected the convention chair or president and by having the process for selecting convention members well under way so that much of the work can be done prior to the crunch of midterms and the rush to finals and research papers that follow.
4. Set a time table to be followed that will ensure enough time for the new constitution to be voted on and, if approved, implemented for student elections in March or April.
5. Actively solicit from departments, colleges, university auxiliary units, faculty, etc., recommendations concerning problems that they think need to be addressed. Compile them and try to address as many as possible.

The writing of a constitution is as exciting as it is important. Next semester may prove to be one of the most active in BYU's history. Concerning the writing of constitutions Thomas Jefferson also said,

"Some men look at constitutions with sanctimonious reverence and deem them like the ark of the covenant, too sacred to be touched. They ascribe to the men of the receding age a wisdom more than human, and suppose what they did to be beyond amendment....Laws and institutions must go hand in hand with the progress of the human mind....As new discoveries are made, new truths disclosed, and manners and opinions change with the change of circumstances, institutions must advance also, and keep pace with the times....Each generation....has right to choose for itself the form of government it believes the most promotive of its own happiness."

Next issue: *Recommendations for a new Constitution.*

It takes more than a decade to get a high school diploma; it takes an additional four years for most people to get a college degree; it takes nearly a quarter-century to become a great physician. Why, oh, why do people think they can fathom the most complex spiritual depths without the necessary experimental and laboratory work accompanied by compliance with the laws that govern it? Absurd it is, but you will frequently find popular personalities, who seem never to have lived a single law of God, discoursing in interviews on religion. How ridiculous for such persons to attempt to outline for the world a way of life!

And yet many a financier, politician, college professor, or owner of a gambling club thinks that because he has risen above all his fellowmen in his particular field he knows everything in every field. One cannot know God nor understand his works or plans unless he follows the laws which govern. The spiritual realm which is just as absolute as is the physical, cannot be understood by the laws of the physical. You do not learn to make electric generators in a seminary. Neither do you learn certain truths about spiritual things in a physics laboratory. You must go to the spiritual laboratory, use the facilities available there, and comply with the governing rules. Then you may know of these truths just as surely, or more surely, than the scientist knows the metals, or the acids, or other elements.

—Spencer W. Kimball in *The Ensign*, September 1978, p. 5

Book Recommendation

Exploring New Continents: Patrick White's *The Tree of Man*

By Rodney D. Keller
Graduate student in English

Something happens to Australia. A man claims his land and establishes his life in the bush.

"Then the man took an axe and struck at the side of a hairy tree, more to hear the sound than for any other reason. And the sound was cold and loud. The man struck at the tree, and struck, till several white chips had fallen. He looked at the scar in the side of the tree. The silence was immense. It was the first time anything like this had happened in that part of the bush."

Stan Parker is this man happening to Australia. The young Stan enters the bush to begin a new life. He soon marries Amy Fibbens, and these two begin the struggles of the Parker family in Patrick White's *The Tree of Man*. Stan and Amy's new life consists of clearing, burning, and cultivating their land while exploring, developing, and challenging their own relationship.

The *Tree of Man* is not only the story of cultivation of Australia but also the cultivation of family relationships.

Patrick White exposes the souls of Stan and Amy through a harsh life of fly and dust laden drought sweltering with heat, of endless rain washing away land and feelings, of fire consuming life and fantasies, and of separation resulting from war and misunderstanding. Patrick White strips his characters until "sometimes you'll see someone with nothing on but a bandaid" as an epigram prefacing White's *The Twyborn Affair* suggests.

Amy and Stan's life consists of hardship and pain, especially after their children Ray and Thelma are born, making the family relationship more complex, but the Parker family continues its struggle. This novel is similar in scope to other novels that intimately portray a single family unit such as Robert Crichton's *The Camerons* and Colleen McCollough's *The Thorn Birds*.

Patrick White is also happening to Australia. Patrick White is still an unknown author to most people, although he is the Nobel Laureate of 1973 for literature. White published his first novel in 1939 and has since produced ten other novels including *Riders in the Chariot*, *The Vivisector*, *Voss*, and *The Eye of the Storm*.

All but one of his novels are set in Australia which led the Nobel Prize Committee to say of White's writing, "An epic and psychological narrative art which has introduced a new continent into literature." White's "new continent" is not just Australia but the "new continents" of the mind, of the soul, of the family relationship.

Amy Parker is one of White's "new continents." We see her more intimately than we'd like; we see her as ourselves. She is insecure in her relationship with Stan, but she desires to give of herself freely and wholly—yet she never does. She hopes her children will solidify her relationship with Stan—but they don't. She needs to give her love, and her son Ray becomes the sole recipient, but Amy confuses the giving of love with the possession of the individual. Stan and Ray understand this and isolate themselves from

her, just as we isolate ourselves from those who love us and estrange those we love because of our love.

Just as Stan chops at the tree in the beginning of the novel, Amy hacks at the relationships in her life for no other reason than for her love, and the sound is cold and loud. Her hackings expose chips of her and the family's personalities creating tender and aching scars in their lives. And the silence is immense. Nothing like this has happened in that part of her life or in our lives.

Patrick White, therefore, forces us to explore the uncharted new continent within ourselves through the psychological characterizations of Stan and Amy Parker. *The Tree of Man* is the story of a man, from youth, through life, into death, and his search for himself in his own continent:

A Patrick White class is being offered winter semester by the English department under the course title Eminent English Writers 510R, section 1. Professor Richard Poulsen, who claims that Patrick White is the greatest living novelist, will teach the course.

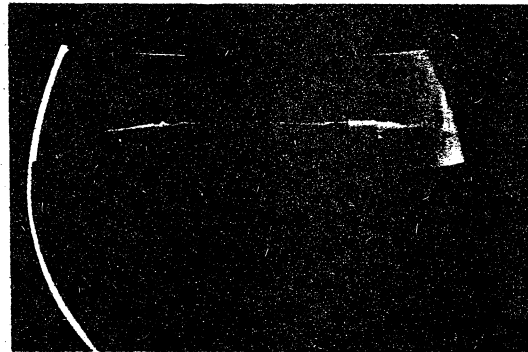
WHY JOE BLOW SUPPORTS RONALD REAGAN

continued from page 10

Joe Blow sees that, under the present local, state and federal tax system, if he works overtime all year long and earns an extra \$10,000 he will end up with less than half of it in his own pocket. He is sick and tired of a federal budget that has grown from 200 billion dollars a few short years ago to over 800 billion today, with half of the money now going to support the "disadvantaged" takers. He is sick and tired of feeding his kids on Hamburger Helper while he sees many on food stamps eating pork chops and steaks. Let the liberals call Joe misinformed, let them call him "socially insensitive," let them call him selfish or anything else they want. The fact is that the Joe Blows of America are sending the \$10 a month to the National Conservative PACs, they have the votes, they're "mad as hell" and they're not going to take it any more."

Not only are the liberals grasping for anything in their arguments against Reagan—using even conservative anti-deficit rhetoric—but they have seriously misjudged what the country wants. Middle America supports Ronald Reagan and approves of the direction he is nudging the country. The basic cause for disagreement is clear. Reagan certainly is cutting back on the budget increases and separating those who do not truly need government help from those who do. The liberals don't like it. But Joe Blow feels deep down inside that this is what needed to be done long ago. In fact, that is why he voted for Jimmy Carter, who convincingly presented himself as a "fiscal conservative." Did Jimmy deliver? Yes, indeed. He delivered additional hundreds of billions of dollars onto the federal budget. He delivered consistent double-digit inflation. And he delivered embarrassing domestic and international leadership with spaghetti for a backbone. Exaggeration? Overstatement, you say? Ask Joe Blow.

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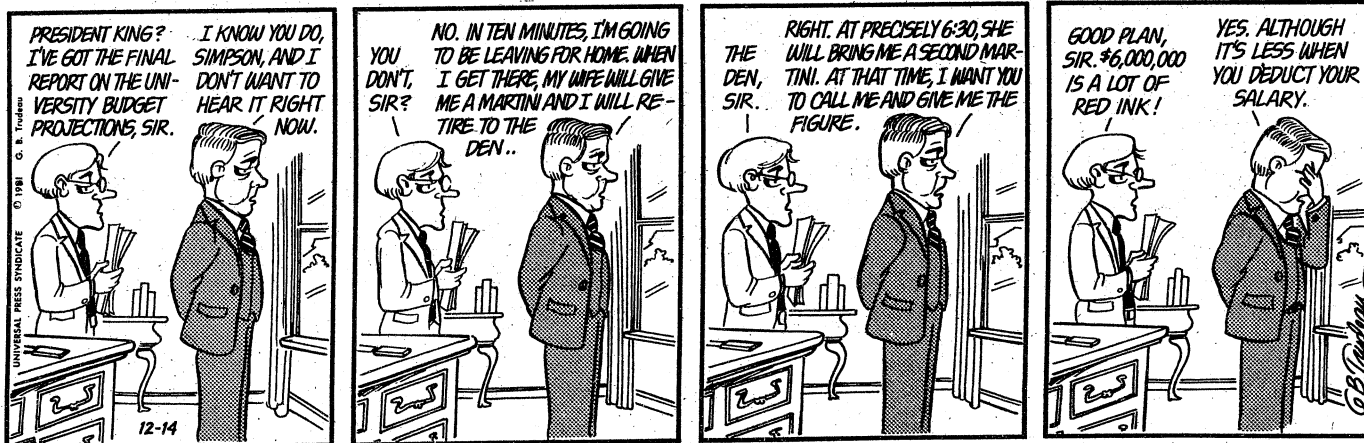
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DUNGEONS & DRAGONS: A Cornucopia of Controversy

PART II

By Terry Keegan

Adventure! Danger! Chivalry! These are the words used by some to describe the most popular game played on college campuses these days: Dungeons & Dragons.

The game of Dungeons & Dragons (D&D) has caught the interest of many B.Y.U. students, male and female alike, and has been steadily growing in popularity. Yet it is a point of controversy, as well. Why this opposition of views exists between players and non-players is the subject of this article.

First an explanation: D & D is a "fantasy role playing" game. Its various books of stories and charts create a scenario of fanciful worlds where players, using make believe characters, experience danger and adventure. Players create characters in their minds and, banding them together, send them on imaginary journeys into strange lands or secret tunnels. Mortals and beasts, and sometimes physical barriers, confront the players. The medieval settings provide scenes for chivalry.

Almost everything is worked out in the mind. Except for a few oddly shaped dice, no playing pieces are used. Players do use paper, however, to map out the world they are in and to record the riches or objects they pick up along the way.

Now, the controversy: About half a year ago, the question of the game's integrity was brought up before the Heber Valley school district. Several of the more conservative women in the area banded together and began to oppose the playing of the game. They thought it inappropriate that a teacher was playing the game with students after school. These women fervently condemned D & D as "satanic" and a danger to the young students. They tried to stop the playing of it and the sale of the game in Heber and surrounding areas—even at B.Y.U.

An investigation was made by the school board. They concluded that the game did not of itself cause evil influences. Yet, the teacher conducting the game with his students after school was asked to discontinue this practice. Students were left to play on their own.

The questions brought up at that time still linger, such as whether or not it is healthy to escape reality for such fantasy worlds and whether or not there's a chance one may never return to reality. In a recent BYU forum assembly Dr. Bettelheim of the University of Chicago addressed the question of the value of "makebelieve". He pointed out that the general public, in our generation, is not as interested in fairytales and imaginative stories as former generations, and feared that, with unimaginative stories, our lives may become "truncated."

Players and advocates claim that the game frees the player's imagination and helps him or her develop creative and judgmental abilities. In fact, the reason the teacher in Heber sponsored the game was to help his "gifted" students better use their minds. However, the possibility exists that a player may go too far with the game, and even lose touch with reality.

Many players can name people who fall into this category, but they claim that such cases are very rare. Calvin Harper, who plays D & D at Deseret Towers, says he indulges in the game to temporarily enjoy fantasy, but admits that "on the other hand there are some people who only rarely step into reality". For such people this game could be a medium for social downfall. Then again, so could the game of Monopoly or Risk, where, we recall, power and money struggles are the "name of the game." A general conclusion could be that the game reveals the real character of the player.

If a person is internally violent, his character is generally violent in the line of play. More serene people tend to play more calmly. Creative people, or at least those who want to be creative, release their ideas when confronted with obstacles. We have the case of Dave Orr, a local director of the game who says, "I had always wanted to write a novel and playing D & D fulfills those desires."

Medieval settings have caused some to ask if the game is too violent and greed oriented. As originally created by Gary Gygax, D & D had quite a bit of "hack and slash" style implied where great hords of gold and jems are easily obtainable. Local players, however, express distaste and even boredom with this style. In Provo, most players seem to emphasize ingenuity. In some cases, local players have even modified the original game or alternately play a game called Chivalry and Sorcery. Players generally want to use wit before using the sword.

The thrust of the argument in Heber was whether a game could alter someone's personality. The conservative group in Heber felt that certain illustrations and symbols were demonic and capable of affecting change in character. For example, is the graphic description of a creature's repulsive life style necessary? Does the use of symbols, such as the triangle or the five-pointed star affect behavior? A faculty member in the Youth Leadership and Recreation Management Department has investigated D & D and feels that these things do not pose a danger. He points out that descriptions of mythological creatures, both in words and pictures, have a strong educative quality. From these descriptions players can become familiar with the historical and social traditions of different peoples. It may also be important to note that the symbols of the triangle and star are of Christian origin, representing the Trinity and the Pentateuch, respectively. The inverted versions of each are actual demonic symbols but they are not represented in that way in D & D.

The game has no relation to Ouija boards and the like, as some may suspect. It does not compell a player to try any conjuring of spirits. One character, the wizard, does use some traditional spells against creatures and men but this is understood to be pure fantasy. The success of using magic is determined the same way one determines the success of a sword fight, by the roll of the dice. It is not likely that one would try the same magic in the real world. The dice are 20, 6, and 4-

sided pieces and contain numbers, not symbols, on their faces.

The sci-fi illustration in the manuals brings up another point. These drawings occasionally contain a current style that some people term "soft porn." We also see this in paperbacks and in other places. Modern science fiction drawings may, for example, show a shapely woman in a skimpy outfit sitting on some kind of domesticated creature. What moral effect does this have?

This is a difficult question. The impression one gets from such pictures is based mainly on what associations we make and the emotions we feel. Every individual sees these things differently and is, thus, opinionated one way or the other. It's hard to pin down.

At Ricks College another fear was expressed by college officials. They felt that D & D playing and war gaming could result in players living a game and not just playing it. Certain "macabre" displays on the war gaming club's Homecoming float stirred a special concern. They feared a possible evil nature to the club's games and therefore revoked the club's charter. Here in Utah, a club exists which consists of people who dress up as medieval characters and actually "have it out" physically. It's called The Society of Creative Anachronism. Members insist that their activities are harmless and just good fun. Many members are former D & D players.

The final question concerns the time element. At the Interworld Bookstore in Provo, games are played every Friday night. One game has been going on for a year now, called Skel-Starp. Players will spend a few hours at it before they quit, but the game continues where it left off when they meet the next week. The same is the case at Deseret Towers where students play long games once a week.

This introduces another question: could spare time be used for more productive things? Steve Walker of the B.Y.U. English Department feels that everyone needs some opportunity to scape and relax, yet admits that long playing games in general "run contrary to our Mormon culture." This is

because we particularly "de-emphasize the unproductive use of time." Brother Walker concluded that "we need a good way to waste time."

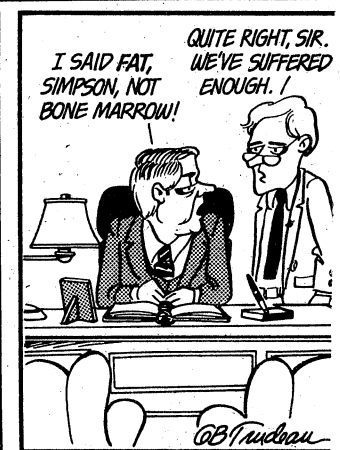
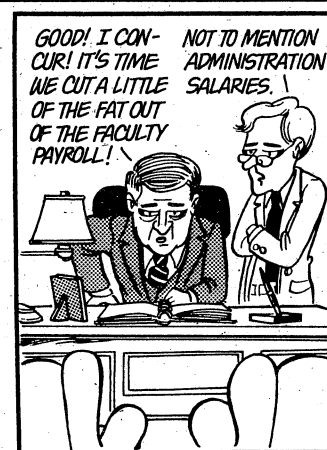
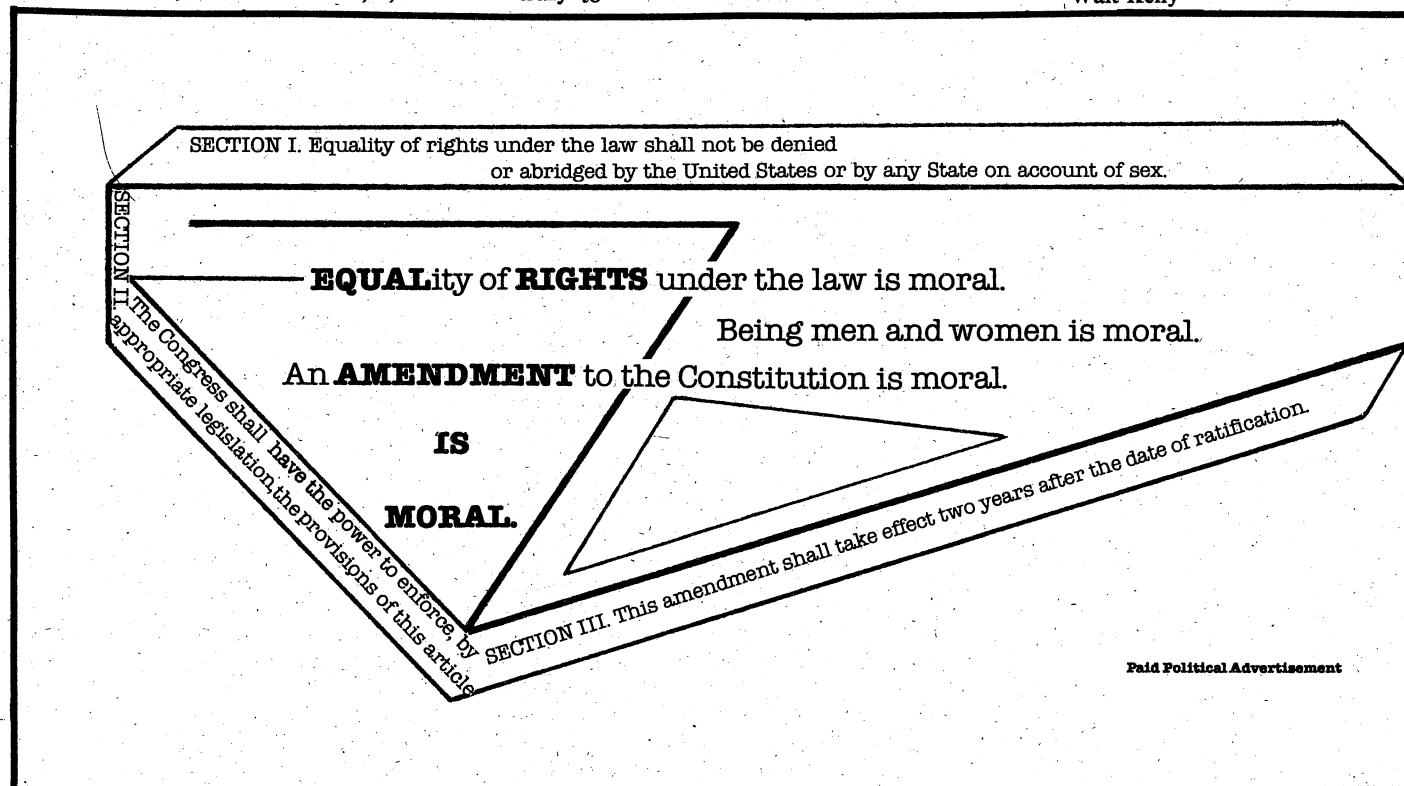
Many people feel that D & D is such a good ay to use relaxation time. Continually, players claim that the game stimulates the mind. Many teachers and parents claim that the time used is productive, because effective communication between age groups is opened so quickly. Groups that meet steadily claim that their friendships are built by playing together.

B.Y.U. doesn't have an on campus club for playing the game but still sells the game at the Bookstore. When it was requested that selling D & D be discontinued, the administration judged such a move unnecessary. The game's validity still continues to crop up now and then (even when some bishops interview for temple recommends).

I firmly believe that every action of the Church or its leaders is subject to scrutiny. . . I believe it essential that every important act or pronouncement be examined objectively, that no churchly declaration escape the conscience of the individual challenged to accept it. . . I must approach the Church in the same way I would any other large institution--private or government--that affects the lives of hundreds of thousands, even millions of people. . . Questions cannot destroy truth. Questions build truth, whether that truth is revealed or experienced. It was, after all, questions in the mind of Joseph Smith that led to the restoration of the gospel. And, it is questions in the minds of non-Mormon contacts that lead them to conversion.

--David Briscoe, "Can the True Church Afford to Tell the Truth?", a lecture delivered at the Salt Lake City Public Library, 30 October 1979.

Humor is not escape. Sleep is escape. Humor is relief.
--Walt Kelly



The Locked Cases

By R. Schofield

The locked cases in the HBL Library are meant to protect art books from students looking for cheap decor, to keep possibly offensive books from zealous censors, and, according to some library officials, to protect students from books they may not be prepared to read. According to Anthony Ferguson, an HBL Library administrator, "We don't want people the books are not intended for simply stumbling onto them." Decisions as to which books should be placed in the cases are made by the librarians on each floor. Ferguson notes that, when he was a librarian on the first floor, he reviewed the locked case and determined that a number of secured books could appropriately be placed in the stacks. "Some books which were sensitive fifteen years ago are no longer controversial today," says Ferguson.

Many faculty and students have wondered exactly what kinds of books the librarians have determined are still sensitive, or deserve special protection. The following sample of books from the four locked cases will, hopefully, be helpful in answering this question. Any of these books may be checked out by looking up the call number in the card catalog and by making a request at the reference desk on the appropriate level. One student has suggested that the library prepare wooden blocks with the title and call number of each secured book (or series of books and periodicals) and place these in the stacks, as is done for the books located in Special Collections, to facilitate browsing. The library, according to Ferguson, would be receptive to this kind of suggestion.

Art and Photography

Adventure and the Cinema (Ian Cameron)
All Color Book of Greek Mythology (Richard Patrick)
Ancient Mexico (Bernardo and Groth)
Art Treasure of the Hermitage (Pierre Descargues)
Behind Appearance (Waddington)
Darkroom Art (Jerry Burchfield)
Great Propaganda Posters
Photographic Anatomy of the Human Body (Yokochi and Rohen)
Photography: Essays and Images (Beaumont Newhall)
Pierre Bonnard (Andre Fermigier)
Seeing - Illusion, Brain and Mind (John Frisby)
The Best of Photojournalism
The Films of Sophia Loren (Tony Crawley)
The Pacific Coast
The Tabernacle (Moshe Levine)
Wilderness U.S.A. (National Geographic)

Politics

A Long Time Burning - The History of Literary Censorship in England (Donald Thomas)
Abortion Today (Saltman and Zimering)
Beyond God the Father - Toward a Philosophy of Woman's Liberation (Mary Daly)
Coup D'etat in America - The CIA and the Assassination of John F. Kennedy (Canfield and Weberman)
Do It! - Scenarios of the Revolution (J. Rubin and E. Cleaver)
Vaginal Politics (Ellen Frankfort)
Woodstock Nation - A Talk-Rock Album (Abbie Hoffman)

Religion

The Changing World of Mormonism (Jerald and Sandra Tanner)
The Mormon Practice of Plural Marriage Before the Death of Joseph Smith (Bachman)
Mormonism - Shadow or Reality (Jerald and Sandra Tanner)

Sexuality and Maturing

A Study of Masturbation and its Reputed Sequelae (John Meagher)
Counseling on Family Planning and Human Sexuality (Bradshaw et. al)
Dear Doctor: It's About Sex (Lawrence Lamb)
Kama Sutra
Man and Woman, Boy and Girl - The Differentiation and Dimorphism of Gender Identity From Conception to Maturity (Money and Ehrhardt)
The Evolution of Human Sexuality (Symons)

Abnormalities

Incest Behavior (S. Weinberg)
Counseling the Homosexual (John Cavanagh)

General

A Pictorial History of Sex in Films (Parker Tyler)
Among the Nudists (F. and M. Merrill)
Birth Without Violence (Frederick Leboyer)
Childbirth - A Source Book for Conception, Pregnancy Birth and the First Weeks of Life (Sharron Hannon)
Film as a Subversive Art (Amos Vogel)
Homosexualities and French Literature (Stambolian and Marks)
Naked and Unashamed - Nudism from Six Points of View (William Welby)
Pissing in the Snow and Other Ozark Folktales (Vance Randolph)
Some Limericks - Collected for the Use of Students, and Ensplendour'd with Introduction Geographical Index, and with Notes Explanatory and Critical (Norman Douglas)
The Massage Book (George Downing)
The Sexual Power of Marijuana (Barbara Lewis)

Periodicals

American Fabrics
Jane's Weapon Systems
Modern Photography
Photography Year
Popular Photography
Vogue Magazine

I ask the brethren, do you pray before you go to those dances? When you return, are you not tired, fatigued, and is not your mind filled with nonsense, so that you do not want to pray; and finally, do you not conclude to wait, to put it off until morning? This abuse of this privilege, of this blessing, will bring condemnation to thousands; and not this alone, but all the privileges of this life, if they are not wisely used.

—Brigham Young, *Journal of Discourses*, 1:113, 1853.

AN OPEN DOOR GUIDE TO BYU

Clifton Jolley in The Deseret News, April 1981:

"500 copies of 'An Open Door Guide to BYU' have been sold in the past three weeks, most of them at the BYU Bookstore.

"So, a lot of books with dull titles do well at the BYU Bookstore. But this book is something of an exception, because by the standards of Utah Universities, this book is rather progressive.

"'An Open Door Guide' prints descriptions and evaluations of valuable professors in each of the university's colleges, as chosen both by colleagues and students. A year ago the U. had a similar publication, but it was discontinued. Utah State has a filing cabinet with computer print-outs of student evaluations which is available for student perusal. But up until this 'Guide,' no printed evaluations of BYU professors were available to students.

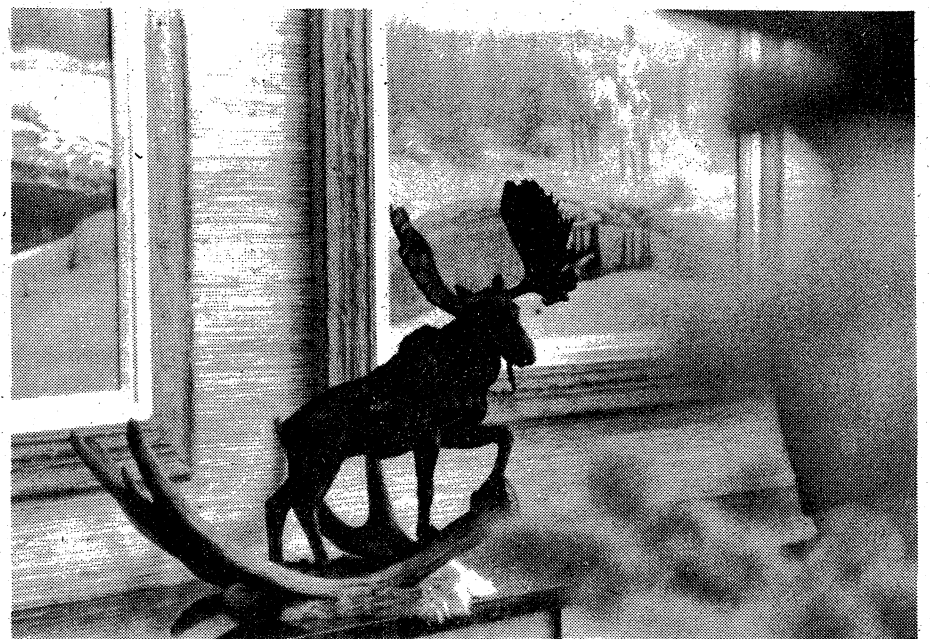
"Needless to say, not everyone is pleased by this student effort. The ASBYU may be preparing to take action against the student group (student associations are not allowed to publish information for general distribution unless they have received permission), and although the publication is completely positive in its effort — it prints *only* descriptions of successful professors — some of the academics are put out by the 'presumption' of the booklet.

"But if there have been those who were upset by this year's effort, then next year's should produce absolute apoplexy: 'Open Door' is thinking of evaluating not only *good* professors, but *bad* ones, too."

Available at the BYU Bookstore

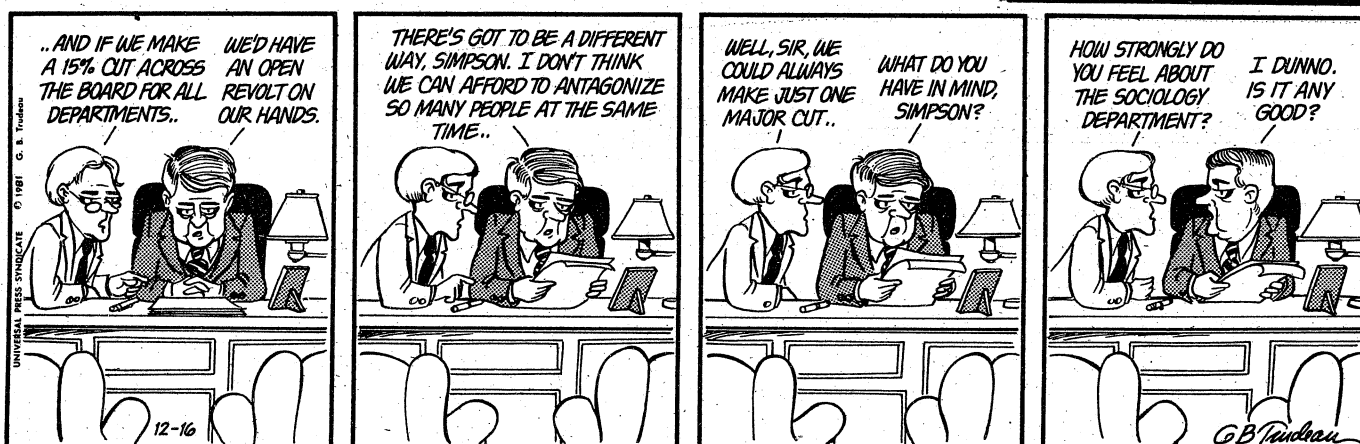
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Guest Essay

SPIRITUAL FREEDOM

By Denise Halvorsen Williams

Do Mormons have the freedom necessary for individual expression and growth? This question addresses one of the roots of LDS faith--the opportunity to make choices and the right to be ourselves, which we inherited from a loving Heavenly Father in the councils of Heaven. I understand that the concept of personal freedom on earth was so important to us that we fought for it in a struggle so intense that one third of the numbers of God's children were lost. Hegel, (a German philosopher contemporary with Beethoven), realizing the importance of this concept, wrote that the spirit's cosmic and historic goal is freedom.

Most of us take for granted our freedom from privation and starvation. We have homes--we eat. Others are not so lucky. But how free are we spiritually and emotionally? In October, the Nobel Peace Prize was awarded to the Office of the United Nations High Commissioner for Refugees for its attempts to help the 300,000 homeless on the Cambodian border during the past few years. National Public Radio reported that this organization is currently helping 10 million refugees all over the world--only a small fraction of the numbers of starving people.

Joan Baez, on a recent human rights campaign in South America, commented (also on NPR) that Americans, especially the young people, are passive. One foreign youth wrote that Americans are "too comfortable," facing reality only when the central heating goes out. The kind of freedom I am addressing, however, is not a physical freedom, but physical freedom is a pre-requisite to the kind of spiritual freedom I want to talk about.

Last year at this time I became aware that something other than my own feelings and consciousness had taken control of my life. We (my husband, David; Ryan, then 3 1/2; and Rachael, 1) were living in Boulder, Colorado where David was trying to finish his dissertation. Much of my life revolved around helping him finish his work. At the same time, our one-year-old was suffering a two-month stint of acute diarrhea, and we spent many days and nights trying to help remedy the problem. In addition, I was particularly confused about my position in relation to the world and my future in it.

In short, I realized that for some time I had been reacting to situations around me instead of actively deciding how to channel my life independently. I began to wonder if I had ever really decided what I wanted to be as an individual. For example, had I decided I wanted to be a mother? And once becoming a mother, had I ever really been able to decide upon and follow my own style of mothering and living rather than someone else's?

I felt most insecure as a mother when our first child was born. I read volumes of books on what to do, on how to raise brilliant, obedient children, and even on gymnastics for infants. Many of the theories were conflicting. In addition many well-meaning friends offered unsolicited advice on what to do with my crying child. I felt so unsure of myself that I was unable to listen to my own instinct telling me what to do, and even questioned whether I had any "motherly instinct" at all. David captured my feeling in a little piece he wrote for me entitled "What Now?"

My sister says, mother says, doctor says,
book says, aunt says, Spock says. . . .

Opinion tradition
Gives alternatives
To "mother-knows-best" strategies
Providing deciding practice
For life's "big" decisions.

Unknowingly, a good friend (not a Mormon) pointed out to me her own insecurity about being a mother. She called one day (I was taking stock of our food storage on hand) and casually asked me what I was doing. The next day I learned she was doing exactly the same thing that I had been doing the day before!

In *Women's Exponent II*, Cynthia Thorley Andreason described the type of person I believe many of us have become as being partially possessed by a "dragon." She further described this dragon as "The-Way-Things-Are-Suppose-To-Be," and admitted that she listened more intently to it than to her own will and conscience. "The dragon was hatched and growing," she wrote, "long before many of us were born. But it is still growing--it grows every time I let the dragon decide what I'm going to say or how I'll act. It grows every time one woman encourages another, however subtly, to react the way she's supposed to rather than the way she really feels." She summarizes:

I have learned, though, that inasmuch as I differentiate carefully between my feelings and those of the dragon, it is easier for me to consciously choose to act as I wish, rather than to react to the dragon's ominous rumblings. I don't know if it is entirely possible to eliminate the dragon, but I'm up for stopping the inadvertent feeding of this beast and for working towards relationships which are unfettered by this monster in our midst." (*Women's Exponent II*, Winter, 1980)

In the 1979 TV presentation on "Mormon Women and Depression" one woman described her encounters with this monster:

"Oh, sometimes people could hurt. The nurse who said, 'If you'd been reading your scriptures this wouldn't have happened.' The women who say, 'Well, I had exactly the same thing and all I had to do was just stop thinking about it so much.' Or the people who say, 'Just get up in the morning and

put a smile on your face.' It's so simplistic, and they just don't know the nature of the thing they're dealing with."

Another woman said her most important discovery was that she was a person first--before anything or anyone else--and therefore justified in having needs. She had suffered such an identity crisis that when her doctor told her to go out one day a week and do something she wanted to do, she couldn't think of anything.

Life and its decisions are so difficult at times, that we don't know what to do. There are too many who would rush in and tell us before we have a chance to struggle with the problem ourselves. At these times, it is tempting to listen and act as prescribed, without thinking carefully of the best personal solution. This can lead to a loss of self-identity.

Last year I realized that for some time I had been trying to implement all the "how-to's" of becoming the perfect Mormon Mother gleaned from other mothers who seemed to handle everything correctly, from the *Ensign*, from various "Perfect Mormon Mother Workshops," and other talks and directives. I felt deluged with a pile-up of meaningless tasks and dictatorial duties, directing me not only in my family life, but in *all aspects* of my existence. My heart began to tell me that something was not right. I was not living my own life.

Readings from the scriptures showed me that I had lost something important--God *emphasized* His will that we allow no church, no individual, no society to take away our gift of personal choice. We read, "Choose you this day whom ye will serve" (from Proverbs);--"Choose the fear of the Lord" (from Nephi);--"Remember that ye are free to act for yourselves" (from Alma);--"Being placed in a state to act, according to their wills and pleasures" (again from Alma);--"They are their own judges, whether to do good or to do evil" (from Helaman);--"Behold ye are free, ye are permitted to act for yourselves" (from the Doctrine and Covenants); (speaking of Satan in the pre-existence) "And also a third part of the hosts of heaven turned he away from me because of their agency")

I realized God loved the third He lost. I realized He would love me regardless of the choices I made. I understood clearly that His love wasn't dependent on any action whatever of my own. He would love me if I did not pray. He would love me even if I were unhappy or cruel.

In the book of Moses, Enoch asked God why he wept, and His reply was:

"These thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency; And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood." (Moses 7:32)

I saw in this passage that God loved His children *even* when they were without affection for their own blood. With a knowledge of God's unconditional love, I began to realize that my possibilities as an individual were unlimited, that I could choose to listen to Him instead of others and He would help me direct my life.

For me this knowledge of God's unconditional love is "Spiritual freedom." Somehow in my struggle with the dragon, I had begun to believe that the more "duties" I performed, the more He would love me. When I finally realized that the only "duty" I had was His assignment to choose for myself, I began to feel free. By freedom of choice, I mean finding God and His will for ourselves--without waiting for someone to tell us how to do it. When we approach life's problems as spiritually free individuals, we ask God to help us improve our marriages, to help us learn who we are, to give us direction in our lives. He will help us through many different mediums--the important thing is that we have gone to him *first*.

To refer now to my original question, "Do Mormons have the freedom necessary for individual expression and growth?" The answer from the scriptures on which the Gospel rests is a resounding "yes." But here and now, in this Church and in this place, it may not be easy for us to exercise that freedom. Some of us may need to follow paths which seem to be culturally unacceptable to others. Desiring to remain in the Church, we may face a difficult choice: having to become (or appear to become) what others expect, or facing possible alienation. But, ironic as it may seem, it is those with the courage to face this choice that give our Church fresh blood, new insight, and a realization that one does not have to fit a "mold."

Our fight for freedom was not terminated in a pre-existent state--we must continue our struggle to keep our personal agency because there are many, well-meaning or not, who would have it.

Readings from the scriptures showed me that I had lost something important--God *emphasized* His will that we allow no church, no individual, no society to take away our gift of personal choice. We read, "Choose you this day whom ye will serve;" from Proverbs--"Choose the fear of the Lord;" from Nephi--"Remember that ye are free to act for yourselves;" from Alma--"Being placed in a state to act, according to their wills and pleasures;" again from Alma--"They are their own judges, whether to do good or to do evil;" from Helaman--"Behold ye are free, ye are permitted to act for yourselves;" from the Doctrine and Covenants (speaking of Satan in the pre-existence) "And also a third part of the hosts of heaven turned he away from me because of their agency."

Brigham Young
and the Adam-God Theory

continued from page 10

What these seemingly contradictory statements indicate is not that Brigham did not believe in Adam-God. Instead they suggest that the Church President himself likely did not fully comprehend the nature of the personage he was attempting to explain.

Perhaps not unexpectedly, almost immediately following the President's pronouncement of Adam as God in early 1852, opposition to the theological innovation began. While plural marriage enraged the American populace, Brigham's Adam-God theory exerted a similar (though less intense) effect within Mormon Israel. In England, when it was first announced, missionaries openly expressed their doubts as to its inspiration. Similar reservations were voiced much closer to Church headquarters. Undoubtedly, the most vocal and difficult to deal with in his criticisms was Apostle Orson Pratt. In addition, it became evident that many general authorities, perhaps a majority, did not share Brigham's enthusiasm with the new teaching. With Counselor Heber C. Kimball's death in 1868, President Young lost the only Church authority whose personal commitment to Adam-God equaled his own. (See JD 16:45-46, 147, and 167.)

What rhetoric in support of Adam-God was manifested during Brigham Young's lifetime by no doubt well-meaning Church members greatly diminished following the death of the strong-willed President in 1877. Tellingly, though boldly espousing his unpopular views on several occasions, the President never officially incorporated the Adam-God theory into Church dogma. The significance of his unwillingness, for whatever reasons, is obvious. During John Taylor's tenure as Church President, the issue was side-stepped. However, beginning with President Woodruff, a calculated effort was made to avoid support of Young's now-admitted speculations. This continued with Presidents Smith and Grant, both of whom knew of Young's views but chose to ignore them, at least in public. Privately, both general authorities expressed their own doubts, and moved to disassociate the Church from Young's opinions, as Adam-God was now labelled. Apostle Joseph Fielding Smith, in his writings on the subject went even further. So foreign was such a notion to himself that he apparently could not entertain initially the possibility that a president of the Church would have held such a heretical teaching. For Elder Smith, President Young had obviously been misquoted or his comments otherwise taken out of context. Later, however, he was to admit, "I do not like to contradict President Young but the scriptures appear to be definitely clear in relation to this matter" (letter dated 7 November 1967). Elder Harold B. Lee similarly stated, "[M]en in prominent positions, may, on occasions, express something of their own opinions but later, with mature judgment and perhaps with inspiration from the Lord have taught just the opposite" (letter dated 17 January 1968).

The issue of Adam-God, then, is not whether or not Brigham actually taught it--research clearly demonstrates that he did. The points that must now be dealt with and discussed center on his reasons for having taught such a doctrine, what its appeal was for him, and his reactions to its negative reception. Too, Church members cannot escape the particularly thorny question of what this indicates about the role, function, and teachings of prophets; of prophetic fallibility; and of our own responsibility regarding the prophetic mantle. Ultimately, deliberate ignorance of the issue will only serve to impede further the faith and development of the Saints.

The fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. He who knows it not and can no longer wonder, no longer feel amazement, is as good as dead, a snuffed-out candle.

--Albert Einstein in *The World As I See It*, p.5.

"Always a Little Hungry": The Woman Behind *Sunstone* Magazine

continued from page 1

Commission for Student Affairs. We investigated different things that were going on. We did a study on students who had been expelled from BYU, and how it affected them and their subsequent Church involvement, things like that. Also, I was involved in printing an anti-war pamphlet that was in direct response to a speech by President Wilkinson called, "An Important Message to the Men of BYU." We were described in the Salt Lake papers as the BYU 12," because we personally signed the pamphlet and passed it out. The pamphlet, compared to what was written at other universities, was very mild. We simply suggested that we didn't think the only way to serve the Lord or our country was to be in ROTC. We listed alternatives like the peace corp, things like that. Well, that caused real controversy on campus. There was a movement to impeach Walton. Petitions were spread out on the patio outside the Wilkinson center. The Young Republicans and the Young Democrats were constantly in a fray over it, nearly fist fights. It was an exciting time. The student body organizations at that time seemed to be much more interested in issues. It was the year when there were protests and boycotts against BYU because of the Church's black policy. The one I really remember most was Arizona State. Walton invited teams of blacks and people from other universities to come and investigate the charges. "We may have this policy but we're not racist." And they came. As student officers, we entertained them—it was a very good exchange. Then I went to France on the semester abroad in spring of my sophomore year and decided BYU wasn't the place for me.

In my field, sociology, I felt that the education I had received at the Y was lacking. I wasn't happy in Utah, and I didn't like the Church here very much. Being a Mormon in New Jersey had been absolutely wonderful for me. I had a sense of otherness, a way to rise above peer pressure to conform. This gave me a sense of identity that none of my high school counterparts had. I never had an identity crisis (in the normal sense). Going to church was the best time of my week. My parents did not make us go to Sacrament Meeting as children (we did go to Sunday School) until we were old enough to understand what was going on. They made it a symbol of maturity, and you would have to beg to go to Church. So by the time I attended Sacrament Meeting consistently, I considered it an adult privilege (like staying up late). I loved it and was very happy. I stupidly presumed that BYU and Utah would be an extension of my home environment. My parents are both very intelligent, thinking, caring individuals, and I thought people at BYU would all be like that. It didn't turn out to be the case. Many people seemed to be going through the motions only, as if it were the social thing to do. (I should note, however, that some of the people I met there are still my best friends.) Then I went to Boston University and studied sociology for a year, and then came back in the summer to go to University of Utah.

Bergera: How did Boston compare to BYU?

Fletcher: I was never happier than in Boston, for a number of reasons. My school work was much more demanding. I lived in a rundown apartment in a dangerous area of Boston because I wanted to get a feel of what it is like to be afraid. And I was afraid—constantly afraid. But I was planning to be a social worker and said to myself, "People will be able to say to me, well what do you know about fear for your life? What do you know about drug dealing, having lived in a very sheltered upper-middle class your whole life?" In fact, my visiting teachers wouldn't come to visit me without their husbands waiting outside the door. The first day I moved into the apartment, someone stole the front door from the apartment building and I was the only one living in the building at the time. My parents, of course, thought I was crazy. It was a very, very good experience, and the Church there was extraordinary. There were 50 schools and universities around the greater Boston area and so most people in my ward were in some way connected to a university. It wasn't at all like my BYU experience. There were people who were bright and gifted and searching. Then in 1973 I decided to come to Salt Lake for the summer and do a study of the Salt Lake aristocracy and take some classes at the University of Utah. By the end of the summer, I still hadn't finished my project, so I persuaded myself to stay here and keep going to school until I finished. While there I met Scott Kenney. In August 1974, he came to me and said, "Let's start an LDS student magazine." So we did.

Bergera: What was the original idea?

Fletcher: Scott noticed that *Dialogue* had rarely published an article by a non-PhD. We felt that there were lots of people who had good things to say, who were students with no credentials. We wanted a way of tying into LDS students all over the country and having them contribute to an exchange-type publication. However, it didn't take us very long to realize that students aren't very reliable, that they move a lot. Moreover, their insights are very formative. In fact, one of the original titles suggested was "Rough Draft." We wanted the audience not to expect final thinking on any subject. Shortly after we started, however, *Century II* began, and to some extent co-opted some of our goals even though it's pretty much a BYU publication. Nonetheless, the student field was taken over by them and very well. So we evolved away from a student audience.

Bergera: What have been some of the problems of issuing *Sunstone*?

Fletcher: You name it, we've had them. First there were some logistical problems. We started it when we were in Berkeley. (I forgot to mention that I went to the Graduate Theological Union in Berkeley.) Scott had been living in Berkeley too but by the summer of 1975 he moved back to Utah. So though we did a lot of the ground work in Berkeley, got a list of subscribers from *Dialogue*, sent a prospectus and got 600 responses, the first issue was actually printed in Provo. Then there was the problem of

keeping track of people. Finances had always been a problem. Believe it or not we didn't think in terms of capital. We started with a \$10 donation from six editors. Then we came up with the Mormon history calendar and borrowed the money to print it. We made the money back (even though that first calendar came off the press December 22nd) and even a little extra which we put into the first issue. The next big problem was how to get *Sunstone* to people who were interested. Then, of course, there was the question of talent. People who were talented normally can't afford to spend a lot of time.

One problem we didn't initially have was with image. *Dialogue* had pretty much pioneered the ground, and had come on the scene with a bang. *Sunstone* began small, snuck up on people, and because of our style and uncredentialed people, we weren't seen as a threat. (Those sorts of problems have come much more recently.) For a while, gathering manuscripts was a problem because we didn't really have a strong identity. We were unsure which direction to go with it. We wanted something that was popular and yet, of course, we wanted the credibility of more statured writing. So we played around with identity.

Then we practically sunk the publication by combining the *New Messenger and Advocate*. One thing we had going from day one was a commitment to graphics. When we combined with *New Messenger and Advocate*, for a few issues graphics went out the window. We lost lots of support.

Bergera: Why?

Fletcher: Well because *Sunstone* didn't look as excellent. While there was still some very reasonable writing, it looked so much more tacky.

Bergera: How did joining with the *New Messenger and Advocate* result in that sort of thing?

Fletcher: Because Kevin Barnhurst's (the editor of the *New Messenger and Advocate*) major interest was to break even financially. The place that he cut was graphics. All in all it was a disastrous time. We had spent all our saved money on previous issues like the art issue—an excellent, visually compelling issue that just about sunk us financially. So one way to come back from that was to change the size from 6" x 9" to 8 1/2" x 11" and not pay so much for graphics. Then, in 1978, Scott resigned. He became convinced that we had reached the limit of people who were interested.

Bergera: How many was that?

Fletcher: That was about 1,000. Allen Roberts, who was on the board, and I were at the meeting where he announced his resignation. We said we didn't think we had even begun to tap the market of people who were potentially interested in *Sunstone*, and that we weren't willing to let it fold with the amount of debt it had. I had been working part-time as a research fellow at the historical department of the Church to save money to go back to school in Berkeley. Right about that time my fellowship was discontinued. I decided that I would be willing to live off my savings for a few months and put in full time efforts for the magazine. Allen donated office space in his architect's office. We resolved to give it our all for X amount of time to see if we could turn it around. One thing we did about finances was

talk Calvin Grondahl into doing a cartoon book, *Freeway to Perfection*, which made us a lot of money fairly rapidly. Plus, the problem of identity was a chronic concern. We kept trying to refine our audience. Finally we settled into our present approach. Once we straightened out our identity problem we didn't really have much trouble getting manuscripts.

Bergera: What is your identity now?

Fletcher: The way I see it *Sunstone* is a magazine, not a journal, for educated Mormons. I model it after something like *Harper's* or *Atlantic Monthly*.

Bergera: How does it compare with those?

Fletcher: Well, obviously we have a long way to go in terms of writing ability, but I'm not ashamed of it in national circles. Increasingly it's getting more like those and less like, say, the *Journal of Ecumenical Thought* or *Church History*. We have some research oriented pieces, but because historical articles appear in a number of different publications, we print less of those. Whereas, issue-oriented pieces are much harder to find.

Bergera: What do you see as the main difference between *Sunstone* and *Dialogue*?

Fletcher: *Dialogue* is research oriented; long and heavily footnoted. I guess I see the epitome of *Dialogue* being those excellent pieces by Lester Bush. Excellent as they are, however, we would probably not have published them. What we did was run an interview with Mr. Bush. *Dialogue* publishes straight research on almost any topic—not that we wouldn't publish it—but that's not our major interest. The major thrust of a journal like *Dialogue* is to publish the best academic findings of the best academic minds in Mormonism.

Bergera: You see yours as more of a synthesis or summary?

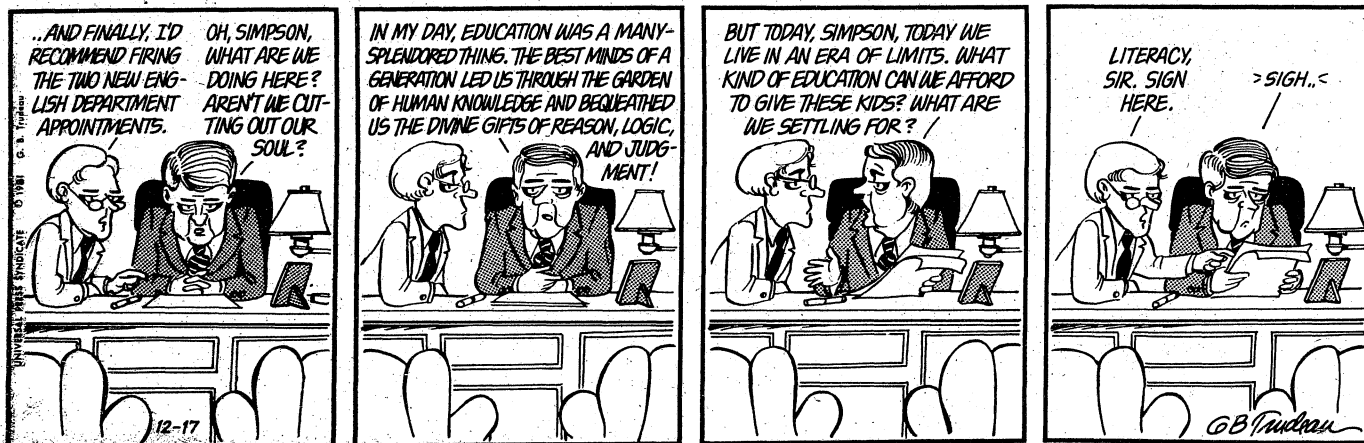
Fletcher: Not necessarily, let me explain. We see our readers as being lawyers, businessmen, doctors, dentists, educated people who may not know much about Church history, may or may not know the Church's stand on abortion or theology and, therefore, don't care if what they read has been written in another form somewhere else at an earlier time. What they want is information about the Church and the world from a variety of points of view. Also there is a different writing style between journalism and academic writing: journalism has more flow, more attention to words, sentence structure, etc. To an academic journal the most important thing is the information. To a magazine the most important thing is, I would say, the method of expression, the way an idea is carried across.

Bergera: What does that say about accuracy?

Fletcher: Both of them have to be accurate. In a scholarly journal you could have some very dry, boring, tedious pieces which have nonetheless very exciting information that the scholar has dug out for the first time. (I'm not saying that *Dialogue* does have boring writing, only that it *could* have, and if the information is good, it wouldn't be disastrous.) In a magazine you can't get by with dry, tedious, boring reading. You've got to have writing that will engage the reader—much more emphasis on essay. You're not going to have research *per se* on atonement as much as personal response. That's the difference I see. In fact, I would like to see the difference grow and increase. There is too much overlap between *Dialogue* and *Sunstone* in terms of what interests us. I think we need to refine our idea of what we are doing so that it is not so overlapping.

Bergera: How has *Sunstone* been received?

Fletcher: For a long time, in academic quarters, *Sunstone* was received as a junior *Dialogue*—patted on the heads and told, "you kids are so cute." Susan Oman, our managing editor, says that we will be in our





50's and 60's and still be called kids--"those kids at *Sunstone*." Part of that, I'm sure, is because none of us are credentialed and there comes a certain prestige with credentials that we will never have. So academics, I think, have welcomed us in, but condensingly.

Bergera: How have you been received in other quarters?

Fletcher: One-on-one, I never have any trouble persuading someone that *Sunstone* is a good idea. However, the more visibility we get, the more suspicion will come from those people who are ill-prepared to accept any publication that is unofficial regardless of how well it is done. I know there are people who disapprove of *Sunstone* without having read a single issue.

Bergera: Suspicious only because...

Fletcher: The idea that any publication that is not published through official Church channels is necessarily apostate. Some of that may be abating with something like *This People* around, but that's so quasi-official in the sense that the editors bend over backwards to print, what I would call, the official party line. There are people who are suspicious of the very idea of an independent publication. Many of those people can be persuaded face-to-face that that is a faulty idea. Others can't, depending on how dogmatic they are. It amazes me that there are still many Mormons who never heard of *Sunstone*, including, I might say, editors at the *Daily Universe*.

Bergera: Do you know how it is received among the General Authorities?

Fletcher: Not as a group. I know there are certain members of the General Authorities who like it, who read it, who have commented to me that they think it is a good thing. There is also no doubt in my mind that there are others who have read it and

who don't like it. Those people, however, have not made themselves known to me.

Bergera: How has *Sunstone* affected you?

Fletcher: I would say it has been the culmination of my life. All of my talents and interests feed into it. My concern for social issues and helping the poor, etc., is employed at *Sunstone*. All of my interests in literature, reading, promoting books and good ideas are employed by *Sunstone*. All of the places I have been and the friends I have made are all used by *Sunstone*. And any interpersonal experiences I might have come in handy. It feeds all of my interest in building the Kingdom and many of my spiritual needs. We discuss religion frequently around here. People come in all the time who want to talk about their beliefs and their needs and struggles; so it satisfies that side of me as well. I can't think, at this point, of a better job I personally could have that would make a greater use of my talents in a contributing way or that I would enjoy more. It is a genuinely exciting enterprise, and very frankly I don't know anyone who loves his or her job as much as I do. There are a lot of different aspects to it, public speaking, writing, strategy, planning and figuring things out and the *Sunstone* symposium which is like miniature theological school for me. I have the chance to meet really intelligent, thoughtful religious people. There is nothing standing between us and significant achievements for *Sunstone* except our own imaginations.

Bergera: If you had to choose a handful of articles that *Sunstone* has published to take with you on a desert island, what would some of them be?

Fletcher: One that jumps out is Levi Peterson's "Saga of the Savages." Of course, Thomas Alexander's piece that won the Mormon History award I loved for what it was attempting to do. I liked Warren Hansen's article on revelation. It came out of the first symposium and described revelation as it compares to other churches' ideas of revelation. Of course, I feel attached to "Fires of the Mind." That was an important thing to publish. I liked Ron Walker's piece on Heber J. Grant and the panic of 1893. I guess my Woodward interview, Stegner interview, David Gardner interview--I think those said some very important things.

In the very long term, *Sunstone* will be remembered for its theological contributions more than anything. I think for one thing doctrine is a risky area to undertake because of the issue of authority and the fear that somehow you are trying to usurp the position of the leadership, which in no way are we attempting to do. I can understand why lots of people in the past have been hesitant to undertake discussions of doctrine, but the symposium provided a way for us to do that. I have been overwhelmed by the response of the symposium, delighted, thrilled at the ideas that have come forth out of those gatherings and proud to print them. I think that could be in some ways more lasting than the magazine itself.

Bergera: What kinds of things will that continued growth and exposure bring?

Fletcher: Obviously, it will bring us more problems in terms of potential disapproval--the more visible we are, the more likely there will be people who will object.

Bergera: But that doesn't stop you.

Fletcher: No, because it is a good thing. Not that the objections are a good thing, but *Sunstone* is a good thing. Until I get persuaded that it is not a good thing I am committed to continue, even in the face of potential opposition.

Bergera: Do you see also one of the results of that growth and the expansion being financial security?

Fletcher: Possibly. The problem with financial security, though, is greed. Greed in the sense that as soon as we get partially solvent, then I will want to print more or come out more often or print more pages or have more lecture series or do all the things we can't do now. We never really get to a stopping place where we say, "Okay, we'll just gather in money and be secure." I think if we had more money we could print more pictures, we could print more pages, we could be monthly, we could be bi-weekly. There is such a hunger to print more, to get in touch with more Mormons all the time that I see us as always being a little hungry. It all feeds into my basic religious understanding which is that in order to be genuinely religious you have to be uncomfortable to some extent. As soon as you get too comfortable, you aren't giving enough. You should always be a little pinched, a little hungry, or going without some things that you would like. That's how I look at *Sunstone*.

Bergera: I guess being in the position you occupy, you have a pretty good feel for the pulse of what the Church is doing and how others view the Church. What do you see as some of the main challenges the Church is going to have to deal with in the next ten to twenty years?

Fletcher: Well, obviously this expresses my bias, but one major thing which I see in the future for the Church in the 80's and 90's is the press, the attention of the media to the Church, and our whole policy and inclination towards public relations. The country has swung in a conservative direction that has catapulted religious, conservative, political figures into positions of leadership and power, among them many Mormons. And with positions of power come attention and visibility. I think at no time in our history have we ever had the sort of press attention that we are going to begin getting, and that it will continue to have even disproportionately to our numbers. That raises the question of how we want to deal with the press. There are a number of ways of doing that. It seems to me one PR move we have made in the past has been to say, "What aspects of our theology will sell best?" The family has been the most logical thing to sell, and so as we have played up the family, we have down played everything else about our theology. If that is going to become the primary method of selling our religion, it may at some point conflict with our deepest most authentic selves and may just wreck all sorts of havoc on us, especially as the press pays more attention. For one thing, the whole secrecy mentality of the Church is going to be increasingly difficult to maintain in the light of increased interest. Can we withstand the pressures of financial disclosure? Can we hold on to all of our history and our documents? We can as long as we are an internal Church, but in light of all this press attention I think it is going to

be a huge problem. Can we honestly perceive the press as antagonistic, as persecutors? That's not a credible position. In the future, the women's issue is bound to increase and persist.

Bergera: In spite of the failure of the ERA?

Fletcher: Yes. The ERA is not the end of the issue. As the Church grows bringing in diversity, pluralism and internationalization, we'll see the issue of economics raising its head. Can a reasonably comfortable American Mormon Church face the reality of third world Mormons who are struggling, hungry, and very poor? How can we, in fact, face the different cultures? Can a leadership, many of whom were raised in 1920 and 30's, cope with this sort of growth and plurality? Can we maintain provincialism in the face of the numbers?

Bergera: Are you optimistic about all these challenges?

Fletcher: Yes, because I am optimistic as a person. I think that comes out of my Mormonness and my most intuitive beliefs that people grow, change, progress, improve towards godliness. But not without cost and not without problems, and not without a certain amount of openness to their own people--the people who like *Sunstone* want nothing but to help. But if the best and the brightest are somehow perceived as threats and cut off, then the future is dim. If the Church can somehow maintain the creative tension of liberal and conservative all under the same rubric, then I think that it will preserve its vitality and health. I don't think I would do *Sunstone* if I didn't think overcoming the challenges was possible.

Bergera: I am interested in your feelings about the Church and about the gospel.

Fletcher: That's difficult for me because I am very private about them. Interestingly, I was speaking to a group of Lutheran ministers last week and they asked me basically the same thing: "Obviously, you have tensions and conflicts with your Church, what is it that keeps you in? What is it that you celebrate because you also obviously have a deep love of your Church or else you wouldn't do what you do."

Bergera: What do you celebrate?

Fletcher: For one thing, I am very, very attached to its history. I feel a part of it. I feel proud of it. I have nothing but love and admiration for the people that preceded me and their devotion and other-worldliness. I am very proud of my ancestors, my forefathers and mothers who made incredible sacrifices for religious truth they believed in and which I believe in. I think so fondly of Joseph and Heber J. Grant and my great grandmother. I am moved by their interest and desire to transcend American society, to try to recreate a whole new society--a Zion society. I, myself, find that impetus also not to be sucked into American society but in fact to use my Mormonness to transcend it to be a revolutionary. I love the cooperative economics that I find in our scriptures. I believe in the need for ongoing revelation, in the outpouring of direction and inspiration from God who cares very much what happens to us. What I am trying to say is that I like the idea of a prophet, and I like the basic optimism that has made our theology open to change and response.

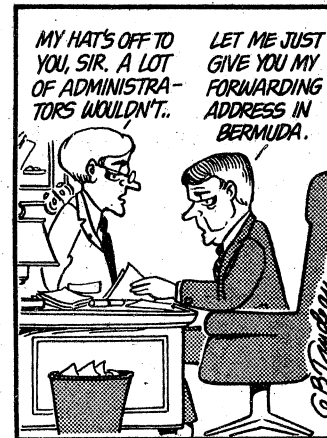
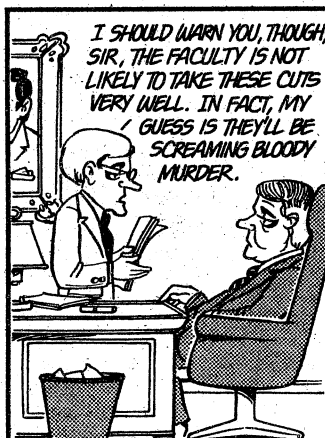
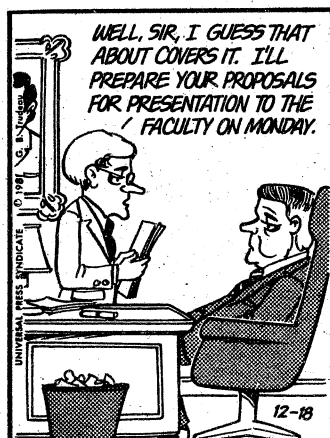
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See the most beloved of **Dicken's** works come to life on the stage of the **Villa Playhouse Theater**, 254 S. Main in Springville. Directed by **Norlan Jacobs** and flanked by professional actor **Michael Flynn**, a cast of locals portray your favorite characters in this Christmas classic. Performances are **nightly** (except Sundays) at 8 p.m., with two matinees on December 12 and 19 at 3 p.m. Tickets are \$4. Call 489-4513.

FREE CONCERTS DECEMBER 16-19, 24

The **Tabernacle on Temple Square** is the scene again this year for Mormons in concert, featuring three LDS performing groups planning to share Holiday music with the public. The **MORMON TABERNACLE CHOIR** presents Christmas choral arrangements on **Thursday** and **Friday**, December 17, 18 at 8 p.m. A Christmas Concert combines the talents of the hundreds of young musicians in the **MORMON YOUTH SYMPHONY AND CHORUS**, on **Wednesday** and **Saturday**, December 16, 19 at 8 p.m. On Christmas Eve the **UNIVERSITY OF UTAH INSTITUTE CHOIR** will host a Christmas **devotional** at 11 p.m. All concerts are in the **Tabernacle**, **free**, and open to anyone above age 8.

CHRISTMAS FESTIVAL DECEMBER 14-23

OSMOND STUDIOS in Orem is the site of a community Christmas gift from the Osmond family this year. The **ice skating rink** used on *The Donny and Marie Show* is located in the north parking lot and **open free of charge** to the public, between 8 a.m. and 9 p.m., **daily** (except Sunday). Fire pits around the rink add atmosphere and provide warmth. Other attractions at the festival are freshly-cut trees, hot food and drinks, and handcrafted Christmas items, all for sale by the Boy Scouts, Monday through Friday, from 5 to 9 p.m., and Saturday from 1 to 9 p.m.

HEBER CREEPER DECEMBER 19-20, 22-24, 31

Ride the 1890 steam locomotive on its 18.5 mile journey over mountain rivers and along rocky cliffs, between Bridal Veil Falls in Provo Canyon and Heber City. In its heyday the train ran so slow while making the journey up narrow Provo Canyon, that passengers claimed it was barely creeping—hence the name Heber Creeper. Take the **SANTA CLAUS EXPRESS** this weekend or next week, **Tuesday** through **Thursday**, and enjoy a unique Christmas experience. Sing along with Santa as you travel through Christmas card beauty, or warm yourself by old-fashioned pot bellied stoves in the coaches. The \$6 fare includes dinner.

The Creeper also hosts a rustic, western **NEW YEAR'S EVE PARTY**, complete with moonlight train ride, horse-drawn sleigh rides, ice skating, Western-cut steak dinner with all the trimmings, and horns and hats. Call for price and reservations at 1-654-2621.

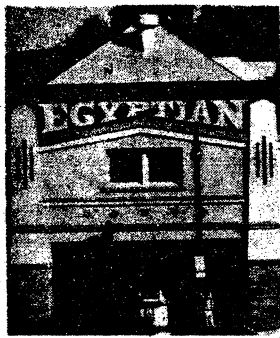
MESSIAH DECEMBER 19

The **Ralph Woodward Chorale** gives its annual Christmas gift to the Provo community this Saturday when it presents Handel's **MESSIAH**. The 40-member community chorus, with selected soloists and members of the chamber orchestra, are under the direction of **BYU's Ralph Woodward** and will perform in historic **Provo Tabernacle**. Concert time is 8 p.m., with tickets available at the door. **Student Price** is \$1.50.

A GALLERY WORTH SEEING

There is a display in the **Diamond Gallery** on Center Street that is worth dropping by and seeing. **Sheldon Baker**, the proprietor, has collected examples of the rough and polished versions of almost every precious stone, including different colored beryls (green beryls are emeralds, red beryls are a rarity found only in Utah), garnets, topaz, termolones, sapphires, tanzanite, turquoise, jade, malachite, red coral, obsidian, agate, onyx, rubies, spinets (from Sri Lanka), and on and on. The Gallery is decorated also with artifacts from around the world, porcelain statuettes, and Baker's individually-designed hand-crafted rings. Baker says that no two rings in the Gallery are alike. They range from the simple, solitary diamond mounting to a kind of fleur-de-lys strewn with diamonds, to a cobra with a red emerald in its mouth.

Last week, the Gallery hosted representatives from two international diamond and colored stone corporations. **Nathan Reiss** was representing a firm from Antwerp and **Luis Cerullo**, a company based in New York. Reiss, dressed in a dark suit and black skull cap, and talking with a heavy Dutch accent, displayed diamonds in the three carat range, valued at as much as \$20,000 a piece. Cerullo showed one very large opal worth \$19,000. Entrance to the exhibit was by invitation only. Baker's display is always accessible.



The New Egyptian Theater, Park City

EGYPTIAN THEATER DECEMBER 17-29

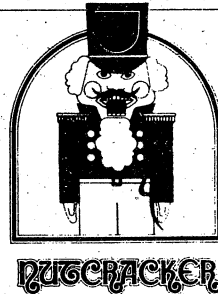
Renewed and refurbished after the old Egyptian Theater built in 1926, the **new Egyptian Theater** on Main St. in Park City is a theatrical facility with authentic Egyptian architectural detail, seen in false front columns, lotus blossom ceiling design, and an exterior hieroglyphic tile motif. Currently running at the theater is the stage favorite, **PETER PAN**, enticing audiences to Never-Never-Land, December 17-19, 23, and 26-29 at 8 p.m. Tickets are \$6.50.

Coming to the Egyptian Theater on **Monday**, December 21 is **Menotti's English opera AMAHL AND THE NIGHT VISITORS**. In this production the Utah Opera Co. retells the Christmas story of a poor, lame shepherd boy who not only entertains the three wise men from the East, but takes part in a miracle. Shows at 8 p.m. 1-534-0842.

ART AND WOOD ENGRAVINGS DAILY TO DECEMBER 31

While you're rushing around campus this week, take an art break in the **HFAC galleries**. An outstanding collection of **WOOD ENGRAVINGS** by **Thomas Bewick** (18th cent. artist) and other engravers, as well as examples from the famous **KUPPENHEIMER PRINTS**, are on display in the **BF Larsen Gallery** daily from 7 a.m. to 10 p.m. The **Secured Gallery** features a series of prints and number of sculptures by **TREVOR SOUTHEY**, whose art reflects fascination with the human figure as an expressive form, and is characterized by symbolic gesture, geometry, and material objects significant to the subject. Visit between 8 a.m. and 5 p.m., Monday through Friday.

Ballet West



NUTCRACKER DECEMBER 17-30

Utah's Christmas plum is **BALLET WEST's** annual performance of **THE NUTCRACKER** by **Tchikovsky**, staged in the 1913 rococo style **Capitol Theater**. Audiences will delight as **Clara** dances into our Christmas world, complete with the Growing Tree, the Mouse King, the Snow Queen, waltzing flowers, and the Sugar Plum Fairy. Performances run from **Thursday**, December 17 to **Wednesday**, December 30, at 2 p.m. and 7 p.m. Tickets range from \$5 to \$20, unless you present a **student card ½ hour** before the performance for **half-price seating**. Call the Capitol Theater on 46 W. 2nd So. at 1-533-3333.

THE NUTCRACKER also comes to the Valley for Christmas at the **AMERICAN FORK HIGH SCHOOL THEATER**, in American Fork. The **UTAH YOUTH BALLET**, resident ballet company of the Utah Pageant of the Arts, dances in this production, December 26-30. Call 756-5957 or 756-3541.

FORGOTTEN PATIENTS

Every Christmas some of the **UTAH STATE HOSPITAL** patients lack families to visit or families who want them around for the holidays. This year, 50 children, 40 geriatrics, and 110 adults have been "**forgotten**" and need caring individuals on the outside to share some Christmas with. The **Forgotten Patients Christmas Project** provides the first name of these individuals to outsiders who would like to sponsor them, and a list of necessities from which to choose gift ideas. A sponsor may purchase and deliver gifts personally, for one or more patients, or send the needed money—by **December 19**. Gifts of food, caroling, and parties are also accepted. The program is excellent **therapy** for the patients, because they discover that someone cares about them, and this usually prompts them to write personal notes of thanks to their sponsors. Anyone may participate by phoning **Janina Chilton** at 373-4400.

LECTURES

THE STAR OF BETHLEHEM planetarium lecture examines the theoretical possibilities for the Biblical star which blazed in the heavens on the first Christmas. This astronomical puzzle has been debated through the centuries and is discussed by **Dr. Kent Feltz** in the **BYU Planetarium**, **492 Eyring Science Center**, this **Thursday**, December 17, at 7:30 p.m. and 8:30 p.m. Cost is 75¢.

STAYING FOR CHRISTMAS SKIING?

Catch the **SKI PARADES** at **Alta**, **Park City** or **Snowbird** ski resorts on **Christmas Eve** beginning at dusk, when each presents the spectacular **TORCHLIGHT PARADE ON SKIS**. If you miss them on the 24th, treat yourself to the **TORCHLIGHT PARADES** at **Park West** or **Alta** on **New Year's Eve**, also beginning at dusk.

New Year's Eve is also celebrated at **Deer Valley Ski Resort** (Park City), with a **FIREWORKS DISPLAY** on **Bald Mountain**, after dark.

FILMS

BRINGING UP BABY is the story about an heiress (**Katharine Hepburn**) who has a dog, **George**, and a leopard, **Baby**. **Cary Grant** is a paleontologist who has just acquired the bone he needs to complete a dinosaur skeleton. **George** steals the bone, **Grant** and **Baby** chase each other around, the dinosaur collapses—but **Grant** winds up with **Hepburn**, and no paleontologist ever got hold of a more beautiful set of bones. The **Streisand** film *What's Up, Doc?*, is a take-off from this 1938 classic. Also see **TO BE OR NOT TO BE**, **Ernst Lubitsch's** topical satire built upon **Jack Benny's** dual impersonation of a **Gestapo** officer and **Nazi** professor. This **double feature** plays **December 19** at the **Salt Lake Art Center**. Showtime is at 7:30 p.m. and admission is \$2.

Frank Capra's Christmas classic **IT'S A WONDERFUL LIFE** can be seen at the **Film Society in MARB 446** tonight (December 14) starting at 6 p.m., and again the 18th through 29th starting at 6:15 p.m. nightly. Call ext. 7183 for exact times. Also see it on **KBYU Channel 11**, **Wednesday** the 16th at 7 p.m., and again on **Saturday**, the 19th at 10 p.m.



TV

Shakespeare's **TEMPEST** is interpreted by the **San Francisco Ballet** in a spectacular, full-length production over **KUED Channel 7** on **Monday, December 21**, at 8 p.m. See it over **KBYU Channel 11** **Saturday, December 26**, at 8 p.m. In this ballet, Shakespeare's brilliant Renaissance statement is captured in the language of dance. Don't miss it!

KBYU Channel 11 airs the Shakespeare play **TIMON OF ATHENS** **Saturday, December 19**, at 8 p.m. This controversial work deals with a man who spends all his wealth on his friends, who fail to show appreciation in return, causing him to die a recluse. The play is also aired on **KUED Channel 7** on **December 14** at 8 p.m., and **December 20** at 1:30 p.m.

FM

Listen to Gershwin's AN AMERICAN IN PARIS, Tuesday, December 15 at 1:30 p.m. over KUER FM-90. KUER also airs wonderful Christmas music, including Tchaikovsky's NUTCRACKER, during its morning classical program from 9 a.m. to 1:30 p.m., Thursday the 17th.

Tune in to FM 88 for A KBYU CHRISTMAS CARD, produced by Dennis Campbell, Thursday, December 17 at 9 p.m.

KBYU's FAMOUS FILM SCORES plays the movie soundtrack SOMEWHERE IN TIME (for Rachmaninoff fans) Tuesday the 15th at 6:1 p.m., and DR. ZHIVAGO on Tuesday the 22nd at 6:10 p.m.

GIFT IDEAS

EC-LEC-TIC on 466 E. South Temple in Salt Lake has a unique array of artsy collectables. Dishes from 50¢, linens from \$1, and clothing circa 1940-1950. 1-322-4813.

U.S. NOVELTY at 2412 S. State in Salt Lake has pinatas for \$5, and other quaint attractions like Chinese pencil sharpeners in the form of little animals sitting in baskets, 89¢ each.

BOOK OF MORMON CHARACTER DOLLS, handmade by Weston Mecham are carved from wood and hand-painted. Other characters have moveable arms and legs, and some are so tiny you can fit 12 of them on a dime! Sure to be collector's items. Call 1-972-2446.

For the girl who has everything, AFRICAN HAIRBRAIDING by a hair craftswoman. Cornrolling is \$10 to \$25 with a variety of types to choose from at Mary Kawakamsi College of Beauty in Provo. Phone 373-5585. Linda Kemp of Salt Lake will produce original, beautiful designs right on your friend's head, for \$25. Phone 1-973-4022. These prices are comparatively low.

For unique gifts and dried flower arrangements, visit the NATURALIST, at 1405 W. 820 N. in Provo. Open 9 a.m. to 5 p.m. weekdays, you can find a variety of tasteful arrangements at better than retail prices.

LULU'S FACTORY OUTLET at 985 Industrial Park Rd., Orem, manufactures glass and wood art work, including silkscreen-on-glass pictures and a nice assortment of art clocks and mirrors. The savings at LULU's are considerable when compared with the retail prices of these same items. Open 9 a.m. to 4 p.m., Monday through Friday.

Be different—send a singing telegram via EASTERN UNION. Delivered in person by talented, costumed messengers. Call 1-521-LOVE in Salt Lake.

A BOX OF CHOCOLATES from Mrs. Cavanaugh's makes a delicious gift, located in Gallery 28 at the University Mall.

ART the perfect gift.

S. F. Serial

NORTH OF TERRA
CHAPTER VIII: ASSASSINS

By S. F. Ritter

Why did everything have to happen to me? Tricked by the Rumians, blackmailed by Buzz, hijacked by pirates, blockaded by an enemy fleet—and now, just when I had hit on a scheme for finally starting to raise the capital I needed so desperately, some laser-happy thugs apparently decided on me for target practice. Stretched out on the deck, trying to keep my head out of the way of the energy bolts crashing around the room, I hoped that Buzz and Colonel Baggs had gotten clear of the crossfire in time.

I turned my head to the right, looking for Buzz. In that instant I felt something slam hard into my left side.

"Oh, quark, I'm dead!" When I felt for the laser burn, however, my hand encountered Buzz's elbow.

"What did he mean, Orestes, you three-headed desert snake? What did that man mean about keeping me here for a couple of days?"

"Buzz off, Buzz! Can't you see that we're under attack by someone's demented army?"

"Never mind that! What kind of low-down, half-witted stunt are you trying to pull on me now?"

"It's simple, Buzz—ow! Quit poking my ribs, will ya? I just needed a stake so I could start trading, see?" I had to give him some sort of collateral, didn't I? I covered my head as a light fixture above me shattered, raining down shards of plastiglass. "Can't you see? It's actually a compliment to you, Buzz. I mean, he wouldn't lend me 2500 stellari on just anybody."

"I might've known it was something like that! Aren't you in enough trouble already for getting loans on collateral that isn't yours?"

"Yeah, but this time I know what I'm—cripes." I looked up to see three ugly, bearded faces looking in through the gaping holes in the door—and three laser rifles pointed right at me.

In a couple of minutes our uniformed captors had Buzz, Colonel Baggs and me standing in the middle of the ruined office with our hands in the air. Two of them frisked the colonel and me. The third made a move toward Buzz, but the warning scowl she gave him caused him to think better of it.

"So," the biggest and ugliest of them snarled at me. "You're Hasaram Haroop, the famous intergalactic assassin, are you?" He jabbed my stomach with the muzzle of his weapon. "You have been hired to murder our leader, the glorious Nanida Goodnaim, have you?" He jabbed me again. "Your mission has failed, Haroop. We captured you with ridiculous ease. And now—"

"Wait a minute! Wait a minute! There's been a terrible mistake! I'm not this Harry Harumph character! I'm just—"

"I expected you to make such a claim. But our central intelligence agency, Daring Officials in Progressive Espionage, has identified you, Haroop. And now—"

He leveled his weapon at me. At that moment, however, a new barrage of energy bolts came humming through the already-shattered windows.

All of us, the captured and the captors, dropped to the floor. I was so disheartened by this time that I hardly cared what I'd see when I raised my head again. When I did look, I was sorry I had. A new group of bearded men,

wearing uniforms of a different color, stood over us, the inevitable laser rifles in hand.

The biggest of them hauled me to my feet. "So. You are Hasaram Haroop, the famous intergalactic assassin, are you? We represent those who hired you to destroy that evil despot, Nanida Goodnaim. You are fortunate that we arrived in time to prevent these butchers from destroying you." He gave me a disappointed frown. "You haven't exactly lived up to your reputation since arriving in our system, Haroop."

"Listen to me. Like I tried to tell these other bloody-minded goons, I'm not—"

The barrel of his rifle pressed against my third rib in an unfriendly manner. "You had better be as good as you claim, Haroop. If you turn out to be an imposter, well—"

I drew myself up and dusted off my jacket. "Of course I am what I claim. Who would dare to assume the identity of Harry Harumph—of Hasalala Hareep—"

"Hasaram Haroop."

"Right. As I said, I am the feared Hasaram Haroop. I was just toying with these chaps; in another moment I would have entirely demolished them. And now—" I pulled Buzz forward. "I want you to meet my partner, Buzzsaw Benson."

I prayed that Buzz was not so angry with me that she'd give me away for the sheer joy of watching this thug fry my insides. But she came through like a trouper.

"A pleasure." She shook the man's hand: I saw him pale when he felt the strength of her grip.

"Likewise. My name is—"

"Don't tell us," she replied sharply. "We prefer not to know the names of our clients. It's more—professional that way."

Our unnamed employer nodded. "Very well. Now, Mr. Haroop, would you like an escort back to your ship to gather your equipment? Not that you need one, of course." He gave Buzz a sideways glance.

"One moment, my good man, while I confer with my colleagues." I led Buzz and Colonel Baggs aside. "All right, Baggs, give me the 2500," I said hurriedly. "Buzz will stay here until I get back."

"What? You're still planning to—Orestes, you're a—" Buzz was spluttering angrily.

"Stow it, Buzz. No time. After I get out of this little pickle and do some heavy trading, I'll be back for you. Trust me." I pocketed the cash and walked away, feeling very sorry for Colonel Baggs. All I had to deal with was two warring groups of cutthroats. He had to deal with Buzz.

As we walked in the direction of the docking bay, I inquired casually, "Just as a reminder—what was my fee to be for this job?" 2. Five hundred thousand stellari," he answered.

Five-hundred-thousand—maybe just this once, I could—No. Of course not. But I couldn't help sighing as I thought about that money. It would make a fine stake to start me off on a great trading planet like this one—

"What method do you intend to employ for this little assassination?" questioned my guide, breaking into my train of thought.

"Oh. My method? Why, I intend to keep my method secret. It's more professional that way." Great gory galaxies. I'd have to come up with some way to avoid executing some

bigwig without getting executed myself for failure to complete the job. These guys weren't playing games.

When I entered the *Noble Insanity*, the first thing I saw was Moonstone passed out on the floor, six empty bottles of Pangalactic Gargleblaster on the floor beside him. "Out cold," I muttered in disgust. "This stuff is like bottled paralysis fog."

Paralysis fog? In a bottle?

"Now I know how to get us out of this mess and pick up a quick five hundred thousand besides," I thought to myself.

TO BE CONTINUED. . . .

PERSONALS

Four Raintree contracts in same apartment. 375-2545.

MATT, Such a great friend deserves to have the Happiest Birthday Ever! Love Ronska

ATTENTION RUNNING MATES: We are trying to start a jogging club on campus. If you want to help create or join it, call Julie, 373-5724.

To Michael, Michael, Eric, John and Terry: Thanks for the Grail—it's an epic. Hi, Valerie.

Barbara: I said tall, dark, and handsome—not tall, dark and HAIRY! Margaret.

CHE: I had to let it happen, I had to change, couldn't stay all my life down here. EVITA.

Yoda: Don't do this to me. I don't want to go back to Tatooine. Luke.

CHUCK DEAR, I'M SORRY we fight all the time! I really do love and need you; but I can't wait forever. The original Deb R!

PRISONERS SEEKING CORRESPONDENCE: William May, Box A-3395, San Luis Obispo, CA 93409; N. J. Jackson, P.O. Box B-69759; Louis Daniels, P.O. Box B-82157; both at Tamal, CA 94974.

BETSY R—WHERE ARE YOU? J.

JIM, How I HATE Fridays. Miss you more than you'll ever know. Love you like crazy, always will. I'm so sorry. Kisses. Your baby, Fran.

Hi Mary—Stand.

To Lee K. I'm sorry that I caused you that super hassle due to the phone call. I still dig you and want to see you. Leave message with the mutual friend. You know who I am.

Gary: I miss you, and whatever you think, I didn't do it. Sally

THERE WILL ALWAYS BE something worse than what came before—Dostoevsky

Belinda, give me a call, Todd.

KEVIN: There's a big-violin-shaped cake waiting for you over at my house. Come and get it! Happy Birthday! MATT

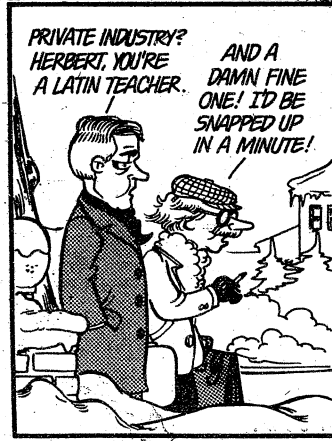
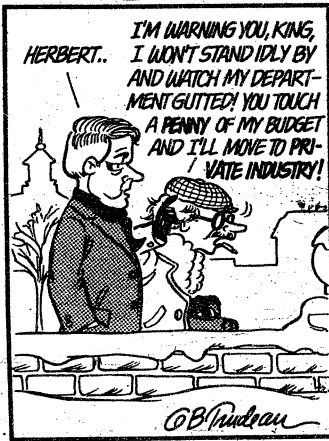
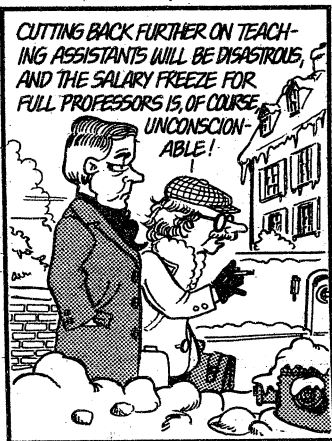
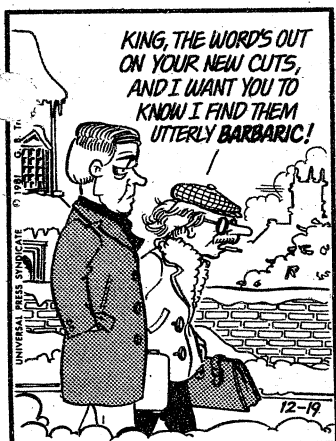
PERSONAL ADS

Twenty-five words for one dollar. We will print any vagaries without vulgarities.

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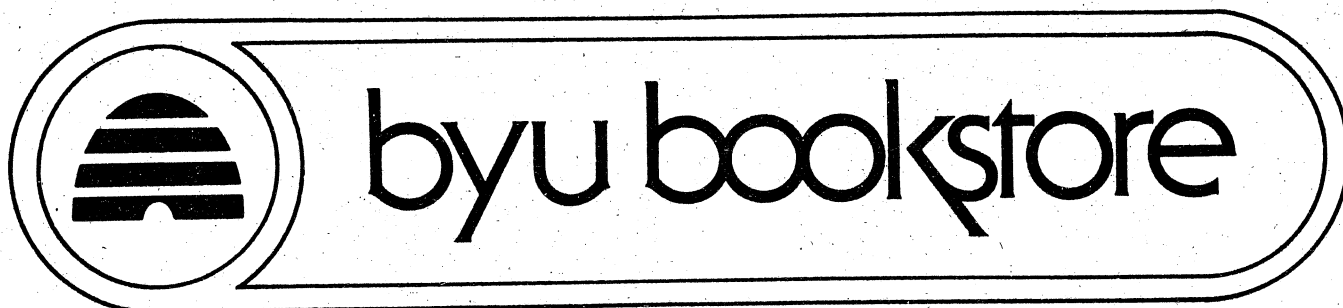
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Dec. 15 - Dec. 24



SEVENTH EAST PRESS

Year 1 Number 9

AN INDEPENDENT STUDENT WEEKLY

18 January 1982 Scott Dunn's birthday

Students Unite for Poland

Students United for Poland, a recently formed committee of concerned BYU students, are planning to lobby the ASBYU Executive Council meeting today with a proposal to send last year's class gift as aid to Poland.

"Immediate response to Poland's plea for food is needed," stated Vice Chairman Todd Erickson. "Instead of assuming that someone will help them, we, being an institution or a religious foundation, should live up to our humanitarian ideals and take the initiative."

According to Erickson, twelve thousand to fifteen thousand dollars was appropriated for the class gift of 1981 to light the "Y." That proposal, however, was rejected by the students, leaving no alternatives in its place. "The money has already been set aside for student use; why not use it where it will obviously benefit the most," stated Erickson. "We can purchase government surplus at five cents on the dollar. In other words, the twelve thousand to fifteen thousand has the potential of being worth twenty times that amount."

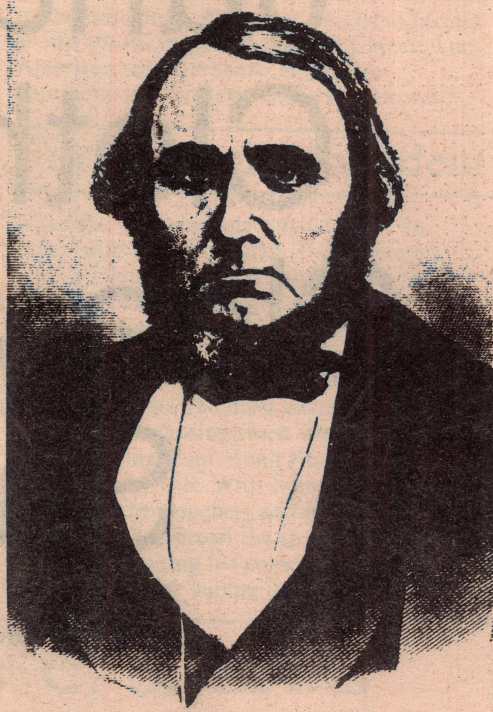
Besides supplying approximately fifteen thousand children with enough milk to make it through the Polish winter, Erickson feels giving the gift would be an excellent public relations move on the part of the university. He also hopes it will encourage other schools to donate their class gift to the Polish cause.

Along with the proposal, the Executive Counsel is considering by-laws that will define future student gifts. One of these laws proposed limiting gifts to on-campus suggestions. Erickson said the ASBYU Attorney General's Office assured them the law would not be retroactive and, therefore, not affect last year's gift. However, if students want to send the 1982 gift to Poland, or use their funds for any off-campus expenditures, the passing of the by-law would prohibit that choice. "We feel students will favorably support this humanitarian effort to aid the Poles," said Erickson. Thus, if the Executive Counsel rejects the group's proposal, they are prepared to petition the student body to bring it to a vote.

The committee plans to send the money to Poland via Food for Poland. "We are two different organizations," clarified Erickson. "Students United for Poland is concentrating on obtaining the money, whereas Food for Poland has already made a successful shipment to the Poles. We feel they can best distribute the gift."

Retribution for "Y" Pranksters

In the aftermath of publicity surrounding four BYU student pranksters apprehended for defacing University of Utah property, James L. Burnham, one of the "Y" pranksters, became the victim of "U of U" retribution last Friday evening. While his roommates attended the U of U - BYU basketball game in the Marriott Center, Burnham, not feeling well, remained alone in his room at Helaman Halls. Arising to respond to a knock at the door, Burnham was confronted by two men wearing stocking masks who hit him in the face, ribs, stomach and back, leaving a black eye and other bruises. After hitting Burnham in the eye, one of the accosters said, "This is from your friends at the U of U." The names of the pranksters were printed in the *Daily Universe* and in the U of U *Chronicle*, but not in the *Deseret News* or the *Provo Herald* which, although they reported the story, thought it best not to include names.



William Clayton (1814-1879) kept diaries during his stay in Nauvoo which have become a source of controversy on campus

RESTRICTED CHURCH DOCUMENT "STOLEN"

NOEL REYNOLDS

HEADS INVESTIGATION

President Jeffery Holland has appointed Vice-president Noel Reynolds to investigate the recent unauthorized circulation of restricted research materials concerning Church history. Both administrators are concerned that the behavior of individuals in the BYU community might jeopardize the institution's credibility with the Board of Trustees.

The recent unauthorized circulation of Andrew Ehat's notes from William Clayton's Nauvoo diaries (see related story, p. 1) and other materials from the Historical Department of the Church prompted President Holland last November to appoint Noel Reynolds, Vice President over General Education, Religion, and the Honors Program, to investigate the situation and

Continued on Page 10

Bishopric Member Circulates

Unauthorized Document

Note: The names David Brown and Tom Wilson in the following article are pseudonyms.

A BYU graduate student has accused a member of a bishopric of stealing copies of materials which the student obtained from the vault of the First Presidency.

In doing research in LDS Church history, Andrew F. Ehat, until this semester a graduate student in history, obtained permission to examine the restricted Nauvoo diaries of William Clayton and make notes. He gave a copy of his notes to BYU religion instructor Lyndon Cook, who kept them in his campus office. The notes were taken without permission and photocopied by David Brown, a member of a bishopric which uses Cook's office. In September Brown lent his copy to Tom Wilson, a BYU religion instructor, who in turn lent them to a history student, Scott Faulring.

Faulring had already made five copies for various individuals when Ehat discovered that his notes were being copied without his permission. Ehat spent much of the remainder of fall semester trying to recover all the copies that had been made.

The notes represent approximately 90 typed pages of excerpts from the personal diaries of William Clayton, secretary to Joseph Smith during the Nauvoo period of LDS Church history. Clayton is probably best remembered by Mormons for his famous hymn, "Come, Come Ye Saints." While other diaries of Clayton have already been published (*William Clayton's Journal*, Deseret News, 1921, and *Manchester Mormons*, Peregrine Smith, 1974), Clayton's Nauvoo diaries have been kept for years in the vault of the First Presidency of the Church.

Some time ago, Andrew ("Andy") Ehat obtained permission through the Historical Department of the Church to examine the Clayton diaries. Ehat made a copy of his notes for Lyndon Cook, with whom he was working to produce the book *The Words of Joseph Smith* which appeared in early 1981. Ehat admits that he did not have specific permission to give Cook a copy, although he assumes it was appropriate since they were co-authors and used the diary's information in their book. In an interview, Ehat implied that he had made copies for others as well, but declined to mention any names.

Cook was keeping his copy of the notes in one of his office filing cabinets at the time the notes were taken. The filing cabinets, which belong to the university, have no built-in locks. Cook says he was unaware that his office was being used by a campus bishopric, even though normal procedure requires such notification.

Brown, who first took the notes from Cook's office in order to photocopy them, says he saw a number of things lying on top of Cook's files and started looking through them. Brown admits, "I shouldn't have even been doing that; it wasn't my business. My

Continued on Page 11

BYU Says No to Earth, Wind and Fire

By STEPHEN BARNES

Seventh East Press Staff Writer

The January 9 booking of Earth, Wind, and Fire for BYU was blocked by university officials in December after nearly three months of negotiations between the ASBYU Social Office, J.C. McNeil of United Concerts, and Earth, Wind, and Fire management.

"This whole thing was very unfortunate and I'm very disappointed," said Michael Thompson, ASBYU Social Vice-President. "We were ready to print and sell tickets and everything. But the administration is very conservative and definitely not pro-concert."

Earth, Wind, and Fire, the much acclaimed and popular soul group, ended its

1980-81 tour in Salt Lake City, Sunday night, January 8, before a near sell-out crowd in the Salt Palace. Among those in the audience were B.Y.U. students who enthusiastically approved of the concert.

"I can't believe it," said Keefe Pulley, a junior majoring in economics from Wilton, Connecticut. "I've been to every concert that's come to B.Y.U. and I can't see why Earth, Wind, and Fire couldn't come here. They are a classy clean act and I put them easily in the same category as Barry Mannilow or the Doobie Brothers. I guess the administration doesn't want Blacks to come here and play."

David Slack, one of Michael Thompson's assistants in the Social Office also questioned the administration's judgment. "I went to the concert in San Diego and I can't see why they couldn't come to B.Y.U. except for maybe the first act which they might have interpreted as being 'satanic.'"

The first act of Earth, Wind, and Fire's tour begins with a globe coming down from the ceiling and a man dressed in Darth Vaderish costume performing some voo doo magic. He zaps the earth image and makes it vanish before a fire and wind background.

ASBYU President Kasey Haws, one of three officials sent to preview the concert in Indianapolis in December, said the first act was "borderline," but that it alone was not the basis of his decision to annul a formal invitation for the group of musicians to perform at B.Y.U. "What I objected to was a thirty to forty-five minute segment which was hard acid rock, which I feel does not conform with standards and guidelines here at Brigham Young University, and which could not have been modified. There were five or six incidents on stage which would

Continued on Page 10

President Urges Blood Donations

President Reagan has proclaimed January as "National volunteer Blood Donor Month."

In spite of friction in the past due to competing campaigns for blood donors, the Central Utah Chapter of the American Red Cross and the Utah Valley Hospital Blood Bank are joining in encouraging eligible citizens to donate blood.

Adopting the theme "Blood Donors are Quiet Heroes," they state that "if everyone who is eligible to do so would give blood once per year, the blood needs for that year would be assured."

On Thursday, January 22, the Red Cross is having a blood drive. Donors may drop in at the headquarters at 865 N. 200 W. Provo, anytime between 4 and 8 p.m. Appointments are not necessary but can be made by calling 373-8580.

Blood can be donated to the Utah Valley Hospital Blood Bank, which cannot use blood donated to the Red Cross, Mondays, Tuesdays, Thursdays and Fridays between 12 and 5 p.m., on Wednesdays between 12 and 7:30 p.m. and on Saturdays between 10 and noon. Appointments must be made in advance by calling 373-7791.

Read the Scriptures and Learn Greek

By JULIE PETERSON
Seventh East Press Staff Writer

A new book and cassette designed to aid in learning the Greek language through the use of the New Testament passages has been developed by two professors at Brigham Young University.

Learn Greek Through the New Testament, by C. Wilfred Griggs, an associate professor of ancient scripture and classics, and Randall Stewart, a doctoral candidate in classics at the University of Illinois at Urbana, is the third volume in the Interlinguistica Series in Foreign Languages which is edited by Alan F. Keele, associate professor of German and Marvin H. Folsom, a professor of German.

The volume is small and easy to manage, according to Keele, grammar is presented as it is needed to understand specific New Testament texts. "The learner is encouraged to read widely in the New Testament after a certain grammar principle is introduced, thus internalizing and learning the principle well. Then the next principle is presented, and so on."

An accompanying cassette tape gives a pronunciation guide and also a careful reading of John 1 and 2. According to Keele, "hearing the text and following along in the New Testament has been very helpful to the beginning student."

The material and methodology of *Learning Greek Through the New Testament* has been used for several years in an honors course.

Hugh Nibley provides a forward for the text in which he explains the importance of learning Greek and of scripture study. "We do not study ancient languages in order to translate from them, but to read, ponder, savor and if possible, sound the depths of those things which cannot be translated but only tentatively paraphrased. No where are they more enticing and challenging than in that most subtle, vivacious and sensitive of idioms: Greek."

The purpose of the Interlinguistica Series in Foreign Languages is to encourage Latter-day Saints to learn foreign languages through important scriptures in that language. The same approach was used in the two previous volumes in the series, *Learn German Through the Book of Mormon*, and *Learn Spanish Through the Book of Mormon*. Future volumes will include Latin and Hebrew.

Books in the series can be purchased at the BYU Bookstore and other LDS bookstores. Mail order should be addressed to Dr. Keele at 286 Maeser building, BYU, Provo, Utah, 84602. Cost mail orders, including shipping and handling, is \$9.95.

Abstracted from home, I know no happiness in this world

--Thomas Jefferson

CAMPUS CHATTER

Members of the Academic Standards Committee say that the decision to waive Steve Trumbo's academic suspension (in time to play in the game against Wyoming) came after two hours of consultation with Vice Presidents Baliff and Kerr, and in accordance with interpretations of rules made by the Vice Presidents. One committee member says that he feels like "spilling the beans" on the issue because "we've come off looking like we had computer errors or something." The same committee member continues that "the press makes it sound as if Trumbo would have done something about this, had he known something about it." A second member of the committee is very sympathetic with the fact that "these guys spend hours running up and down the basketball court, and traveling, and this kind of thing." "I wonder how they can keep up academically," said the committee member. A third member of the committee indicated that his colleagues rarely consult with each other before the meetings, but that in this case, they did. The committee people also spent over an hour consulting with the Trumbo family and the Trumbo family lawyer.

When asked his opinion of the Friday evening P.D.Q. Bach concert at BYU, Professor Schikele, creator and performer of P.D.Q. Bach pieces, responded in a characteristic way, "live and learn."

The manager of Fresh Aire says he was unhappy with the accommodations at BYU. "BYU is the worst place we've ever played... We play in concert halls, not in gymnasiums," he said.

The ARSON-HOTLINE organization is SLC is offering up to \$5,000 for information about the fires that were set at the MTC on December 18.

The published talks of the 1979 Sperry Symposium contain the following sentence in the biographical paragraph for Elder Bruce R. McConkie: "All his life he has manifested a propensity for the Scriptures and an unusual understanding of Church doctrine." (p. 17)

1,286 students received degrees on December 19 from BYU, two thirds of whom are from Utah, California and Idaho, and 56% of whom are married.

A two-year grant of \$75,000 from the National Science Foundation has been awarded to Dr. Donald L. Robertson, assistant professor of biochemistry, to study breast cancer in mice.

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Adam-God theory A doctrine that was never taught in the Church, especially by Brigham Young. (See blood atonement.)

Saintspeak

DOONESBURY

by G.B. Trudeau

YOU WANTED TO SEE ME, MR. SLACKMEYER?



1-11

UH.. OH, YES, JONAH. I'VE BEEN GOING THROUGH THE HOUSEHOLD ACCOUNTS AGAIN. AS YOU KNOW, IT'S DAMNABLY HARD TO MANAGE ON JUST A GOVERNMENT SALARY..

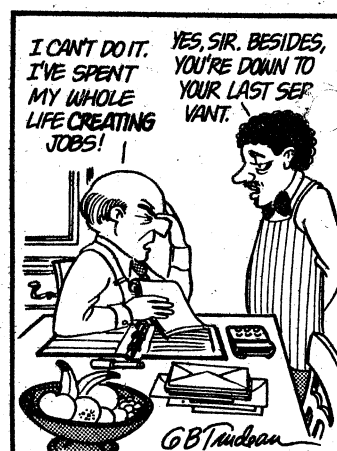


YOU'VE BEEN WITH US A LONG TIME NOW, JONAH. I'VE ALWAYS THOUGHT OF YOU AS A MEMBER OF OUR FAMILY. BUT TIMES ARE BAD, AND I'M AFRAID THAT.. THAT..



I CAN'T DO IT. I'VE SPENT MY WHOLE LIFE CREATING JOBS!

YES, SIR. BESIDES, YOU'RE DOWN TO YOUR LAST SEP VANT.



G.B. Trudeau

And What of the Men?

By MARTHA PIERCE

When I first arrived in China, I was nearly deluged with letters asking me about the food, the culture and the language. My sister, Becky, blunter than most, ended her last letter with the query:

"And what of the men? Are they polite? reserved? wolfish? Are you seeing any action?"

I think Becky wanted to hear more stories like the ones I told her of the Latin Lotharios in Mexico and Guatemala. Or like the time I discovered myself the only sweet young thing (so to speak), on my way to Rome in a train compartment filled with young Italian military men. Or the time a French cab driver . . .

Well, you get the idea. Any young woman out traveling in the big, bad world has to put up with a certain amount of leering and lechery, like it or not.

Poor Becky—I had no such juicy stories to tell her—at least concerning the Chinese men. China, and particularly Beijing, is puritanical when it comes to sex, especially when it concerns foreigners. Even a mild flirtation could result in a criticism session which could damn careers, limit choice of housing, curtail food coupons, you name it.

Oh, there have been a few cases of intermarriages, but these represent the extreme exception.

The Chinese are suspect of foreign ways and wiles and even social intercourse is pared to the minimum. When the American faculty at my school suggested that the Chinese and American teachers share offices, the administration gingerly conceded. However,

Foreign Correspondent

when the plans included that I share an office with a male teacher (there were no female Chinese teachers), the Chinese were scandalized and that part of the plan was quickly scrapped.

If the Chinese men are lustlacking toward foreigners, the other foreigners more than make up for it. The most extreme in this group are the businessmen who breeze in and out of Beijing from Hong Kong, Hawaii, or the mainland U.S. With time on their hands, money in their pockets and jet-induced insomnia, they prowling the shops and bars of the hotels looking for some nice foreign female who'd be willing to help make their

weekend more memorable. More than once I have been pursued from shop to shop in the Beijing Hotel as the object of their ardor. Although professed ployglots, these men had a hard time understanding the word "no" whether I said it in Chinese, Japanese, English or French.

A much safer pool of eligibles exists at the Friendship Hotel, where I live. This 25-building compound houses the majority of Beijing's foreign teachers and consultants. A date with another foreign expert can include anything from catching a flick at an embassy, seeing a Chinese propaganda film, dancing to disco at the International Club, listening to a zither recital or seeing a Peking Opera. And, of course, there's the number one activity among foreigners: trying to discover the best of Chinese cuisine.

Although the foreign experts are a motley crew, coming from every country and background imaginable, I've found I don't need to be quite so cautious on these dates. Somehow, the knowledge that we would be seeing each other in the dining hall three times a day for the next year or so precludes our trying anything that would create waves in the delicate domestic balance of the compound.

Whereas the purpose of a foreign expert date is to make the status quo a little cozier, a date with a diplomat is rarely quite so diplomatic. Since they travel in different and faster circles and since they have cars, money

and passes to exclusive films and clubs, they feel they have the right as well as the room to be a little more venturesome.

After an evening of eating Chinese food and discussing foreign policy, some daring diplomats have wanted to add a physical dimension to our foreign relations. My usual defense in these tight situations has been to begin talking about myself: I tell them how I'm a good little Mormon girl who doesn't believe in smoking, drinking liquor, coffee or tea and who especially doesn't believe in sex before marriage. That has been enough to convince more than one inveigling embassy worker to start the motor and take me home.

The last time I tried that tactic was with a young diplomat from Kuwait. It backfired. After I delivered my sanctimonious line, he answered with his own version of a Mormon line:

"I think you'd make a great Muslim."

I quickly countered telling him how that was out of the question, but that he would make a pretty good Mormon.

Nonplussed, he continued, "What do you know about the Muslim's? Would you like to know more?"

Martha Pierce recently graduated from BYU with a masters degree in Teaching English as a Second Language. She is currently teaching English in Beijing, China.

Author Rivals C. S. Lewis

By JAMES E. FAULCONER

Merton, Thomas. *The Seven Storey Mountain*. Harcourt Brace Jovanovich, Inc. 1948. \$4.95.

C.S. Lewis' publishers will be in trouble if Latter-day Saints start reading Thomas Merton's work. Of course, it isn't as easy to misread Merton as a Mormon, but I think there is a good deal more in Merton about the religious life than in Lewis. Most widely read of his books is probably *The Seven Storey Mountain*. It is an autobiography, a contemporary *Confessions*, an account of his conversion to Catholicism and his becoming a monk. But like Augustine's *Confessions*

It is only the infinite mercy and love of God that has prevented us from tearing ourselves to pieces and destroying His entire creation long ago. People seem to think that it is in some way a proof that no merciful God exists, if we have so many wars. On the contrary, consider how in spite of centuries of sin and greed and lust and cruelty and hatred and avarice and oppression and injustice, spawned and bred by the wills of free men, the human race can still recover, each time, and can still produce men and women who overcome evil with good, hatred with love, greed with charity, lust and cruelty with sanctity. How could all this be possible without the merciful love of God, pouring out His grace upon us?

We find descriptions of an excellent teacher:

That Columbia should have in it men like this who, instead of subtly destroying all literature by burying and concealing it under a mass of irrelevancies, really purified and educated the perceptions of their students by teaching them how to read a book and how to tell a good book from a bad, genuine writing from falsity and pastiche: all this gave me a deep respect for my new university.

Mark Van Doren would come in to the room and, without any fuss, would start talking about whatever was to be talked about. Most of the time he asked questions. His questions were very good, and if you tried to answer them intelligently, you found yourself saying excellent things that you did not know you knew, and that you had not, in fact, known before. He had "educated" them from you by his question.

We also read about being a Communist, about football players, and monastic life. But most of all we read about and see what happens to a person in search of faith.

Though sections may bore some Latter-day Saints, sections arguing for the superiority of the monastic life or Mariology, the book is very well written throughout and very moving. The work of Thomas Merton deserves our attention. It has much to teach us about our own lives and religion.

James E. Faulconer is an Assistant Professor of Philosophy at Brigham Young University.

Book Recommendation

and unlike so much of the material available about conversions, this is a human account, one which deals honestly with Merton's groping and difficulties, and which examines important issues thoughtfully along the way. We get discussions of suffering and theodicy:

Indeed, the truth that many people never understand, until it is too late, is that the more you try to avoid suffering, the more you suffer, because smaller and more insignificant things begin to torture you, in proportion to your fear of being hurt. The one who does most to avoid suffering is, in the end, the one who suffers most: and his suffering comes to him from things so little and so trivial that one can say that it is no longer objective at all. It is his own existence, his own being that is at once the subject and the source of his pain, and his very existence and consciousness is his greatest torture. This is another of the great perversions by which the devil uses our philosophies to turn our while nature inside out, and eviscerate all our capacities for good, turning them against ourselves....

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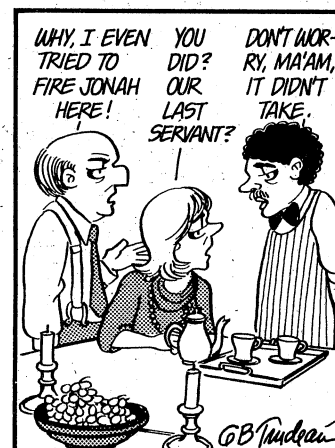
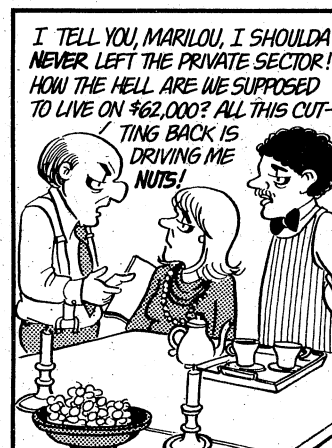
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Archaeology and Our Religion

By HUGH NIBLEY

The following article was written by Hugh Nibley in 1965 at the request of the Instructor magazine (an official Church publication) for its series called, "This I believe...." The editors of the magazine decided not to publish it. Since then it has been circulated privately and has been criticized by individuals knowledgeable in the field of archaeology as being an extremely poor work of scholarship. When we approached brother Nibley about printing the article, he reread it, and said, "Yes, by all means print it, it is better than I remembered." We are printing it as a service to those who collect works by Hugh Nibley and study his rhetoric and scholarship. Brother Nibley's response to the Instructor's editors concerning the rejection appears after the article.

The Naive Science

Nothing illustrates better than archaeology the inadequacy of human knowledge at any given time. It is not that archaeology is less reliable than other disciplines, but simply that its unreliability is more demonstrable. Meteorology (to show what we mean) is quite as "scientific" as geology and far more so than archaeology—actually it makes more use of scientific instruments, computers, and higher mathematics than those disciplines need to. Yet we laugh at the weather man every other day; we are not overawed by his impressive paraphernalia, because we can check up on him any time we feel like it: he makes his learned pronouncements—and then it rains or it doesn't rain. If we could check up on the geologist or archaeologist as easily when he tells us with perfect confidence what has happened and what will happen in the remotest ages, what would the result be? Actually in the one field in which the wisdom of geology can be controlled, the finding of oil, it is calculated that the experts are proven right only about 10 percent of the time! Now if a man is wrong 90 percent of the time when he is glorying in the complete mastery of his specialty, how far should we trust the same man when he takes to pontificating on the Mysteries? No scientific conclusion is to be trusted without testing—to the extent to which exact sciences are exact they are also experimental sciences; it is in the laboratory that the oracle must be consulted. But the archaeologist is denied access to the oracle, for him there is no neat and definitive demonstration, he is doomed to plod along, everlastingly protesting and fumbling, through a laborious, often rancorous running debate that never ends.

To make a significant discovery in physics or mathematics or philology one must first know a good deal about the subject; but the greatest archaeological discoveries of recent years were made by ignorant peasants and illiterate shepherd boys. From that it follows, as the handbooks on archaeology never tire of pointing out, that the proper business of the archaeologist is not so much the finding of stuff as being able to recognize what he has found. Yet even there the specialist enjoys no monopoly. Dr. Joseph Saad, who directed the excavations at Khirbet Qumran, tells of many instances in which the local Arabs were able to explain findings which completely baffled the experts from the West, to the rage and chagrin of the latter. Hence Sir Mortimer Wheeler warns the archaeologist: "Do not ignore the opinion of the uninstructed. Everyone knows as much as the savant..." Emerson said so and he was right.²

With everybody getting into the act, it is not surprising that the history of archaeology is largely the story of bitter jealousies and frightful feuds. Archaeology mercilessly accentuates certain qualities characteristic of all research but often glossed over in the exact sciences. The elements of uncertainty, surprise and disappointment, and the pervasive role of speculation and imagination with all the unconscious conditioning and prejudice that implies, are not merely regrettable defects in archaeology—they are the very stuff of which the picturesque discipline is composed. "What in fact is Archaeology?" asks Sir Mortimer, and answers, "I do not myself really know. . . I do not even know whether

Archaeology is to be described as an art or a science." Even on the purely technical side, he points out, "there is no right way of digging, but there are many wrong ways."³

Duel in the Dark

The idea of archaeology as the key to a man's origin and destiny was introduced as a weapon of anti-clerical polemic in the revolutionary movements of the 18th and 19th centuries. Reimar's "hate-filled pamphlet" on history and the New Testament launched the "scientific" attack on the Bible,⁴ and when Boucher de Perthes, a child of the French Revolution, found stone "hand-axes" among the flints of Abbeville he published them in five stately volumes entitled, with pontifical finality, "On the Creation."⁵ These objects, whose use and origin is still disputed, were to be nothing less than the key to the creation! Such fantastic leaps of the mind reveal the fierce determination of the first modern archaeologists to "get something" on the Bible. It was inevitable that Biblical archaeology should become little more than "an offshoot of Darwinism."⁶ The great Lamarck, before he ever came up with his explanation of the creation was animated "by a severe...philosophical hostility, amounting to hatred, for the tradition of the Deluge and the Biblical creation story, indeed for everything which recalled the Christian theory of nature."⁷ And Darwin writes of himself in his twenties:

I had gradually come, by this time, to see that the Old Testament from its manifestly false history of the world and from its attributing to God the feelings of a revengeful tyrant, was no more to be trusted than the sacred books of the Hindoos, or the beliefs of any barbarian...By further reflecting...that the more we know of the fixed laws of nature the more incredible do miracles become—that the men at that time were ignorant and credulous to a degree almost incomprehensible to us...This disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress, and have never since doubted for a single second that my conclusion was correct.⁸

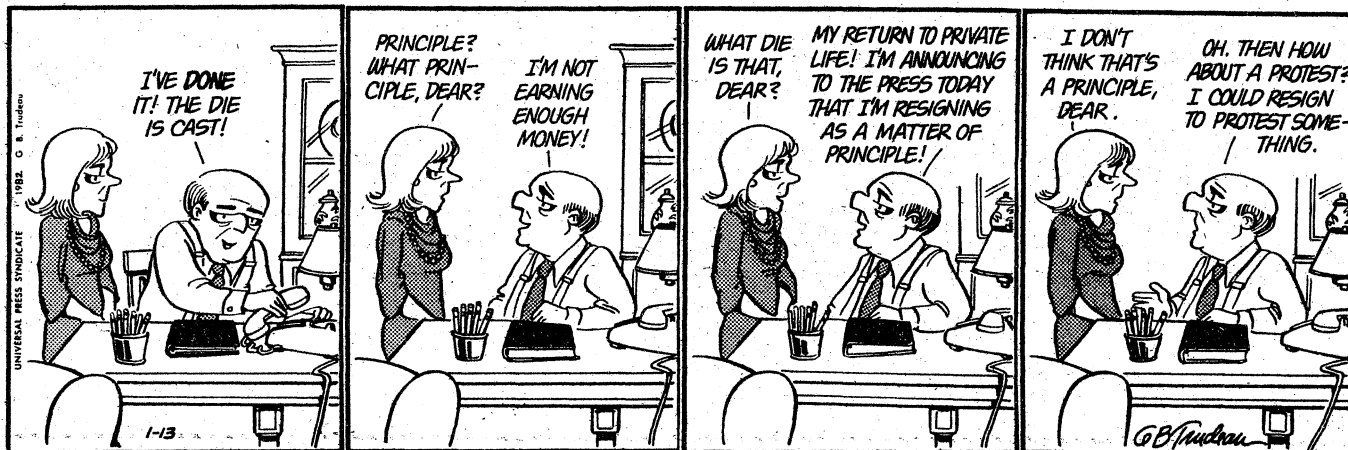
This is a very revealing statement, a rich compound of clichés, a testament of Victorian smugness: "...manifestly false...revengeful tyrant...any barbarian...fixed laws of nature...never doubted for a single second." Those are the words of a man who knows all the answers and is proud rather than ashamed of his unflinching loyalty to his adolescent prejudices. Just how much would a young English theology student in the 1820's know about the real history of the world, books of the Hindoos, or "the beliefs of any barbarian"? Next to nothing is putting it mildly, but it was enough to put the stamp of "complete disbelief" on Darwin's thinking forever after. Students commonly assume that it was the gradual amassing of evidence that in time constrained such men to part company with the Bible. Exactly the opposite is the case: long before they discredit the Book of Genesis that the discovery of the evidence was a foregone conclusion. It was Darwin's bosom friend and spokesman who blurted out the real issue with characteristic bluntness: "Darwin himself avoided attacking the Bible, but for Huxley, his doughty champion against all comers," writes J.C. Greene, "the battle against the doctrine of inspiration, whether plenary or otherwise, was the crucial engagement in the fight for evolution and for freedom of scientific enquiry."⁹ The battle was against revelation, and evolution was the weapon forged for the conflict. We must not be misled by that inevitable tag about "freedom of scientific enquiry." When a Tennessee high-school teacher was fired for teaching evolution in 1925 the whole civilized world was shocked and revolted at such barbaric restriction on freedom of thought; yet at the same time there was not an important college or even high-school in the country that would hire a man who dared to preach *against* evolution. Freedom of thought, indeed!

The great debate between "science" and "religion" has been a duel in the dark. How do things stand between the picture which "archaeology" gives us of the past and the

picture that the Scriptures give us? Take the Biblical image first: the best efforts of the best artists back through the years to represent a clear picture of things described in the Bible look to us simply comical. Even the conscientious Flemish artists using the best Oriental knowledge of their time paint Solomon or Holofernes as a boozy Landgraffs at a fancy dress ball, while the masters of the Italian Renaissance show their prophets and apostles affecting the prescribed dress and stock gestures of travelling Sophists of the Antique world. We are no better today, with our handsome "Bible Lands" books, based on diligent research, showing Jesus or Elijah in the garb of modern Bedouins or Ramallah peasants moving through the eroded terrain of modern Palestine or discoursing beneath arches and gates of Norman and Turkish design. The moral of this is that no matter where we get our information our picture of the Bible is bound to be out of focus; for it will always be based on inadequate data and it will always be our own construction. And at no time did the Christian world have a more distorted picture of the Bible than in the 19th century. To the Victorians, creaking with culture and refinement, it was easy and pleasant to assign all other creatures their proper place and station in the world—for that is what evolution does; their outspoken objection to Mormonism was that it was utterly barbaric, an intolerable affront to an enlightened and scientific age; Huxley declared with true scientific humility that the difference between a cultivated man of his own day and a native of the forest was as great as that between the native and a blade of grass. What possible understanding could these people have of the real Bible world? Taken at face value the Bible was a disgustingly primitive piece of goods—"poor stuff" John Stuart Mill pronounced it; the work of people "ignorant and credulous to a degree almost incomprehensible to us," as Darwin said, for this, of course, was the Bible that Darwin rejected: in it he was attacking an image which was the product of his own culture and nothing else.

The Mind's Eye

Archaeology today "in our universities and schools," according to Wheeler, "forms innocuous pools of somewhat colorless knowledge—mostly a refined Darwinism—in which our kindergartens are encouraged to paddle."¹⁰ Again, everybody gets into the act. My own children, long before they could read, write, or count, could tell you exactly how things were upon the earth millions and millions of years ago. But did the little scholars really know? "What is our knowledge of the past and how do we obtain it?" asks the eminent archaeologist Steward Piggott, and answers: "The past no longer exists for us, even the past of yesterday...This means that we can never have direct knowledge of the past. We have only information or evidence from which we can construct a picture."¹¹ The fossil or potsherd or photograph that I hold in my hand may be called a fact, it is direct evidence, an immediate experience; but my interpretation of it is NOT a fact, it is entirely a picture of my own construction. I cannot experience 10,000 or 40 million years—I can only imagine, and the fact that my picture is based on facts does not make *IT* a fact, even when I think the evidence is so clear and unequivocal as to allow of no other interpretation. Archaeology brings home this lesson every day, as Sir Flinders Petrie pointed out for in no other field does interpretation count for so much.¹² "The excavator," writes Sir Leonard Woolley, "is constantly subject to impressions too subjective and too intangible to be communicated, and out of these, by no exact logical process, there arise theories which he can state, can perhaps support, but cannot prove...they have their value as summing up experiences which no student of his objects and notes can ever share."¹³ Yet what makes scientific knowledge scientific is that it CAN be shared. "There are fires," writes a leading student of American archaeology, "which man may, or may not, have lit—animals he may, or may not, have killed—and crudely flaked stone objects, which those most qualified to judge think he did not make. By weight of numbers



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these finds have been built into an impression of probability, but the idol has feet of clay.¹⁴ This is the normal state of things when we are dealing with the past: "If one certainty does emerge from this accumulation of uncertainties," writes an eminent geologist, "it is the deep impression of the vastness of geologic time."¹⁵ An "accumulation of uncertainties" leaves the student ("by weight of numbers") with an "impression" which he thereupon labels a "certainty."

Yet with examples gross as earth to exhort him the archaeologist is constantly slipping into the normal occupational hazard of letting the theory rather than the facts call the tune. For years archaeologists always assumed that pieces could be chipped from the surface of stones merely by exposure to the burning sun—they never bothered to put their theory to the test, though no one ever was present when the sun did its chipping.¹⁶ From Breasted's *Ancient Times* millions of high school students have learned how primitive man woke one morning in his camp in the Sinai Peninsula to find that bright copper beads had issued from the greenish rocks with which he banked his fire that night. It was not until 1939 that a scientist at Cambridge actually went to the trouble to see if copper could be smelted from an open fire, and discovered that it was absolutely impossible.¹⁷ Nobody had bothered to check up on these simple things—like the Aristotelians who opposed the experimenting of Galileo, the men of science felt no need to question the obvious. If man had been on the earth for, say, 100,000 years, scattered everywhere in tiny groups subsisting on a near-animal level, could we possibly find the cultural and linguistic patterns we do in the world today? After 50,000 years of local isolation is it conceivable that languages at opposite ends of the earth should be recognizably related? Only in our day are such elementary questions beginning to be asked—often with surprising and disturbing results. But however vast the accumulation of facts may become, our picture of the past and the future will always be, not partly but wholly the child of our own trained and conditioned imaginations. "The world will always be different from any statement that science can give of it," a philosopher of science writes, and he explains: "that is, we are looking for an opportunity to restate any statement which we can give of the world...we are always restating our statement of the world."¹⁸ Scholarship is also an age-old open-ended discussion in which the important thing is not to be right at a given moment but to be able to enter seriously into the discussion. That I cannot do if I must depend on the opinion of others, standing helplessly by until someone else pronounces a verdict, and then cheering loudly to show that I too am a scholar.

Because interpretation plays an all-important role in it, archaeology has been carried on against a background of ceaseless and acrimonious controversy, with theory and authority usually leading fact around by the nose. If the great Sir Arthur Evans decided eighty years ago that the Minoans and Mycenaeans were not Greeks, then evidence discovered today must be discounted if it shows they were Greeks; if it was concluded long ago that the Jews did not write in Hebrew at the time of Christ, then Hebrew documents from that time if they are discovered today must be forgeries. "Does our time scale, then, partake of natural law?" a geologist wonders, "No...I wonder how many of us realize that the time scale was frozen in essentially its present form by 1840...? The followers of the founding fathers went forth across the earth and in Procrustean fashion made it fit the sections they found even in places where the actual evidence literally proclaimed denial. So flexible and accommodating are the 'facts' of geology."¹⁹ "Science," said Whitehead, "is our modern-day dogmatism." There is something cozy and old-fashioned, almost nostalgic, in the archaeology of 40 years ago with its invincible meliorism and romantic faith in man's slow, steady, inevitable onward and upward march. But archaeology is the science of surprises, and the most desperate efforts of accommodation have not been able to discredit sensational changes of our day.

"One of the most exciting results of the radio-carbon dating," writes Piggot, "...has been to emphasize how rapidly and severely environment was modified."²⁰ Extreme and rapid changes of environment have long been anathema to science. "Darwin's secret, learned from Lyell,"²¹ according to W.F. Osborn, was (in Lyell's own words) that "all theories are rejected which involve the assumption of sudden and violent catastrophes..."²² In a world of nuclear explosions this seems downright funny, but it "was a perfect expression," as Egon Friedell has written, "of the English temperament and comfortable middle-class view of the world uprising, and world calamities..."²³ One of the most militant evolutionists of our day says that "...it remains true, as every paleontologist knows, that most new species, genera, and families, and nearly all categories above the level of families, appear in the record suddenly, and are not led up to by known, gradual, completely continuous transitional sequences."²⁴ One wonders why if MOST species appear on the scene suddenly without millions of years of evolutionary preparation leading up to them, the

Continued on Page 6

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The Hasbeen Award

By PETER SORENSEN

I thought I would update you on the disenchanting post-season trials of Tim Henschen, who, as you will recall, rocketed BYU to the NCAA playoffs in the Wormslip Competition by trouncing the life out of some thirty-five plump, squiggly night crawlers.

As you know, Henschen had been the BYU (indeed, the Intermountain West) hopeful to receive this year's coveted Hasbeen Trophy. Unfortunately, Henschen ran a poor third in the voting behind

Jots and Tittles

Hershey Runner and Maracas Stalin. Stalin, a good enough wormslipper, and first in the voting, really wowed the pollsters last season by slipping on a record 5.2 worms per carry. Runner, a favorite on the East Coast, made his name by developing the famous "wishboneless" formation that has confused most of the worms since 1979.

I interviewed Tim after the awards ceremony at the New York Home for Retired Supporters of Athletes (NYHRSA).

"Tim, all of us in the Intermountain West are disappointed you came in third. Do you know what went wrong?"

"Well, Pete, I think it's several things. First of all, as you know, I broke only about 60 NCAA wormslip records, while these other men actually broke 10 or 11 records."

"I don't understand," I said. "You broke more records, and Stalin and Runner get more praise than you? Why?"

"Well, I didn't know it at the time, but most of the records I broke were held by the men who sponsor the Hasbeen Trophy. They were pretty upset; I guess I should have been more selective in breaking records."

"But what about your terrific 'Hail Caesar' worm-smash against Southern Mennonite University? Surely the club members saw that memorable film clip."

"Oh, yeh, they did. But that was two seasons ago. I blew it this year. I mean, every time I had a chance to kill a really big night crawler, I would always cop out and just mash a few common banana slugs."

"But think of the yardage you built up with those smaller worm-smashes."

"Sure, but unless you're on the East or West Coast, Pete, nobody notices even a thousand grubs and slugs. Gollee, I mean, Stalin and Runner both brought down some heavy night crawlers during the October rainstorms in Georgia and California. Heck, they measure those suckers, and some of them had over 300 segments. We just don't grow anything like that in Utah."

"Speaking of Utah, Tim: Any regrets about playing at a Utah school? I think you might have gotten better recognition on the East or West Coast, and that might've improved your chances for the Hasbeen Trophy."

"Are you kidding? I wouldn't have missed BYU for the world. And I'm gonna be in the first draft anyway."

"You mean the National Wormslip League pro draft?"

"Nah, I mean the draft for the group that's being formed to try to sell 'Henschen for Hasbeen' T-shirts at half price, door-to-door."

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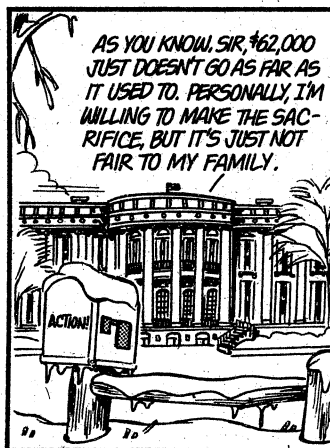
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Archaeology And Our Religion

Continued from Page 5

human race cannot have done the same. "Because it didn't" we are told. For a hundred years thousands of scientists have devoted their lives to proving that it didn't; yet all they have to offer us as proof to date is a large and cluttered science-fair of bizarre and competing models, interesting but mutually damaging.

The New Uniformity

Through the years the writer, who is no archaeologist, has had to keep pretty well abreast of the journals and consult occasionally with archaeologists in order to carry on his own varied projects. Anyone who has any contact at all with what is going on is aware that the significant trend since the war has been the steady drawing together of far-flung peoples and cultures of antiquity into a singly surprisingly close-knit fabric. Early in the present century an "Egyptologist" could make fun of the "amusing ignorance" of the Pearl of Great Price in which "Chaldeans and Egyptians are hopelessly mixed together, although as dissimilar and remote in language, religion, and locality as are today American Indians and Chinese."²⁵ Today a ten-year-old would be reprimanded for such a statement, since now we know that Chaldeans and Egyptians were "hopelessly mixed together" from the very beginning of history. Even as late as the 1930's so eminent a scholar as T.E. Peet had to exercise extreme caution—suggesting that there might be any resemblance between the literatures of Babylonia, Palestine, Egypt, and Greece.²⁶ Today we know better, as every month establishes more widely and more firmly the common ties that knit all the civilizations of the ancient world together.

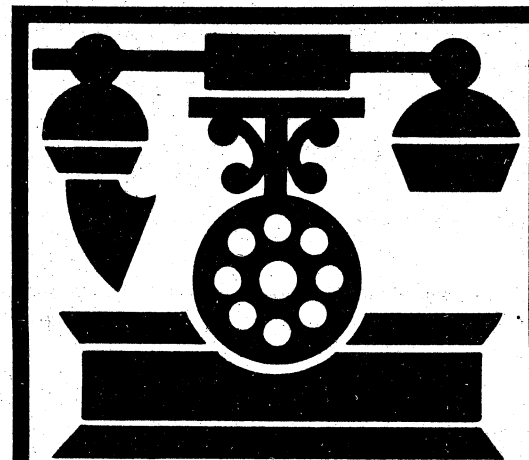
A hundred years ago investigators of prehistory already sensed "the essential unity of the earlier Stone Age cultures throughout the Old World." From the very beginning of the race "at a given period in the Pleistocene," writes Piggott, "one can take, almost without selection, tools from South India, Africa and South England which show identical techniques of manufacture and form....What happened at one end of the area seems to be happening more or less simultaneously at the other."²⁷ I have never seen any attempt to account for this astounding world-wide coordination in the industries of primitive beings who could only communicate to their nearest neighbors by squeals and grunts. In the mid-Nineteenth century the folklorists were beginning to notice that the same myths and legends turned up everywhere in the Old and the New Worlds, and philologists were discovering the same thing about languages; today Hockett and Asher are bemused by the "striking lack of diversity in certain features of language," and make the astounding announcement that "phonological systems (of all the languages of the world) show much less variety than could easily be invented by any linguist working with pencil and paper."²⁸ The same authorities note that "man shows an amazingly small amount of racial diversity," and pardonably wonder "why human racial diversity is so slight, and....why the languages and cultures of all communities, no matter how diverse, are elaborations of a single inherited 'common denominator' "²⁹ With a million years of savagery and hostility, ignorance, isolation and bestial suspicion to keep them divided it seems that men should have had plenty of time to develop a vast number of separate "denominators" of language, legend, race, and culture. But that is not the picture we get at all.³⁰ In religion it is the same. It was not until 1930 that a group of researchers at Cambridge cautiously presented evidence for the prevalence through the ancient world of a single pattern of kingship, an elaborate religious-economic-political structure that could not possibly have been invented independently in many places. We do NOT find, as we have every right to expect, an infinite variety of exotic religious rites and concepts, instead we find a single overall pattern, but one so peculiar and elaborate that it cannot have been the spontaneous production of primitive minds operating in isolation from each other.³¹

When history begins, "let us say c. 5000 B.C.," to follow J. Mellaert, "we find throughout the greater part of the Near East...villages, market towns...and the castles of local rulers," widely in touch with each other as "goods and raw materials were traded over great distances."³² It is essentially the same picture we find right down to the present; and we find it everywhere—if we go to distant China "the life of the Shang (the oldest known) population can have differed little in essentials from that of the populous city-states of the Bronze Age Mesopotamia,"³³ or from that of the peasants of the Danube or of "the earliest English farming culture."³⁴ This is what has come out since World War II. Before that archaeology had made us progressively aware of the oneness of our world with the successive discoveries of Amarna, Ugarit, Boghazkeui, Nuiz, etc., each one tying all the great Near Eastern civilizations closer and closer together while revealing the heretofore unsuspected presence of great nations and Empires as active and intimate participants in a single drama. And the Bible is right in the center of it: the Patriarchs who had been reduced to solar myths by the higher critics, suddenly turned out to be flesh-and-blood people; odd words, concepts and expressions and institutions of the Bible started turning up in records of great antiquity; the Hittites, believed to be a myth by Bible scholars until 1926, suddenly emerged as one of the greatest civilizations the world has ever seen. Since then a dozen almost equally great empires have been discovered, and the preliminary studies of each of them have shown in every case that they had more or less intimate ties with the great Classical and Middle Eastern Civilizations.³⁵ The picture of ancient civilization as a whole has become steadily broader and at the same time more uniform, so that the growing impression is one of monotony bordering on drabness. Seton Lloyd is depressed by "the drab impersonality of the 'archaeological ages' ".³⁶ Archaeology gives us, as M.P. Nilsson puts it, "a picture-book without a text,"³⁷ or, in the words of Sir Mortimer, "the archaeologist may find the tub but altogether miss Diogenes."³⁸ The eager visitor to a hundred recent diggings is fated to discover that people once lived in stone or brick or wooden houses, cooked their food (for they ate food) in pots of clay or metal over fires, hunted, farmed, fished, had children, died, and were buried. Wherever we go it is just more of the same—all of which we could have assumed in the first place. The romance of Archaeology has always resided not in the known but in the unknown, and enough is known today to suggest the terrifying verdict that a great Cambridge scientist pronounced on the physical sciences a generation ago: "The end is in sight!"

And now we come to the crux of the matter. As the tub without Diogenes has nothing to do with philosophy, so archaeology without the prophets has nothing to do with religion. "You cannot," says Piggott, "from archaeological evidence, inform yourself on man's ideas, beliefs, fears or aspirations. You cannot understand what his works of art or craftsmanship signified to him..."³⁹ The ancient patriarchs and prophets ate out of ordinary dishes, sat on ordinary chairs, wore ordinary clothes, spoke the vernacular, wrote on ordinary paper and skins, and were buried in ordinary graves. The illusion of the pilgrims to the holy land, Christian, Moslem and Jewish, that this is not so, i.e., that contact with such objects by holy men rendered them holy, and gave rise to Biblical archaeology at an early time—the Palestine pilgrims from Origen and Gregory to Robinson and Schaff were all looking for extra-special things, for miraculous or at least wonderful objects. Men who viewed the idea of living prophets as a base superstition turned to the dead stones of the "Holy Land" for heavenly consolation, and enlisted archaeology in the cause of faith.⁴⁰ But though archaeology may conceivably confirm the existence of a prophet (though it has never yet done so), it can never prove or disprove the visions that make the prophet a significant figure. Former attempts to explain the Scriptures in terms of nature-myths, animism, and psychology had nothing to do with reality.⁴¹ What can archaeology tell me about the Council in Heaven? Nothing, of course—that all happened in another world. The same holds for the Creation, taking place as it did at a time and place and in a manner which we cannot even imagine. Then comes the Garden of Eden—a paradise and another world beyond our ken. It is only when

Adam and Eve enter this world that they come down to our level. Strangely enough, the Biblical image is not that of our first parents entering a wonderful new world, but leaving such, to find themselves in a decidedly dreary place of toil and tears. Before long the children of Adam are building cities and are completely launched on the familiar and drab routines of civilized living: "dreary" suggests old and tired, and there is nothing fresh or new about the Adamic Age.

On the archaeological side we have Jericho, by general consensus (as of the moment) the oldest city in the world. It emerges abruptly full-blown, with a sophisticated and stereotyped architecture that remains unchanged for twenty-one successive town-levels; and from the first it displays a way of life substantially the same as that carried on by the inhabitants of the near-by towns right down to the present day. This has come as a great surprise: it is not at all consistent with the official model of the onward and upward march of civilization that we all learned about at school. When the civilization of China was re-discovered by European missionaries in the 17th century skeptics and atheists saw in it a crushing refutation of the Bible—here was a great civilization thousands of years older and far richer, wiser and more splendid than anything Western man had imagined, thriving in complete unawareness of God's plan of salvation. It was the discovery of such other worlds, such island universes, that was once the concern of archaeology, ever seeking the strange, the marvellous and the exotic. But now Archaeology has found too much the worlds are there, but they are not isolated; not even China; they are all members of a single community, and by far the best hand-book and guide to the nature and identity of that community remains the Bible.



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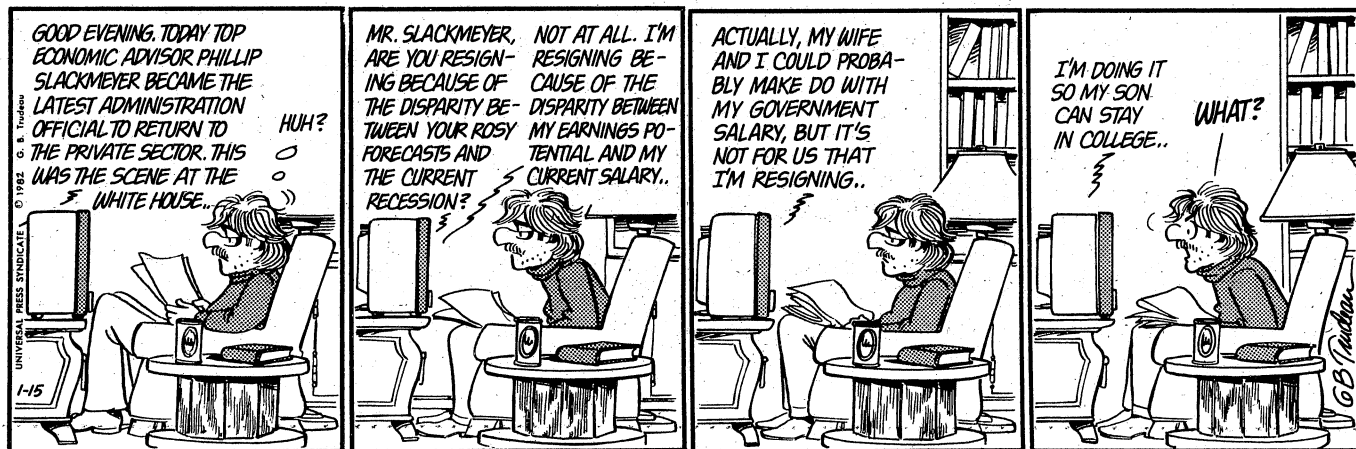
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FOOTNOTES

- 1 R. D. Sloan, in *Geotimes*, Vol. 3, No. 1 (1958), p. 6: "Only one wildcat well in nine discovers oil or gas: only 1 in 44 is profitable..." In spite of scientific methods, "the high risks...are unusual in the business world." *Ib.* p. 6.
- 2 M. Wheeler, *Archaeology from the Earth* (Penguin Books, 1956), p. 68.
- 3 *Ibid.*, p. 16.
- 4 J. Jeremias, in *Expository Times*, 69 (19), p. 333f.
- 5 S. Rapport (ed.), *Archaeology* (N.Y.: NYU Lib. of Science, 1964), pp. 18-20.
- 6 A.V. Gall, *Basilia tou Theou* (Heidelberg, 1924), p. 12, discussing the Wellhausen school.
- 7 C. C. Gillispie, in *The American Scientist*, 46 (Dec. 1958/1959), p. 397.
- 8 Chas. Darwin, *Autobiography*; pp. 85f, describing the period between 1836 and 1839. Darwin was born in 1809.
- 9 J. C. Greene, in *Proceedings of the American Philosophical Society*, 103 (1959), p. 717.
- 10 Wheeler, *op. cit.*, p. 38.
- 11 S. Piggott (ed.), *The Dawn of Civilization* (N.Y.: McGraw-Hill, 1964), p. 11.
- 12 F. Petrie, in *Ancient Egypt*, 1923, Pt. iii, pp. 80-81.
- 13 L. Wolley, *Digging Up the Past* (Pelican, 1950); p. 119.
- 14 G.H.S. Bushnell, in Piggott, *op. cit.*, p. 77.
- 15 H. H. Swinnerton, *The Earth Beneath Us* (Boston: Little Brown, 1955), p. 15.
- 16 J. de Morgan, *La Prehistoire Orientale* (Paris, 1926), III, 4ff, discusses this phenomenon, with pictures of "hatchet-shaped seile chipped by the heat of the sun..." (fig. 9).
- 17 H. H. Coughlan, in *Man*, 39 (1939), pp. 106-8.
- 18 George H. Mead, *Movements of Thought in the 19th Century*, (Univ. of Chicago Press, 1957), pp. 507f, discussing Bergson.
- 19 E. M. Spieker, in *Bull. of the Amer. Assn. of Petroleum Geologists*, 40 (Aug. 1956) p. 1803; cf. N. D. Newell, in *Proc. of Amer. Phil. Soc.* 103 (1959), p. 265.
- 20 Piggott, *op. cit.*, p. 40.
- 21 H. F. Osborn, *The Origin and Evolution of Life* (N.Y., 1917), p. 24.
- 22 C. Lyell, *Principles of Geology* (11th Ed., N.Y. 1892); I, 317f.
- 23 E. Friedell, *Kulturgeachichte Aegyptens u. des alten Orients* (Munich: Beck, 1953), p. 105.
- 24 G. G. Simpson, *The Major Features of Evolution* (N.Y.: Columbia University, 1953).
- 25 John Peters, in Rev. F.S. Spalding, *Joseph Smith as a Translator* (Salt Lake City, 1912), p. 28.
- 26 T. E. Peet, *A Comparative Study of the Literatures of Egypt, Palestine and Mesopotamia* (London: Brit. Acad., 1931), pp. 52f, 96f, 127-9, 133-6.
- 27 S. Piggott, *Prehistoric India* (Pelican Books, 1950), p. 24.
- 28 C. Hockett & R. Ascher, in *The American Scientist* 52 (1964)
- 29 *Ibid.*, pp. 90f.
- 30 Hockett and Ascher not only insist that man "had already achieved the essence of language and culture" at least a million years ago (*ib.*, p. 89), but that "the crucial developments must have taken place once, and then spread," by that time, since "true diversity is found in more superficial aspects of language" but not in the fundamental aspects, (*ib.*, p. 90). That is, all the languages of the world have retained *recognizable* ties to a parent language from which they separated over a million years ago! Since C. S. Coon puts the age of the human race at about 50,000 years, this is quite a thing.
- 31 The subject is well treated in Lord Raglan, *The Origins of Religion* (London: Thinker's Library, 1949).
- 32 J. Mellaert, in Piggott (Ed.), *Dawn of Civilization*, p. 62.
- 33 W. Watson, *ibid.*, p. 271.
- 34 G. Sieveking, in E. Bacon, *Vanished Civilizations* (N.Y.P. McGraw-Hill, 1963), p. 321, this being the Windmill Hill site of 2750 B.C.
- 35 For a good survey, see *Ibid.* of the preceding footnote, which deals in major civilizations of which we have virtually no history but all of which are definitely tied to the great civilizations of antiquity.
- 36 In Piggott, *op. cit.*, p. 185.
- 37 M. P. Nilsson, *Minoan and Mycenaean Religion* (Lund: Gleerup, 1950), p. 7.

38 M. Wheeler, *op. cit.*, p. 243.39 Piggott, *op. cit.*, p. 15.40 We have discussed this in the *Jewish Quart. Rev.* 50 (1959), pp. 99ff, 109ff.41 Lord Raglan, *op. cit.*, pp. -38.

September 16, 1965

Editor:

So you didn't like my article even a little bit. You would be justified in rejecting it on the basis of my renowned incompetence had you suggested any other title for the thing than "I BELIEVE." That happens to be the one theme on which, right or wrong, I am beyond all doubt the world's foremost authority. I am sorry if I made the fatal mistake of not believing what you thought I believed or think I should believe—but you should have known. The letters I send to the editors of journals all have the name of Brigham Young and the designation "College of Religious Instruction" in their heading. With that kind of introduction it would be futile for me to attempt to disguise my real beliefs. And yet I have had articles published on religious subjects by Protestant, Catholic, and Jewish editors. This, in fact, is the first article I have ever had rejected, which makes it most interesting—especially since the rejection is by an L.D.S. publication which requested it in the first place! The special title assigned was "Archaeology and Our Religion." You don't fancy me as an archaeologist and neither do I, but to accuse me of hating archaeology as you do is to give yourself away. What could be of greater importance in discussing Archaeology and Our Religion than the indisputable fact that archaeology has been used and is being used as a tool against Our Religion? Or the equally indisputable fact that archaeology is by no means the precision tool that some people think it is? You should be grateful to me and not wrathful.

Your violent rejection of what I Believe makes me wonder in what sense your invitation to make a free statement of faith is to be interpreted. My article was written before the others appeared, and so it was not directed against any of them. And during the months that the paper has been in your hands I have been reading a copy of it to many audiences—study groups on the East Bench, student gatherings on the Coast, general convocations of "Education Week," etc., and it has

always been received with enthusiasm, many people eagerly asking where they could get a copy. If it is as wildly irresponsible as you say it is, it would at least seem to fill a long-felt want, and that is why I am circulating it now.

Actually it is very mild—I have had much stronger things published both inside and outside the Church. Contrary? What else do you want in an atmosphere of free discussion? This week I have written replies to two long attacks on the Book of Mormon, the one addressed to me by a Viennese scholar who knows quite a bit, and the other by a well-known authority on the Dead Sea Scrolls in the eastern U.S. It is a pleasure to discuss things with these men, though we disagree completely; by addressing their challenges to me they not only justify me in making any rebuttal I might choose, but put themselves under obligation to hear my side of the story. You on the other hand write me a scathing letter and along with it take special steps (I will not mention them here) to insure that I will not or cannot reply. And that is what you call "Life's Great Adventure, the Pursuit of Truth"? Adventure, by all means—but spare us the unpleasant surprises! I have always been taught that the Pursuit of Truth entails searching out and exposing any flaws and errors in existing knowledge, no matter whose feelings are hurt. It is certainly not irrelevant in articles on science and religion to point out that Lamarck and Darwin diligently searched out what they felt were weaknesses in the Bible and attacked them unsparingly. And why shouldn't they? And why shouldn't we at the present time note that their attacks were largely unjustified on purely factual grounds?

In charging me with taking a negative position you are apparently unaware of issues which I would gladly forget, but am not allowed to. When graduate students confide to my reluctant ears that they really believe the Gospel but cannot afford to admit a degree, I am forced to admit that the sniping from behind departmental rocks and bushes has not abated since my student days, though the snipers are rarely honest enough to come out in the open as you have done. I applaud you for that and would not for the world suppress a syllable of any of the other articles—they are good and should be read. But what can be the advantage of having a series of articles by people in different fields if not to give the reader different points of view? Why are you so desperately determined to allow only ONE point of view to be

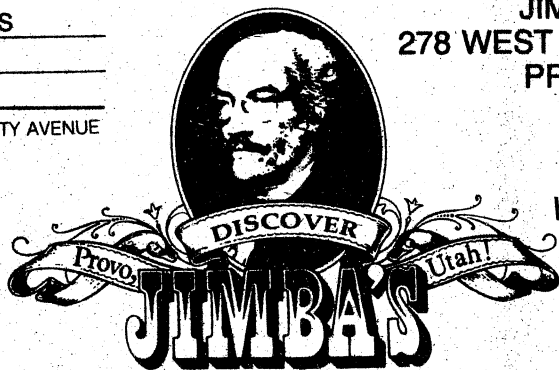
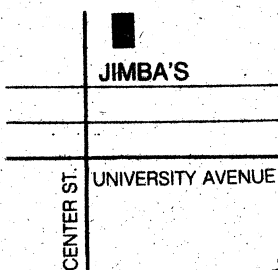
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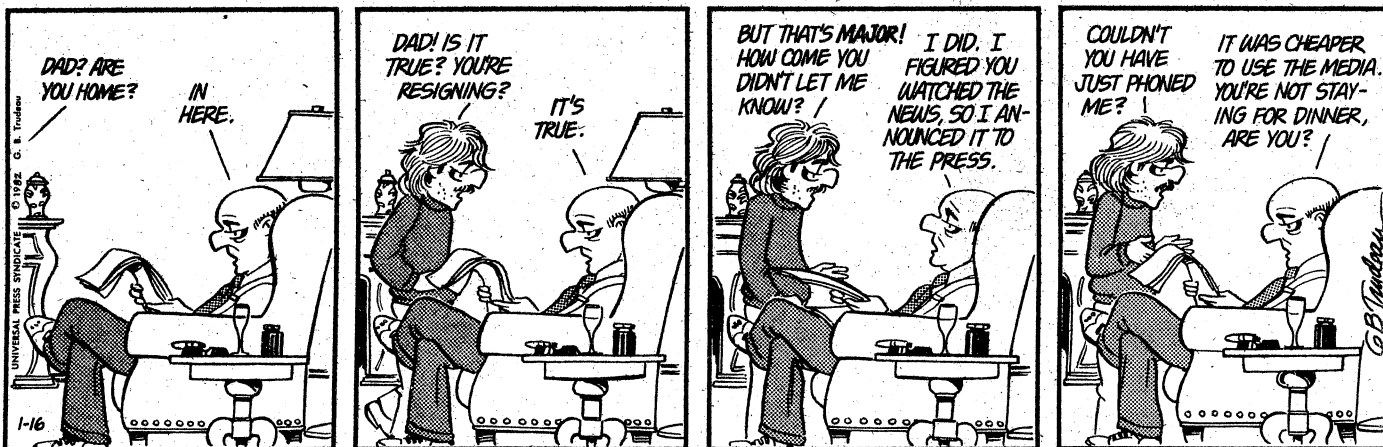
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It Will Hurt the Church's Image

In private interviews with BYU officials, as well as in public statements, we frequently hear the phrase, "That can't be done at BYU because someone might interpret that as having the stamp of approval of the Church." While we recognize with BYU's image because of its affiliation with the Church, and do concur with administrative fustigations in areas where the church has clearly taken a stand (the moral code, for instance), we are apprehensive about administrative prohibitions in the name of the image of the Church in areas where the Church has taken no stand.

Our first reservation comes from the way Church administrators often decide matters: In order to avoid controversy or chastisement from a particular General Authority (or from some vague fear of "the Brethren") they, with distressing alacrity, constantly rule on the conservative side of an issue. When that reoccurs through several bureaucratic layers, the final, threatened, second-guessed decision motivated by concern for the Church's image but based on no official Church position, is often more restrictive than a collective decision by the Brethren would be. It is sadly ludicrous that concern for image ever receives primary, even exclusive, weight in the decision making processes. Especially when a particular concern over with image is often the result of an exceptional instance in the past, or even worse, but far more common, a purely hypothetical possibility.

Second, there is a silliness in limiting individual action in the name of image—especially when the action is for good causes and is at a university. In spite of what anyone may think or imagine, there is a real difference between what individuals and groups do at BYU and what is official Church sanction or policy. And that difference is desirable. Both because this is a university where independent thought and action are healthy and therefore encouraged, and because the Church intentionally refuses to take stands on every course of action because we believe that people are free agents who "should be anxiously engaged in a good cause and do many things of their own free will" (See D&C 58:26-29). Hence, while we may be distressed that people incorrectly judge the Church by the independent actions of individuals at BYU, our commitment to the above principles requires us to bear the ill-formed judgments rather than abort the very principles from which the strength of the kingdom is derived. The occasional advice to students to exercise their "free actions" off campus is not only unfounded but is simply unreasonable in view of the fact that, by design, a student's academic, social, cultural and religious experiences and associations are almost exclusively campus oriented. We do not suspect that whatever a club on the Harvard campus does or believes has the ideological sanction of its board of trustees, nor do we think many intelligent people make the mistake about BYU, and those who do most likely have predetermined image and use an event for their purposes. The fear is overstated.

The last and most serious reason we are frightened by reference to the Church's image as a rationale for limiting individual or collective behavior, is because of the underlying assumption and implication of that logic—the absolute limitation of independent action in the name of the image (or good) of the Church. A case in point is the recent student petition to give funds to the food for Poland organization as an ASBYU class gift. Some administrators have expressed reservations about this action because it *might* be interpreted (they never say by whom) as having the official sanction of the Church. Somewhere a line has to be drawn that separates independent action of students—whether it be forming a political club or giving money to a charitable organization—from the official policy of the Church. The issue we are dealing with is extremely fundamental: whether we believe the individual is more or less important than the state or any other institution.

Joseph Smith's Accounts of the First Vision

By SCOTT FAULRING

INTRODUCTION

It is now common knowledge that the Prophet Joseph Smith wrote or dictated at least four contemporary accounts of his First Vision. For those who believe in this great theophany, these several accounts seem to strengthen rather than lessen their faith in the validity of this pivotal event. Others have critically announced that the vision has no basis in historical reality due to supposed conflicts. Three of the four accounts will be presented here (the fourth is contained in the Pearl of Great Price), followed by a discussion of the areas of agreement and disagreement. In presenting these accounts, the author has taken the liberty of correcting spelling, adding slight punctuation, and dividing the accounts into verses for easy reading.

1832 ACCOUNT

1. At about the age of twelve years, my mind became seriously impressed with regard to the all important concerns for the welfare of my immortal soul which led me to searching the Scriptures believing as I was taught that they contained the word of God.
2. Thus applying myself to them and my intimate acquaintance with those of different denominations, led me to marvel exceedingly, for I discovered that they did not adorn

Grey Matters

their profession by a holy walk and godly conversation, agreeable to what I found contained in that sacred depository. This was a grief to my soul.

3. Thus from the age of twelve years to fifteen, I pondered many things in my heart concerning the situation of the world of mankind, the contentions and divisions, the wickedness and abominations, and the darkness which pervaded the minds of mankind.
4. My mind became exceedingly distressed for I became convicted of my sins and by searching the Scriptures I found that mankind did not come unto the Lord, but that they had apostatised from the true and living faith. There was no society or denomination that was built upon the Gospel of Jesus Christ as recorded in the New Testament.
5. I felt to mourn for my own sins and for the sins of the world, for I learned in the Scriptures that God was the same yesterday, today, and forever, that he was no respecter of persons, for he was God.
6. For I looked upon the sun, the glorious luminary of the earth, and also the moon, rolling in their majesty through the heavens, and also the stars shining in their courses, and the earth also upon which I stood, and the beast of the field, and the fowls of heaven, and the fish of the waters and also man walking forth upon the face of the earth in majesty and in the strength of beauty, whose power and intelligence in governing the things which are so exceeding great and marvelous, even in the likeness of him who created them.
7. When I considered upon these things, my heart exclaimed, "well hath the wise man said, 'it is a fool that saith in his heart there is no God.'"
8. My heart exclaimed all these bear testimony and bespeak an omnipotent and omnipresent power, a being who maketh laws and decreeth and bindeth all things bound, who filleth eternity, who was and is and will be from all eternity to eternity.
9. When I considered all these things and that that being seeketh such to worship him as worship him in spirit and in truth, therefore I cried unto the Lord for mercy, for there was none else to whom I could go and obtain mercy.
10. The Lord heard my cry in the wilderness and while in the attitude of calling upon the

Continued on Page 13

Section 121

By L.A. NAUSE

It was sunny outside when I entered the Temple. At the reception desk I handed my wife her suitcase, set mine on the floor and fished out my wallet. My eyeglasses, with their phototropic lenses, were still very dark, so I pushed them up onto my forehead while I searched the wallet for my recommend. As the new recommend was being stamped and fitted with its new plastic cover, I heard the white-suited and white-haired gentleman behind the desk say,

"Take your glasses off your head."

"I beg your pardon?"

"Take your glasses off your head."

"I'm sorry, why should I take my eyeglasses off my head?"

"You're not supposed to have your head covered in the Temple."

It was difficult for me to imagine that my simple eyeglasses were actually 'covering' my head, and the thought struck me that this

A Fiction-like True Story

brother may be overinterpreting some Temple rule. I asked him, therefore, as I took the glasses off and held them in my hand while picking up my recommend, wallet and suitcase in the other, whether that was a temple rule,

"... I mean, is it uniformly enforced? Is everyone told about this who comes in with glasses on their forehead?"

"Oh, yes. But I've never seen a man with glasses on his head before. Lots of women come in here with glasses on their heads, but I've never seen a man with them up there."

Already on my way, I walked on into the Temple, but the man's words were ringing in my ears: "I've never seen a man with glasses on his head before... lots of women but no men." When I reached the dressing room I was furious. Surely this man, who had seen my Temple recommend, had carefully checked the Bishop's and the Stake President's signatures on it, had seen that I was a High Priest, surely he was not insinuating that I was homosexual? Impossible. Yet the anger did not abate. What was he insinuating, if anything? Why mention the ratio of women to men with sunglasses on their heads? Had I angered him by questioning why he had asked me to remove my glasses? (I suppose I was not as quick to comply as he had hoped. On the other hand, his "Take your glasses off your head" was a little terse, too, wasn't it? "I'm sorry, Brother, they, or the Brethren, or the Temple Presidency, or the passive voice, we've been asked to remind you that we shouldn't have our heads covered in the Temple, would you mind so very much just taking off your glasses? Thanks a lot, I really

appreciate it." I wonder why Jews cover their heads as a sign of devotion to God and we uncover ours? Strange business. Take thy shoes from off thy feet! *Vox dei, vox populi...*)

And still I was angry. How can one go through the Temple angry, I thought. The devil, no doubt. I really am curious, though, exactly what he was thinking. I'll walk back out there—I really am shaking with anger—and just politely and quietly ask him why he said that and whether he meant to imply anything by it. How can I go through the Temple shaking with anger?

"Pardon me, I'm sorry, could I ask you a question? (I'm glad he's not busy, there is no one around at the moment.) What did you mean a few moments ago when you said you had never seen a man with eyeglasses on his head?" "Yes, I mean, were you implying that men shouldn't wear them there, or that it is effeminate, or something?" (Good grief, a confrontation like this, even a whispered one, is terribly out of place here. I must be crazy to be doing this. Why don't I just leave. Shirley is already up in the waiting room, that's why.)

"You didn't mean anything by it? You just never saw a man with glasses on his head before?" "Haven't you ever seen Fritz Stern play the violin? Sure, he plays with his glasses on his head all the time." "Well, ok, thanks." (Fritz Stern? I must be more shook up than I thought. *Isaac Stern*, of course. Who is, oh sure, *The Politics of Cultural Despair*; still, he didn't know either of them, so it's alright.)

"Sorry. I know we almost missed this session. I'm glad too, I'm sure the kids will be alright." (The House of the Lord. It's a good thing we call it that so often. At times like these, any confusion about the ownership could be a problem. I'm glad I stayed. I think I will come back soon, even though I won't feel like it, I'm sure. Well I'll be, there's Hugh Nibley. Maybe I'll ask Hugh some time if he knows anything about the practice of uncovering or covering the head in the Judeo-Christian and Mormon traditions. Well, he's pretty busy. Still, I'm glad to see him here with his Nikes on. He's a good guy.)

L. A. Nausee is a professor in the College of Humanities at Brigham Young University.

To learn is hard work. It requires discipline. And there is much drudgery. When I hear someone say that learning is *fun*, I wonder if that person has never learned or if he has just never had fun. There are moments of excitement in learning: these seem usually to come after long periods of hard work—but not after *all* periods of hard work.

--Eliot Butler, BYU Chemistry Professor

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REX-7th EAST PRESS

LETTERS TO THE EDITOR

Foreknowledge and Agency

Editor:

While Blake Ostler's article on foreknowledge and agency suggests some interesting points, his thought is often fuzzy and illogical. He also overlooks several important considerations that have bearing on the "dilemma" in question.

1. To begin with, his statement of the basic argument is flawed. The way the argument is structured and worded the conclusion is predetermined. In the third statement Mr. Ostler has injected the hidden premise that there is no agency by the very use of the word "cannot." The argument would read much differently by changing the word "cannot" to "will not." There is also a problem with the way the argument is set up in that it does not follow the rules of logic. An example of this is Mr. Ostler's splitting of the "If, then" statement into two different assumptions as he did. (The "then" portion of the statement is dependent on the "if" portion and technically should not be divided.)

2. The suggestion that the statement "the future gives rise to God's foreknowledge" is "merely an evasion" is in itself an evasion of the dilemma because it accepts as its premise that the argument previously presented is unflawed, which it is not. The question of causation is integral to the dilemma itself and if the argument does not take that into account it is worthless.

3. Another example of Mr. Ostler's faulty logic occurs when he arrives at the amazing conclusion that in stating "things will happen in the manner that they will happen" one establishes a notion of determinism. Again, not necessarily so. For, as Mr. Ostler wrote, this line of reasoning is self-evident. Therefore, according to Mr. Ostler, determinism is the only possibility, as things will always happen as they will happen. The point he is missing again is causation. Why will things happen the way they will happen? To be compatible with agency the statement "whatever will be, will be chosen." Here again Mr. Ostler's slip of prejudice is showing.

4. Mr. Ostler makes the following statement: "Thus, God's declarations about future conditions may be a function of His potence rather than His omniscience," to explain that a God who causes all things to happen according to his previous declarations has automatically closed the door on agency.

5. The next-to-last paragraph contains a rather distorted use of scripture. (Strangely enough, the only scriptures used tend, with Mr. Ostler's interpretation, to support the incompatibility of agency and foreknowledge. He ignores such obviously important references as Doctrine and Covenants 93:24 "And truth is knowledge of things as they are, and as they were, and as they are to come." 2 Nephi 9:20 "[God] knoweth all

things, and there is not anything save he knows it." D&C 38:2 "The same which knoweth all things, for all things are present before mine eyes;")

The most glaring shortcoming here is the failure on Mr. Ostler's part to realize that both Hebrews 5:8 and D&C 93:12,14 refer to the mortal Christ, whose veil over his premortal recollection was still largely intact.

6. The final, yet predictable, problem with his article is the conclusion. Having already decided his position on the matter he consistently tilted the evidence towards his bias. Mr. Ostler seems rather reluctant to attribute to God the full range of godly attributes.

Among those things Mr. Ostler did not consider (but should) is that perhaps there are things we do not know about Time which God understands perfectly and is able to make use of. His knowledge of the "future" may be a function of the fact that all things are "present" before his eyes (using the word with both time and space connotations). (see Isaiah 55:8-9)

Randall L. Hall
Bradford J. Hall
Orem, Utah

Response to BYU Athletics

Editor:

I would like to recommend for everybody's benefit a presentation of the nature of truth given by Hugh B. Brown many years ago when I was a student in one of his religion classes. He suggested that truth could be likened unto Utah Lake Valley which could be viewed from all sides. Someone who saw it from the Point of the Mountain could say, "This is what the valley of Utah Lake is like." Someone else who saw it from Spanish Fork Canyon could reply, "You don't know what you are talking about. I've been there, and this is what it looks like." The error of both individuals is in the failure to indicate the limitations of their points of view. Even though they were both looking at the valley (or the truth), what they were able to see or know was limited to that point of view from which they saw Utah Lake Valley.

Truth can be constant and ever present, but no one here among us can see it completely; yet everyone, even the smallest child, can contribute to a knowledge of the truth because of the distinctive point of view that is his or hers to share with us.

I would like to use a recent article as an example of a limited point of view being stretched to suggest a generalization that is questionable. This is the article by Alan F. Keele on the effects of athletics at Brigham Young University. It is suggested in the article that athletics and the crowd hysteria associated with it are conditioning factors that prepare people for war, and that our emphasis on athletics is harmful to the image of the University and to the Church. That to

some degree this could happen cannot be denied, but it doesn't have to be, and there are many other more significant factors that incite people to war and which can tarnish our image.

It is also suggested that we are overly dependent upon athletics in sustaining our national self esteem. This is way off the mark. There are many, many other ways in which we compete for excellence in the world: science, medicine, technology, literature, art, music, etc. I (and I believe most Americans) take far greater pride in the fact that our country, like no other nation in the history of mankind, gave independence and rebuilt the countries it had conquered in two world wars, and even now gives more to the poor countries of the world than any other nation.

Generalizations too often are based upon an incomplete presentation of the facts and sometimes actual distortion of the truth.

But then all this is from my point of view. However limited it may be, I hope the way I see things might help others to realize that athletics at Brigham Young University does not necessarily produce the dire consequences suggested. In fact, the benefits produced may well far outweigh any harmful results imagined to occur.

Jess Bushman
Professor of Geology

The Truth and the Way

Editor:

Regarding Denise Williams' "Spiritual Freedom" article in the December 15th issue which concerns the Church having to ignore Brigham Young's teaching of the Adam-God doctrine. It is impossible for me to conceive how any group can accept part-time prophets, accepting part of their teachings as revelation from God and rejecting another part with the view that they were not acting as prophets at the time but were expressing their own opinions. Would not a Church which accepted prophets be better off to have one which gave false revelations or teachings all the time than one which could not be depended on? At least they could depend on him to be consistent. With the standard Mormon prophet's teachings, Mormons don't know which to believe. Would not a thoughtful person disbelieve them all?

Your articles on BYU athletics and Roberts' *The Truth, The Way, The Life* were excellent. I commend you for not fleeing from the truth. The spirit of your paper, however, denotes one who has found a precious jewel (truth) but now doesn't know what to do with it. Truth, as with any other precious object, is only of worth so far as it can be used. Those who toy with the truth about the LDS Church's doctrine and history and still contribute ten percent of their income to the financial well-being of the leaders, and who are still enslaved by the social pressure of the area to the retention of

their membership, will never know the value of the truth they have discovered. If it were not for the volumes of confusion which exists in the Church, your paper would have no foundation for topic matter; at the same time, however, acknowledgement of such voluminous confusion confirms that God or Jesus Christ could never be the author of same.

Grant N. Mildenhall
American Fork, Utah

Reaganomics Assailed

Editor:

J.D. Laverity's commentary in defense of Reaganomics seems to be the result of reading too many White House press releases.

We're all against waste, fraud, and abuse—which occurs in most private endeavors and business, as well (and, I might add, local government has grown far faster in the past decade than the federal end, for those who think Washington has a corner on the "evil"). The question is where to cut.

Reagan is perfectly willing to not touch the 30 billion dollars even Stockman concedes may be in the Pentagon (and there's far more than that if you look at other sources such as James Fallows' recent book). Reagan is wasting further millions on the billion dollar Clinch River boondoggle.

Conservatives are quite willing to porkbarrel—they're just against the "other side's waste." To Reagan it is perfectly sound to cut consumer protection programs (getting the government off the back of business, indeed) and the Solar and Conservation Bank while providing incentives for massive corporate mergers.

This is similar to the priorities Reagan followed in California, when he gutted the mental hospital system and the medfly prevention program (however, his rhetoric notwithstanding, he accomplished nothing here conservatives would be proud of). Reagan has done a good sales job because he has conservatives thinking he's cutting the deficit when he is really planning record deficits (likewise, most doubtless don't know that in the past year he's hired 40,000 more federal employees).

Current low monthly inflation is primarily due to the recession and the wheat and oil glut (just as the primary contributor to inflation under Carter was the incredible oil price boosts—generally presidents receive far more blame and credit than they deserve for the unmanageable economy). Since Laverity attacks Carter, I might remind readers that real income increased during his term and there was record employment.

It seems clear to me that a president should be judged on more than his economic "record". It is clear that most people are not familiar with Carter's record and Laverity's comments make that clear. For example, most people would be surprised to learn that federal paperwork was reduced by 15 percent, that one third of the federal commissions were scrapped, or that Carter had as high a percentage of legislation passed as the "master" Johnson (in his first year Carter passed twice as many bills as Reagan, despite a philosophically less unified Congress).

If you want to talk about spinelessness, look at Reagan's statements—he has flip-flopped a half dozen times on almost any issue (I counted at least seven denials of his own statements during the presidential debates). If you objectively look at Carter's record on issues as diverse as human rights and environmental protection it is impressive (anyone who doubts this can send a long self-addressed stamped envelope to me for a more detailed commentary).

For those who want a handy guide to liberal values with conservative fiscal and management sentiments I recommend Senator Paul Tsongas' new book *The Road from Here*.

As mentioned in paragraph two, Reagan's budget attitudes say a lot about his values and Laverity reflects these. We are given stereotypes about food stampers living it up on steaks and "lazy welfare cases" living off the "poor" workingman's extra ten grand earned on overtime. It is interesting that conservatives are so quick to advocate private charity since a Christmas survey of the White House staff showed it was the

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Reaganomics

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stingiest when it came to giving to the Combined Federal Charity. That squares for what Stockman saw as the motivation behind Reaganomics: greed.

What we are talking about is not the inappropriate analogy of lazy students sharing grade averages with the industrious, we are talking about suffering and survival of fellow human beings. Those who don't think Reagan's programs are grotesquely slanted to the privileged while severely harming the truly needy should peruse the front page study in the Dec. 27, 1981 *Los Angeles Times*.

Helping our fellow beings achieve social justice has never been high on the list of concerns for conservatives but it is the overriding focus of the scriptures (see, for example, Nibley's *Since Cumorah*, pp. 382-399). Before people get too excited about the "economic revolution" they ought to figure out its true source.

Scott S. Smith
Thousand Oaks, California

Earth, Wind and Fire

Continued from Page 1

not go here at B.Y.U., but they could have been taken out. We (the three of BYU representatives), were expecting a first-rate classy stage act, but after talking it over for three hours in the hotel room after the concert, we decided that what we heard and saw were two different things. I would personally buy tickets to see them, but to take it one step further, I have to represent others."

Haws, accompanied Gayle Halvorsen of the Dean of Student Life's Office and Scott Williams of special Events of the Marriott Center to the concert in Indianapolis. Michael Thompson explained that it is B.Y.U. policy to send a representative from each body to preview the concert.

"What students have to realize," said Thompson, "is that we are not the booking agents—Scott Williams is, not us. The Social Office could petition the administration with good rock and roll groups all day long, but they make the decision, not us. For example, I personally lobbied for Journey, but was

turned down by Student Life."

The conflict in concert planning between students and administrators seems to stem from how a concert is previewed. "I know we have adequate representation, but we ought to send people who understand the music industry and what is good rock and roll—what the students want to hear—not just sending any student or administrator to see the show. They have to understand the perception of students," said Thompson.

Gayle Halvorsen, Associate Dean of Student Life, said he was concerned about the loudness level of the concert and one or two "obscene" or "descriptive" stage incidents, but otherwise had no major objection to the concert. With some minor changes, he felt the group could perform at B.Y.U. He noted that "this is the first and last concert I will preview."

Scott Williams, representing Special Events of the Marriott Center in Indianapolis, was unavailable for comment.

Rolph Kerr, executive vice-president of B.Y.U., said that he assumes responsibility for the final status of the Earth, Wind, and Fire concert. He reported that from the information and observations of Halvorsen, Williams, and Haws, he felt it would have been inappropriate to extend a formal invitation.

Thompson explained that the Social Office is just as concerned with the type of performers that come to B.Y.U. as school administrators. "There are acts we cannot bring. We're concerned about the mission of the university which carries with it certain standards and guidelines. We try to promote a wholesome atmosphere for both the students and the faculty. The music we bring should have a stamp of approval, because when the university puts a stamp on it, the Church puts a stamp on it. 'Would we feel good about President Kimball being at the concert' is a question which has to be asked."

Haws explained that there are three classifications of musicians or bands. The first he describes as being "out of realm of B.Y.U." These groups include "Black Sabbath," "AC DC," "The Stones," and others. The second category is made of performers which neatly coincide with B.Y.U. standards: Barry Mannilow, the Doobie Brothers, or Christopher Cross. Yet even these are subjects of concern. Haws previewed the Barry Mannilow concert before it came to the Marriott Center and made a note that a "dusck bowl" commercial segment of his act would have to be omitted prior to performing for B.Y.U. students. The third category Haws calls the "gray area." These groups, including Earth, Wind and Fire, need to be scrutinized closely in advance. The "gray area" groups are more often than not rejected by administration officials.

Another problem Thompson's office faces is the fear of eliminating future concerts. "We will never have a 'bonified' rock concert at BYU, but there were a lot of administration people upset about the Doobies' concert and I'm getting enough flack about the Brian Chatter Band."

Thompson was surprised when he learned from Haws that Earth, Wind, and Fire had been denied a concert date at B.Y.U. "Usually, when the university sends out someone to preview a concert it is a sure thing." Expenses are costly in making preview arrangements for three people, so school officials and ASBYU alike are careful about who they select.

Haws said racial issues played no part at all in the consideration. Whether or not the concert would sell and be received well by

students also was not a factor since they were sure Earth, Wind, and Fire would have filled the Marriott Center.

The Social Office is confused as to why Earth, Wind, and Fire were not invited to perform since J.C. McNeil of United Concerts, and the promoter of the Earth, Wind, and Fire concert had worked closely with B.Y.U. in the past and knows the standards artists are expected to meet when they perform at the Marriott Center. Sources in the Social Office are puzzled as to why McNeil would promote the concert at one end and yet why Haws, Halvorsen, Williams, and Kerr, on the other hand, would reject extending the popular band an invitation.

Thompson said the members of Earth, Wind, and Fire were somewhat apprehensive about playing before an all-white community and were uncertain how they would be received.

Reynolds

Continued from Page 1

retrieve unauthorized historical materials.

Since then, Reynolds has interviewed a number of students and faculty concerning unauthorized possession of research materials and asked them to return any copies they had. While the faculty members involved have been cooperative, at least one individual, former student named Hal Palmer, has refused to return the copy of the notes from William Clayton's diaries which are in his possession.

Some individuals feel that the actions of Palmer and others like him threaten the image of LDS scholars and may limit the accessibility of documents in the archives of the Church Historical Department.

Noel Reynolds told the *Seventh East Press* that President Holland and he became involved in these problems because the situations involved individuals from more than one college and therefore could not be handled within a single college or department.

He also pointed out that President Holland became involved because the situation with the Clayton diaries dealt with materials from the First Presidency's vault and as the representative of the university to the Board of Trustees, President Holland would naturally want to be informed on anything which might concern members of the Board.

According to Reynolds, "these kinds of incidents put us in an extremely awkward position with the Board of Trustees. And that's the reason why the President would be concerned. It potentially could be very serious." Nevertheless, Reynolds also stated that in the preliminary contacts already made with the Board on these matters, they have been very patient and understanding.

In explaining the administration's concerns, Reynolds points out that "in an academic community, a scholar's research notes and manuscripts must be jealously

FOOD FOR POLAND: UPDATE

By MAXINE HANKS

Seventh East Press Staff Writer

"The threat of malnutrition and death is even greater than it was before," says Eugene England, BYU Professor and Trustee of the non-profit foundation FOOD FOR POLAND, "the struggle to feed people and keep hope alive must continue."

England and former colleague, Michael Novak, decided that Poland needed outside help, even before the November 20 plea for food by Lech Walsia, and secured support from friends and acquaintances who now comprise the FOOD FOR POLAND board of advisors and trustees. Endorsed by public statements from such board members as George Romney, Sargent Shriver, and Isaac Bashevis Singer, the organization set out to gather money and food for the Polish people, and to date has procured \$34,000 worth of milk products and \$15,000 in small contributions. According to Mitch Davis, student chairman, "Most of the contributions were from individuals giving 5, 10 or 20 dollars or whatever they could."

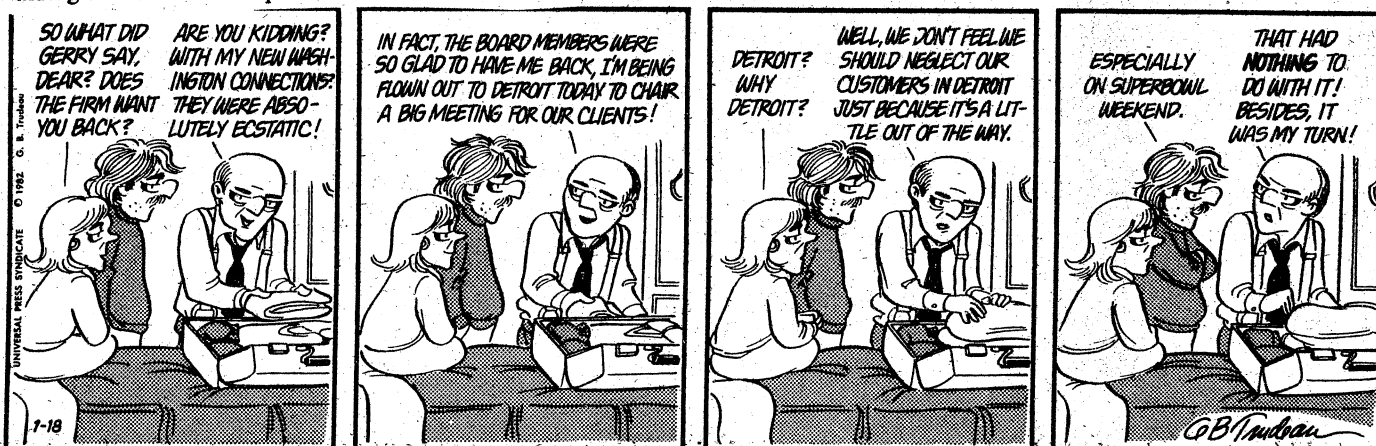
The 20,000 pound mild-product shipment, currently the most needed commodity in Poland, departed from a Salt Lake warehouse on January 6th, arriving at Chicago's St. Hyacinth Church (one of the largest Polish parishes in America), where volunteers from the Catholic and Mormon communities loaded the goods into a land-sea carrier bound for Gdansk. Due to arrive on February 5, the milk will be distributed by the Polish Catholic church to the neediest of the country that food is still being delivered without interference. Significantly, this shipment is the first to be sent on behalf of the Polish American Congress since martial law was imposed on December 13th, and press conferences have been held in Chicago by J. Maylin Heslop, and in Washington D.C. by Michael Novak, who is a lay Catholic Theologian and national columnist. Additional press coverage has been given in the New York Times, L.A. Times, and Chicago Times. "We are sending what we have collected and now ask that we all contribute regularly so that much more can be sent," said England.

"A number of similar organizations have sprung up across the nation as a result of the concern to provide food for Poland, such as COLORADO AID TO POLAND," says Mitch Davis. "We plan to continue sending milk shipments from Salt Lake, but our main thrust is to collect and forward money to the Catholic Relief Services in the east where milk and supplies can be purchased and shipped, according to the immediate needs of the people. Sending money is the most cost-effective way to help because FOOD FOR POLAND can purchase government surplus commodities at 5¢ on the dollar, so if one person sends us the money normally used for one meal, say two or three dollars, it can buy enough milk to feed 20-30 children for one week."

FOOD FOR POLAND's student ambassador campaign sends letters of information and request for aid to satellite operations on other college campuses, such as the University of California at Sacramento and the University of Connecticut at Hartford. "Some have sent letters to us offering to help, in fact, we are in negotiation with several universities which are considering giving large funds to FOOD FOR POLAND," said Davis. "For example, a \$20,000 gift will provide enough milk for 20,000 children for the entire winter."

An upcoming campaign known as FAST FOR POLAND has designated February 24 as a special day of fasting for the Polish people, purposely on Ash Wednesday, and is working to unite people across the nation in the fast. "Several regional officials of the Catholic Church have promised endorsement of the fast, and we're working toward a National Endorsement by the Catholic church and endorsements by other churches as well. We're also asking for labor unions to join with us," remarked Davis. Everyone is encouraged to participate by fasting from breakfast and lunch on the 24th and donating the money for the two meals to FOOD FOR POLAND, P.O. Box 7280 University Station, Provo, UT 84602.

Other projects to raise money include: a BYU student volunteer program using students to approach local businessmen for donations; distribution of FAST FOR POLAND flyers across BYU campus to be sent by students to their parents and friends; and a series of upcoming concerts produced by Marvin Payne and the ROTC Sponsors Service Club, featuring Marvin Payne in his stage production of "The Planemaker." Those interested in aiding the cause should phone FOOD FOR POLAND at 378-3611.

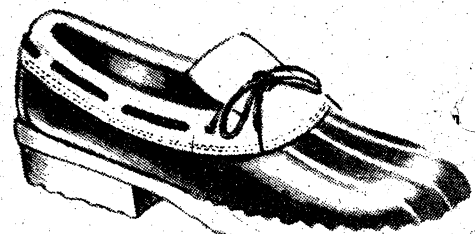


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respected as private property" and that possessing another scholar's materials without permission "violates the fundamental norms of a scholarly community."

Reynolds feels the problem does not involve the Church, but is strictly university-related. He says that "faculty members have understood this immediately and have quickly returned any copies of the Clayton excerpts once this was pointed out."

Hal Palmer, sees things differently. Palmer says that in an 8 December interview with Reynolds, he told the BYU Vice President that he felt this was a Church issue since the materials in question come from the Historical Department of the Church in Salt Lake.

Palmer also feels that the archivists and policies governing access to documents in the Historical Department are overly restrictive, and that such restrictiveness prompts people such as himself to seek out copies of historical documents through the "underground" (See *Seventh East Press* No. pp. 1, 4).

Palmer says that he refused to return the copy in his possession because of his commitment to search for and obtain truth, and that to turn over his copy of the Clayton notes would be a rejection of that commitment. "The Lord has given me a brain to discern for myself," Palmer explains. "I cannot walk through life with blinders on. Ever since I've been in the Church, I've been taught to seek after truth, truth in everything. I think we should look at the truth as it is and not be afraid, and not have pressure put on."

According to Palmer, Reynolds tried to persuade him to give up the notes by confronting him with the allegation that Palmer was in possession of stolen materials. Palmer says he responded with an analogy: if the 116 lost pages of the Book of Mormon manuscript were recovered today, Palmer believes, some people would say we couldn't keep them since they were originally stolen from Martin Harris. He finds such thinking unreasonable.

Reynolds, on the other hand, says that the situation is not a matter of agreeing or disagreeing with present policies. Because of the rules governing scholarly communities, he explains, "the university would take a disciplinary action with respect to either faculty members or a student who persisted in holding stolen scholarly materials." Because Palmer unofficially withdrew from BYU last semester, no university discipline could be taken against him.

Reynolds also told the *Seventh East Press* that the university is not interested in taking any legal action. Palmer says Reynolds told him that the university would take no legal action, not because of the expense, but to avoid publicity. "To me," Palmer commented, "they're saying that they're more concerned with public opinion than they are with truth."

Reynolds, however, takes a different view. "It seems to me," he commented, "that the problem that our students in the underground and others have had is that they've had great difficulty separating the issue of why documents are restricted from the issue of what's proper conduct with respect to other people's materials." He says that these are two separate issues and that "however justified you may feel about your position on the one, that does not justify misbehavior on the other."

Reynolds feels that no matter what material is involved, the university is "duty bound to protect the integrity of scholarly materials or materials loaned to us from another institution." Reynolds is very much aware that the issue of accessibility of historical materials is "foremost in the eyes of many of these students." Nevertheless, he believes that "we've got to learn to behave before we can even be listened to on those kinds of issues."

Reynolds thinks that incidents such as those surrounding the circulation of the Clayton material may "destroy our credibility as a research institution with the Church archivists." He is further concerned that "many of the things that have taken place in the underground in recent months could have the effect of reducing the general access of legitimate scholars to those materials."

Scott Faulring, another student whom Reynolds has interviewed, agrees. On the

basis of his conversations with individuals in the Church Office Building, Faulring says that "the ramifications of what Hal Palmer has done will be felt for years to come. . . . He acted very irresponsibly about the whole thing, and his actions have the effect of telling archivists in Salt Lake that students can't be trusted."

Palmer, on the other hand, denies that he has acted irresponsibly, saying that he would never give information to anti-Mormons. Palmer asserts that he has "an undying testimony of the gospel" and says he sustains the Church leaders as Apostles and prophets, but feels that he has been treated as if he were "guilty until proven innocent."

Bill Seavey, another student contacted by Reynolds, feels that while irresponsible students in the underground may contribute to the tightening of restrictions in the Church Historical Department, it is equally likely that the reverse is true: the tightening of restrictions encourages students to participate in the underground. "It's like asking which came first, the chicken or the egg," Seavey observes. "I feel that holding the documents in Salt Lake or wherever is just going to cause more and more people like Hal to come out and there's going to be more confusion."

Nevertheless, Seavey, who had a copy of the Clayton material, told Reynolds that he would give up his copy and feels "that Brother Reynolds has done an admirable job" handling the situation.

Reynolds has no objections to students investigating any aspect of Mormon history so long as they abide by the university honor code. He does, however, feel that the present policies regarding access to manuscripts gives the advantage to unscrupulous individuals and would like to see a system developed which would shift the advantage to legitimate scholars.

Stolen Document

Continued from Page 1

interest in history is too great for the temptation, I guess." When asked whether he views his actions as an act of theft, Brown replied "I did steal it, but I didn't steal it in the sense that I took something. All I did was make a copy of it. The thing was put back in the files where it belongs." Nevertheless, Brown stated that he did wrong and says that if the same opportunity arose in the future, he would not take anything without getting permission first.

After borrowing the copy from religion instructor Tom Wilson, Scott Faulring made five copies for student and faculty acquaintances. A few days later, Faulring had the notes in a campus office when Andy Ehat, who was present, happened to recognize Lyndon Cook's handwriting in the margins of the photocopy. Ehat bolted to his feet and demanded to now where the copy had come from. Faulring was reluctant to cooperate at first, but was willing to help when he learned the notes had been copied without permission. Individuals present report that Ehat was extremely upset and at one point said, "If this gets out it could destroy the Church."

Ehat went to BYU security and the Provo Police Department who, he says, would not help him "exercise any control" over recovering the documents. The police, reports Ehat, weren't concerned about what was on the papers that were taken, only the cost.

Before long, Cook and Ehat traced the copies to Brown. Ehat reports that he told Brown "that if he was unwilling to cooperate

with us completely, that I did not have any qualms about recommending and charging ecclesiastical action as well as civil action." Brown's initial feeling was the Cook and Ehat were threatening him out of self interest. "I just took it as a joke," he recalls, "and I said, come on, you guys, it's not that big of a deal." Brown says that later when he realized that the circulation of the notes could injure Ehat's and Cook's access to other manuscripts, he agreed to help them.

Ehat says he was able to obtain the five copies Faulring made within about 12 hours, but that three of the people who turned in copies had secretly made extra copies and kept them back for themselves and others.

One copy found its way into the hands of Ernest "Grandpa" Strack, owner-proprietor of Grandpa's Used Bookstore on 700 East. Strack reports that a stranger gave him a copy, saying that he (Strack) "was being given a copy so that the copies would get out; they didn't want them to disappear." Shortly thereafter, Ehat learned that Strack had a copy and went to Strack's home to ask for it back. Strack reports that Ehat "was very friendly and very respectful to me and I appreciated that a lot."

According to Strack, Ehat's main interest in recovering the notes was to enable him (Ehat) to produce a dissertation that makes a contribution to LDS history.

"He also said he was afraid of what would happen to his access to archives," Strack recalls. Strack sympathized with Ehat's position but at that time declined to return the copy. Later, when Brown visited Strack and, in Brown's words, "begged him for the copy," Strack reports that he felt impressed to return it, and did so.

Commenting on these events, Ehat said "I think it's interesting that out of five members of the Church, three of them effectively lied to me and then a non-member of the Church, Strack, had more integrity than some members."

Another person to obtain a copy was Hal Palmer, a former student who dropped out of BYU near the end of fall semester. Palmer won't say where he got his copy except to say that he did not get it from Scott Faulring.

Palmer reports that he was surprised to see Andy Ehat on his doorstep as he left for school early one morning last November. Ehat asked for Palmer's copy and, according to Ehat, "reasoned with him from every possible way I could conceive of: ethically, morally, and so forth. And he was unwilling to cooperate." Palmer states that Ehat followed him from his apartment to his class on campus and that the two were "screaming and yelling and I was swearing at him the whole way. People kept turning and looking at us." According to Palmer, Ehat implied that he (Palmer) could be excommunicated if the notes weren't returned. "I told him, 'since when do you have church authority over me?'" Palmer recalls. Ehat explains, "I feel morally obligated that his, Palmer's, own priesthood leaders should know the nature of his actions and certainly I made known to the university how I felt. I don't believe that a student at the university obeying the honor code can do what he did."

Angry with Ehat's approach, Palmer gave copies to Special Collections libraries at both BYU and the University of Utah. Ehat has since retrieved both of these copies. At one point, Ehat phoned Elder Boyd K. Paker of the Council of the Twelve Apostles to ask for advice on the situation. Ehat declined to comment on that conversation.

To this date, Palmer's copy has not been

returned, and it appears that other copies are still being circulated by various individuals, a situation which has left Ehat frustrated. Ehat explains that Brown's actions "cost me getting a master's degree here at the university in the sense that I lost twelve weeks of my life trying to track down all the people who had copies."

To add to his frustration, Ehat has paid for the copying charges of those copies which were turned in, but so far has only been reimbursed by Brown for the first five copies. Ehat says that if Brown is "unwilling to make some restitution for my time and expenses in trying to take care of this matter, I may have to take legal action." Brown, on the other hand, feels that Ehat has overreacted with suspicions and threats that didn't help matters. "I just feel like Ehat's manner and approach is a little ridiculous," he said.

Ehat says that since he is running out of his GI bill, he must leave BYU without a master's degree and plans to pursue a Ph.D. at a university in Illinois.

While Ehat initially stated that information in the Clayton diaries "could destroy the Church," he has since given very different explanations for wanting to keep the material confidential. Ehat told the *Seventh East Press* that his concern in this matter was "the fact that the diaries (i.e., his notes) were stolen and . . . that wide publicity of this matter would almost certainly prevent further access to any other materials," an explanation he also gave to David Brown and Ernest Strack.

Ehat also believes that use of the diaries should be limited out of respect to William Clayton, who "in a different sphere is still living." Ehat feels that "we owe it to him" to observe certain restraints, even though he admits that there is nothing in the journal that explicitly requests it never be made public. Ehat says that Clayton "poured out his soul in there and . . . he's going to face all of us again some day and we're going to be associates with him too, and he didn't write those things necessarily to expose himself to the world," although Ehat admits that "nothing short of Clayton's coming and visiting you would necessarily give you the best idea of how he would want it used."

Others, however, see different reasons for not wanting to see the diary made public. Lyndon Cook for example, says the diary contains some "very sensitive entries which may not do us too well if the anti-Mormons got a hold of them." Cook says that while Clayton's diary is one of the most important of the period, it would not be understood by most members of the Church, who would therefore find it boring. Cook thinks the diary can help historians who have studied the Church in Nauvoo to "fit the pieces together," but that novices who just want "an exciting entry on some scuttlebut between Emma and Clayton or some other issue" do an injustice to Clayton.

Cook says the diary gives a lot of information concerning the secret practice of polygamy in Nauvoo and says that for a time Emma Smith was unaware that it was being practiced by her husband Joseph. He also feels that publishing the diary "may injure some who are of weaker faith."

Still others disagree. Palmer says that he sees "nothing in the material that is really damaging to the Church," and feels that "suppression of material like this" only serves to make it more desirable to people. Brown seems to agree. "Sometimes I think everybody overreacts to these things," he says. "If they would just let them all out, it may not have such an effect."



Archaeology

Continued from Page 7

expressed? What can be sillier than to propose a frank discussion of controversial issues with the stipulation that there shall be no disagreement among the speakers? This is exactly what you have done, justifying your position with the well-known argument that since your viewpoint is scientific, all who disagree must be unqualified as unscientific, unthinking, and irresponsible. Where is the danger of letting me speak my piece? Why the hysterics? If my reasoning is feeble and my evidence poor, what better refutation than to bring them out into the open? We have had just one point of view presented with monotonous consistency in the series; why not allow at least a nodding recognition of some arguments or facts from another direction, if only to demonstrate how unassailable your position is and how absurd the contrary? Actually there is an enormous accumulation of factual information refuting the claims of the evolutionists, or at least casting serious doubts upon them. Maybe the stuff is no good, but we will never find out by forbidding all mention of it. We may put the age-old controversy (by no means the child of our Modern Scientific Age, as most people are led to believe) in the form of a dialogue:

- A. Why do you undermine the faith of these young people?
- B. To make them think! To get them out of the grooves!
- A. But there are millions of things to think about. Why do you always emphasize the same half-dozen shop-worn commonplaces?
- B. Because they are true! Truth at any price! All things must yield to the facts.
- A. Bully for you! I could not agree more. And here are some facts to which I would like to call to your attention. Let us tell them to the students, and then they will think harder than ever.
- B. No, no! You can't do that! That will merely make trouble.
- A. But you said truth at any price—that includes the price of much trouble.
- B. I see no point to undermining scientific reputations; these things are agreed on by many important scientists—it would be foolish to question them.
- A. But isn't that exactly how science has made progress in the past? Who is in a groove now?

And so on. Speaking of grooves, Lowell and Schiaparelli were great and devoted scientists in their day, easily the top experts in the world on the planet Mars. As a boy I thought they were wonderful. And yet today their life's work has been effectively wiped out by a few photographs. Well, what's the loss? Science moves on, and I am not too badly broken up about my heroes. But what if I had followed them to the point of rejecting the Gospel—the point of no return? I used to spend long hours listening to old Dr. Larkin talking about the wonders of astronomy and the absurdities of "ancient Jewish mythology." Today his astronomy sounds pathetically old-fashioned—he was wrong on almost everything—and ancient Jewish "mythology" has received a new lease on life. What if I had become his disciple to the point of rejecting religion, as he often urged me to? **THERE ARE THOUSANDS OF PEOPLE OUTSIDE OF THE CHURCH TODAY BECAUSE OF SCIENTIFIC TEACHINGS WHICH HAVE NOW BEEN EXPLODED, ARE NOW BEING EXPLODED, AND ARE YET TO BE EXPLODED,** while the Gospel remains unscathed.

With the Christian world in general the scientists have always had their way (not the other way around, as we have been taught), the whole history of doctrine being, as Whitehead points out, one "long undignified retreat" as year by year the churchmen since the third century have diligently accommodated their teachings to the science of the day. It was not the Bible but the best science of his time that was brought to bear silence Galileo; while his learned opponents argued from Aristotle that the earth could not move, Galileo argued from the Bible that it did. Your letter makes it clear that the present series of articles is not meant to be a discussion but the cool pontifical pronouncement of unassailable authority. The idea that there are men of such vast knowledge that even

to have them admit to membership in the Church is a source of consolation and pride to the rest of us is amusingly Victorian but also rather offensive with its assumption of Olympian superiority; the tone of the series is definitely patronizing. Brigham Young had the proper words for those intellectual Mormons who generously offered to place their great minds at the disposal of the Church and make the Gospel intellectually respectable: "O puss, what a long tail you have got!"

During the Darwin Centennial Year a great outpouring of articles took stock of 100 years of Evolution. I have a whole shoe-box full of notes taken from them. The dominant theme in these is that what Darwin really gave the world was not so much a particular explanation of how things came about as the fundamental awareness that however it happened it was entirely through natural and material means; whether this or that process produced the world around us is not the important thing, we are told over and over again, the important thing being to recognize that whatever the process, it was purely a mechanical one, the working of natural forces alone and unaided. The corollary of this, expressed with great heat and passion by scientists today as well as a hundred years ago, is that it is both unnecessary and pernicious to clutter up the picture with "supernaturalism." G.G. Simpson, the patron saint of our local geologists, never ceases to harp on this theme; he equated God to Santa Claus in his dialectic, and then berates those immature souls who still believe in Santa. It is no accident that Marx wanted to dedicate his monument of dialectical materialism to Darwin—the key to both systems is their uncompromising materialism. But it was hardly an original discovery; where is the thesis better expressed than in the Book of Mormon? Koriher not only taught that "every man fared in this life according to the management of the creature," but urged the people to give up their absurd belief in Simpson's Santa Claus, "the effect of a frenzied mind." Again it is Brigham Young who states the issue with characteristic clarity and brevity: "Instead of considering that there is nothing known and understood, only as we know and understand things naturally, I take the other side of the question, and believe positively that there is nothing known except by the revelation of the Lord Jesus Christ, whether in theology, science, or art." You cannot reconcile those two views because they look in opposite directions. Indeed, your furious reaction to my contribution proves as plainly as anything could that our viewpoints cannot be reconciled. But they should BOTH be heard, and that is where we disagree.

It is quite proper for you to observe that I am no archaeologist and therefore unqualified to speak as one. I was careful, however, to let the experts speak for themselves and to quote the best ones in the proper context. But to say that I hate archaeology is an impertinence. It was part of the strategy of Progressive Education, and one of the secrets of its baneful success, to accuse all who would not accept the specific philosophy of Dewey and his school of being opposed to Education itself, and to denounce all who hesitated to conform to their teachings as sworn enemies of Science and Civilization, "devisive" and reactionary. Because my interpretation of the archaeological record does not agree with your own, you are free to charge me with error, but not to describe me in impassioned terms as the Enemy of Archaeology. When in your thrilling Pursuit of Truth you have taken as much pains as I have to familiarize yourself with that record, you may begin to see that I have a case.

A common pitfall in reconstructions of the past is the illusion that if one had explained by a proper scientific method how a thing COULD have happened, one has explained how it actually DID happen. The best scientists are guilty of this very unscientific thinking. We are allowed to say, "This is how it MAY have happened," but never, "This is how it DID happen." There are always unknown factors. "Fifty-seven years ago," wrote Whitehead, "...I was a young man in the University of Cambridge. I was taught science and mathematics by brilliant men and I did well in them; since the turn of the century I have lived to see every one of the basic assumptions of both set aside... And yet, in the face of that, the discoverers of the new hypotheses in science are declaring, 'Now at last, we have certitude'—

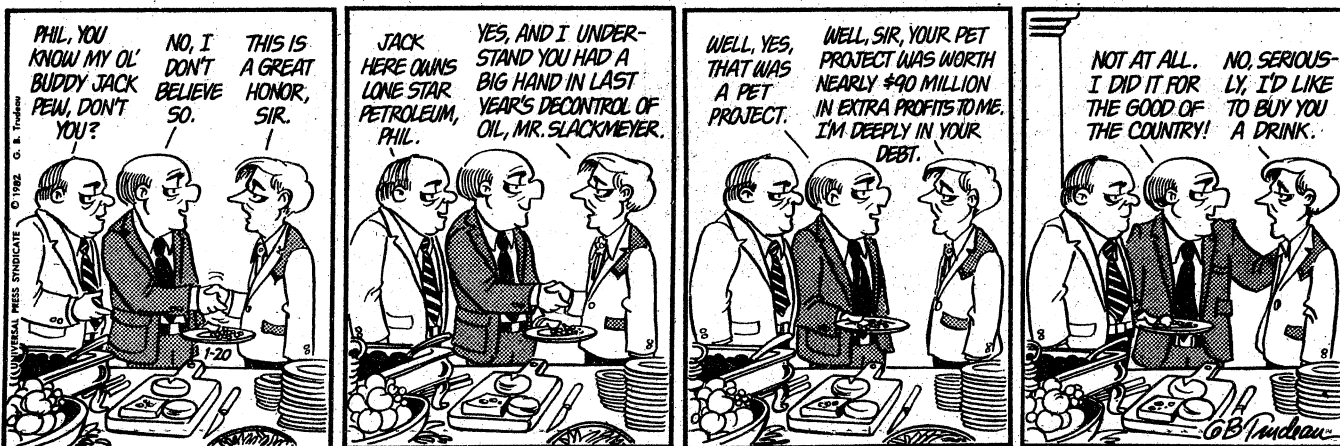
when some of the assumptions which we have seen upset had endured for more than twenty centuries." It is easy and pleasant to show off by talking about the subject one is presently working on, but to put it in the category of eternal truth is inexcusable. W.S. McCulloch reminds us that "each hypothesis predicts the outcome of numberless experiments. Hence, though NO HYPOTHESIS CAN BE PROVED, it may ultimately be disproved. A good one is so specific that it can be disproved easily." The evolutionary hypothesis from the beginning had this merit; its proponents boldly set forth certain propositions, confidently predicting the outcome of certain experiments. Many of these experiments were carried out, with results diametrically opposed to those predicted. What did the experts do? Did they apologize for their presumption? Did they admit that there might be a flaw in the hypothesis? Not a bit of it! With the greatest of ease they contrived new interpretations of the data that proved that the outcome of the experiments, though it was the reverse of what was predicted, proved the validity of the original hypothesis instead of refuting it. Such men can't lose. The same thing happened in archaeology, which failed to consider "the essential discontinuity of historical phenomena" in its zeal for establishing easy evolutionary patterns: "Only by utilizing the vast historical resources of archaeology, Oriental science, and anthropology can this narrowness of outlook be corrected," Albright observes. It is interesting that the old evolutionary view should now be described as a narrow outlook, of all things.

The question of my impudence in speaking up at all brings us to the problems of MODELS. The archaeologist Piggott has a good deal to say on this head. "When scientists are concerned with a large general problem (he writes)... they construct a general framework within which further observations fall into a significant pattern. This they would call a MODEL. The model is valid in so far as it makes sense of the observed phenomena, and the inferences made from these. More than one model can exist at a time, each 'true' in its own way." In archaeology, he says, "inferences can only be made within the terms of a model of the past, a method of looking at it, a way of describing what is seen." The model is NOT a fact, it is merely an interpretation of a fact. A common scientific error is to assume that if one's conclusions are based on facts, then what one concludes must also be a fact. That it can never be. The fossil or plant or spectrum photo that I hold in my hand may be called a fact—it is an immediate concrete experience. But my interpretation of it is NOT a fact and never can be. A model is 100% the product of imagination, and it is quite incorrect to call such a model as Evolution a fact.

The model is often compared with a jigsaw-puzzle. Imagine that the family on Home Evening is working on an enormous jigsaw-puzzle that covers the whole livingroom floor. They have just begun to assemble the pieces. Charles looks over at Becky diligently assembling what looks like part of a red wheel, and screams, "You dummy! That isn't the way it goes! It's supposed to be blue!" "It is not," Becky retorts, "it looks like part of a wagon and it fits together perfectly." "So does mine fit together perfectly, and it's all blue! Look, yours won't even fit into mine at all!" If this goes on, Charles in his righteous conviction may rise up and start kicking Becky's project to pieces. So Daddy intervenes with the wisdom of the Ages: "Wait a minute, you little baboons! We don't even know what the picture is supposed to be yet. If you can fit any pieces together go ahead and fit them, and later on we shall see how they all join up. There is still room for a thousand pieces between Becky's wheel and your piece of blue sky, Charles, so don't go jumping at conclusions."

Every discipline in the university has its own model of things, and every model represents at least a century of hard work and huge accumulations of data. We are NOT free to brush any model aside simply because it does not conform with certain aspects of our own model. It is perhaps to be expected that the people least sure of their own models are the most impatient of other people; and that those who have the most rickety models of all (they never can agree on such things as mountain-building and rock production) are the touchiest of all, rejecting out-of-hand all models that do not conform to their own far more closely than their own conform to each other. In the place of solid evidence and prestige—they need a smokescreen.

I am not a scientist at all, but spend what time I can steal working on models which belong as much to the world-picture and go just as far to filling out that picture as do the models set up by my betters in the sciences. I begrudge no man his model or the corner of the floor he is playing on. But when anyone insists that he knows from his model alone exactly how the entire jigsaw cosmos will look when it is completed, it is time to protest. That can be known only by revelation. The Lord has given us the Big Picture, but no amount of juggling the pieces in any one or any dozen disciplines can begin to give us the remotest inkling of what the whole picture is like. The best we can hope for from that direction are man's own hypothetical tentative constructions, and to present them as part of the Gospel is entirely out of order. You should know that.



JOSEPH SMITH AND THE FIRST VISION

Continued from Page 8

Lord, in the 16th year of my age, a pillar of light above the brightness of the sun at noonday came down from above and rested upon me, and I was filled with the spirit of God.

11. And the Lord opened the heavens upon me and I saw the Lord and he spake unto me saying, "Joseph my son, thy sins are forgiven thee. Go thy way, walk statutes, and keep my commandments. Behold I am the Lord of Glory, I was crucified for the world that all those who believe on my name may have eternal life.

12. "Behold, the world lieth in sin at this time and none doeth good, no, not one. They have turned aside from the Gospel and keep not my commandments. They draw near to me with their lips, while their hearts are far from me.

13. "And mine anger is kindling against the inhabitants of the earth to visit them according to this ungodliness and to bring to pass that which hath been spoken by the mouth of the Prophets and Apostles.

14. "Behold and lo, I come quickly, as it is written of me in the clouds, clothed in the glory of my Father."

15. My soul was filled with love and for many days I could rejoice with great joy and the Lord was with me, but could find none that would believe the heavenly vision, nevertheless, I pondered these things in my heart.

(Found in the "Kirtland Letterbook," pages 1-3, in the Joseph Smith Collection at the Historical Department of the Church;HDC.)

1935 ACCOUNT

1. Being wrought up in my mind, respecting the subject of religion and looking at the different systems taught the children of men, I knew not who was right or who was wrong.

2. And I considered it of first importance that I should be right, in matters that involve eternal consequences.

3. Being thus perplexed in mind, I retired to the silent grove and bowed down before the Lord, under a realizing sense of that he had said (if the Bible be true), "ask and you shall receive," "knock and it shall be opened," "seek and you shall find," and again, "if any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not."

4. Information was what I most desired at this time, and with a fixed determination to obtain it, I called upon the Lord for the first time, in the place above stated or in other words, I made a fruitless attempt to pray.

5. My tongue seemed to be swollen in my mouth so that I could not utter. I heard a noise behind me like some person walking towards me. I strove again to pray, but could not, the noise of walking seemed to draw nearer.

6. I sprang upon my feet and looked around, but I saw no person or thing that was calculated to produce the noise of walking. I knelt again; my mouth was opened and my tongue was liberated, and I called on the Lord in mighty prayer.

7. A pillar of fire appeared above my head. It presently rested down upon me and filled me with joy unspeakable. A personage appeared in the midst of this pillar of flame which was spread all round, and yet nothing was consumed.

8. Another personage soon appeared like unto the first, he said unto me, "thy sins are forgiven thee." He testified unto me that Jesus Christ is the Son of God.

9. I saw many angels in this vision. I was about 14 years old when I received this first communication.

(Also in the Joseph Smith Collection, this recital is in Smith's 1835-1836 *Diary*, under the date of 9 November 1835; pages 23-24)

1838 ACCOUNT

This account, otherwise known as the "official account," is not printed here because it is found in the Pearl of Great Price under the title *Joseph Smith-History* 1:5-26. The original of this account is found in the "Manuscript History of the Church," Book A-1, pages 1-4.

1842 ACCOUNT

1. When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and upon enquiring the plan of salvation I found that there was a great clash in religious sentiment.

2. If I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the summum bonum of perfection.

3. Considering that all could not be right, and that God could not be the author of so much confusion I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions.

4. And that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed.

5. Believing the word of God, I had confidence in the declaration of James; "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him."

6. I retired to a secret place in a grove and began to call upon the Lord, while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded.

7. And I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day.

8. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom.

9. And I was expressly commanded to "go not after them," at the same time receiving a promise that the fulness of the gospel should at some future time be made known to me. (*Times and Seasons* 3: 706-707; March 1, 1842)

An excellent article on the historical background of the four manuscript accounts has been done by Dean C. Jessee, entitled "The Early Accounts of Joseph Smith's First Vision," *Brigham Young University Studies* (pp.275-294). In the next issue of this paper, the author will continue with a discussion of the areas of agreement and disagreement in the four accounts of the First Vision.

Preference

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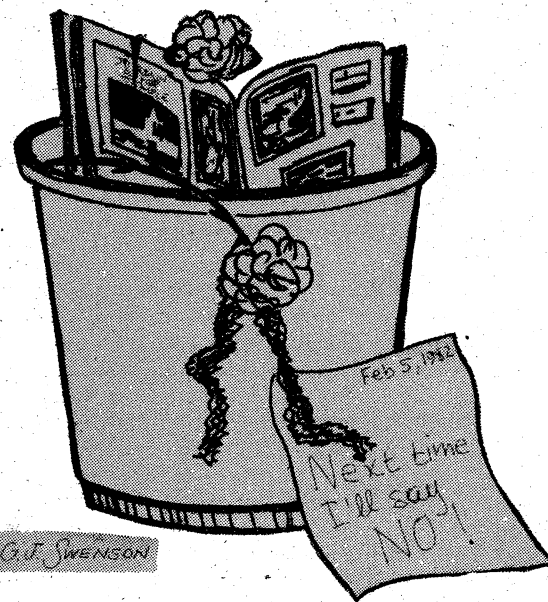
\$10 corsage that didn't last the evening.

The photograph that remains unclaimed. The

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as you walked away from the door. The night you thought

would never end...



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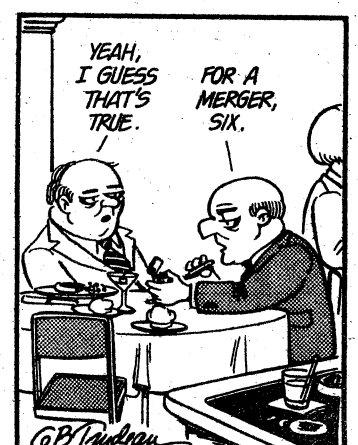
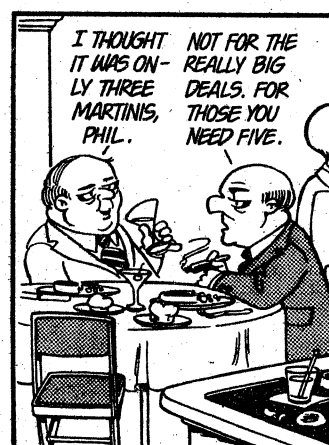
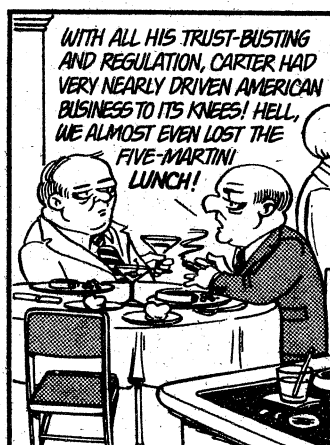
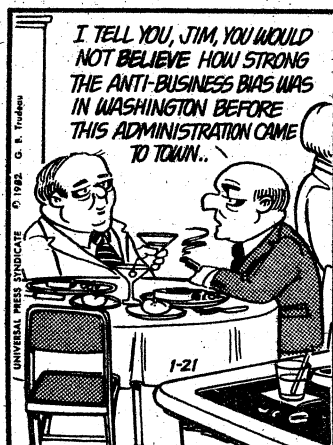
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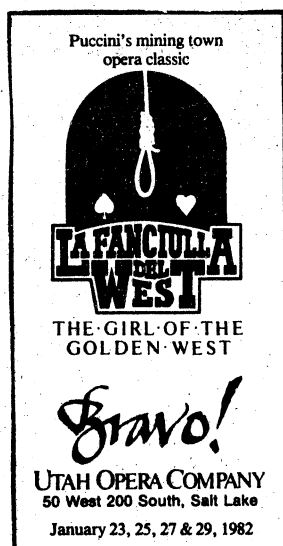


THRILLS

LECTURES

Tonight at 8 pm the Charles Redd Center for Western Studies is sponsoring a lecture by **Dr. Stan L. Albrecht**, who plans to discuss **PARADOXES OF WESTERN ENERGY DEVELOPMENT; SOCIO-CULTURAL FACTORS**. This topic focuses on three major changes that have recently affected Western energy development. This **free** lecture is in room A-104 of the JKB.

Next **Tuesday, January 26**, the Salt Lake City Town Meeting centers its discussion on **who shall interpret the constitution?** This **free** lecture is sponsored by the Salt Lake ACLU and convenes at the Unitarian Church (569 S. 1300 E.) at 7:30 pm.



LA FANCIULLA DEL WEST JANUARY 22,23,25,27,29

Hungry for a spaghetti Western? Actually, the **Utah Opera Company** production of **La Fanciulla Del West** is Puccini's version of the play "Girl of the Golden West." Sung in the tradition of fine **Italian Opera**, this story reveals a love triangle between a sheriff, an outlaw, and a beautiful woman - back in the gold rush days of California. Performing for the first time in Utah is soprano Sonja Sorenson, along with Glade Peterson, co-director, and James Stith of New York. See a **free preview** of the opera on January 22nd at 8 pm before attending a regular performance on the 23, 25, 27, or 29th. **Students** who present a student I.D. between 7 and 8 pm any night can get tickets for **half price**. All performances are at the Capitol Theater in Salt Lake.

SWIM MEET JANUARY 22

The **BYU swim team** plans to compete against swimmers from New Mexico **Friday** evening at 7 pm in the Richards Building. Come out and support these under-exposed BYU athletes.

PETRUSHKA JANUARY 21-23

A complete version of **Stravinsky's Petrushka** is the featured ballet at **BYU's BALLET IN CONCERT**, this **Thursday, Friday, and Saturday** in the Pardoe Theater. In this production, **BYU's theater Ballet** is performing an original choreography done by a "Y" professor, Sandra Allen, in honor of Stravinsky's 100th birthday. The ballet centers on a dramatic love triangle set at a fair in the United States about 1900 - rather than in the traditional 18th Century Russian setting. The **BYU dancers** will be joined by **28 local children** with the program beginning at 8 pm each night, and a matinee on Saturday at 2 pm. Tickets are available at the HFAC.

PIPPIN JANUARY 21-23, 26, 30

See breathtaking choreography in the **BYU** version of the popular and unusual **Broadway musical, Pippin**, currently staged in the de Jong Concert Hall. Pippin is the story of a young man who searches for identity and fulfillment in life, frustrated by his inability to find happiness. Though lighthearted on the surface, the story has philosophical moments and theological implications, which are the focus of this **family-oriented** production. Tickets are on sale at the HFAC.

FREE CONCERT FRIDAY, SATURDAY

Soprano Laura Beecroft and **Tenor** Mark Pearce are spotlighted in a **free** concert at 7:30 pm in the North Visitors' Center on **Temple Square**, January 22, and 23.

CHEAP THRILLS

Ice Skating is still available and cheap at the Provo Skating Rink, located at the **Provo Boat Harbor** on the west end of Center Street. Open Monday through Thursday from 10 am to 9 pm and Friday through Saturday until 12 midnight. The rink is skateable for \$1.50 if you have your own skates, 2.50 if you don't. The manager says that during regular week-day working hours, there are often less than five people on the well-groomed ice, and that \$1.50 pays for two hours of skating time.

Do you want advice on starting a new life for the new year? Call **DIAL-A-MESSAGE** at 224-2887.

Sledding and inner-tubing are cheap thrills (unless, of course, you're not careful and happen to break an arm or a leg) and there are plenty of fun places to go in Provo Canyon, such as the Squaw Peak Trail Road. It helps to have a 4-wheel drive or chains, though.

CLASSICAL GUITAR THURSDAY, JAN 21

Come and share an intimate evening of **classical guitar music** with **Loren Pomery** of Salt Lake. Formerly a professor of music at **BYU**, Pomery studied guitar in France and Italy and has performed across Europe and the U.S. An accomplished soloist, Pomery will play his arrangement of classical works for guitar in a concert at the **Springville Art Museum** 126 East 400 South, Springville. Beginning at 8 pm the concert is open to the public with tickets available at the door for \$2.50.

FILM AND VIDEO FESTIVAL JANUARY 22-31

Be a part of the **premiers, parties, and workshops** of the stars at the **4th Annual United States Film and Video Festival** in Park City, Utah. Actor/director Robert Redford is honorary chairman of this major showcase for **independent filmmaking and video production**, which is sponsored by the Sundance Institute. All festival patrons will have the opportunity to sit in on informal discussions with actors, directors, producers and critics. The 10-day extravaganza includes daily showings of **film premiers** from 12 Noon to 10 pm, with a \$3 admission price per film, or \$1.50 per video. **The schedule of films to be shown and of other events is posted in the drama office (B-581) on the 5th floor of the Harris Fine Arts Center.** Plan to spend an entire day and take in one of the five workshops offered, including "The Eye of the Beholder," a review of the film *Citizen Kane* with film critic Roger Ebert; "The Fine Art of Conversation" with director Sydney Pollack, who will show clips from his films and discuss the relationship between actors and directors; "YUes, there are still movies made for under \$3 Million" with director Joe Dante, discussing low budget films, "The Use of Sound, Light, Magic, and Clever Marketing to Make a Great Film Even Better" with representatives from Lucas film who will discuss the promotion of *Raiders of the Lost Ark*; and "Where it Stops Nobody Knows" examining the evolution of video and the combining of video and film. The cost for each workshop is \$30, and tickets for all the events can be purchased at the festival double-decker bus in the parking lot of the Holiday Inn, Park City. For further information, call 1-487-8571.

FM and TV

HITCH — HIKER'S GUIDE TO THE GALAXY is back! Listen to this witty **BBC radio** program, dripping with British humor, every **Tuesday** from 9 pm to 10 pm on **KUER FM 90**. Tonight's episode is **no. 3**, wherein we find **Arthur Dent** improbably rescued from doom by the Vogons, only to discover that he and his hitch-hiking companions are under mysterious missile attack, from which there is no escape. Next Tuesday (26th), episode **no. 4**, picks up with Arthur discovering that earth has been built by **NAGRATHEANS** and run by mice. In the meantime, the hitch-hiking companions are temporarily lost and

confronted by a powerful and highly improbable force that threatens their lives...Hilariously funny, this **12-episode program** leaves you wondering whether you tuned in to Monty Python or Star Wars. A fun break from studies; don't miss it!

THE CROSS COUNTRY SKI SCHOOL is an exciting and beautiful television series, artfully filmed to illustrate the techniques of cross country skiing. Beginning or advanced skiers will enjoy this artistic and sensitive approach to the sport, seen **Thursday nights** at 9:30 over **KUED channel 7**, or **Saturday mornings** at 10 am over **KBYU channel 11**.

Over Easy conducts a personal interview with flutist Jean-Pierre Rampal, Monday January 25 at 6 pm on **KBYU channel 11**.

Soundstage features **THE LITTLE RIVER BAND** in concert, Saturday January 23 at 10 pm on **KUED channel 7**.

THE PLANEMAKER JANUARY 23,25

Let **Marvin Payne** take you on a magical journey through music with his stage performance of **THE PLANEMAKER** at **The Villa Theater** on Main St. in Springville. The proceeds from **Saturday's** and **Monday's** concerts will be donated to Food for Poland. If the response is good, more **benefit concerts** will be scheduled. If you've never seen Marvin Payne perform, don't miss this opportunity, scheduled at 8 pm, with tickets priced at \$4.

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LDS Office Building: A Trip to the Roof on Plexiglass Wings

By DICK TOWNSEND

"Finished!" I screamed, bursting into the apartment living room after my last final. "Now at last I can forget about the sorrows of failure that come with finals and drown myself in the sorrows of guilt that come with Christmas."

Hank, who had observed this outcry, was singularly unimpressed. "What about your column?" he asked demurely.

"What about it?" I responded, fearing the worst.

"Didn't you promise to produce another *Going My Way* over the holidays?" he reminded me. "You're not going to let it hang over you for the next three weeks are you?"

I looked at him with a kind of annoyed gratitude. "I was right about drowning myself in guilt," I observed. I threw Hank's jacket to him. "Come on."

By midday, Hank and I had braved the stretches of I-15 and arrived in Salt Lake City, home of—, well, Salt Lake. "Any particular place you want to visit?" Hank asked, never letting me forget my duty to preview unlikely locations for my anxious public.

"Yes," I said, catching him off-guard. "We're going to the Church Office Building."

"Which Church Office Building?"

"The Church Office Building. They give tours, and besides, it's free."

"Always the big spender," Hank observed. After spending an outrageous \$1.35 to park at Egbert's All-Right Parking, Hank and I wandered over to the august cement tower and entered in through the revolving glass doors. Hank was a bit unused to them, and found himself making three complete rotations before figuring it out. "This is supposed to represent one eternal round, right?" he asked, dazed.

"Silence," I implored. Hank and I went over to the information desk and introduced ourselves to the very kindly-looking ladies who seem to do nothing all day but wait for people to ask for tours. We were informed that our tour guide would be the very lovely Mrs. Mitzi Quackenbush (a pseudonym intended to avoid any lawsuits that might ensue). Sister Quackenbush was an adorably chatty senior citizen who stood about 5'1" and handled the tour like an old pro while still giving the presentation a kind of homey, unrehearsed touch.

We began with a tour of the mural found on the lobby's east wall. Entitled "Teach All Nations," the mural is an impressive enlargement of a painting by the well-known

Seventh-Day Adventist painter, Harry Anderson. Mitzi insisted we notice the Savior's left foot as we walked past it. "See how it seems to follow you and point at you wherever you stand?" she asked, her tone understating the unusual nature of her request. She also made some obligatory interpretation about the "moving foot" symbolizing our need to walk in His footsteps, or something like that. I was unimpressed: It seemed to me that only three-dimensional objects appear to change as you walk around them, and that any two-dimensional representation would more or less always seem to point at you no matter where you stood. Besides, I couldn't help feeling there was something tacky about a

Going My Way

painting in which Christ does a soft-shoe routine.

From there, we went to look at a very nice exhibit of the martyrdom of Joseph and Hyrum Smith, located in the wing which houses the Historical Department of the Church. After that, we were led to the lobby's north wall where we were shown two paintings of Joseph Smith done by Theodore S. Gorky in only the last couple of years. Mitzi gave us a heart-warming story about the painter's conversion to Mormonism and his donating the paintings to the Church.

We were given a brief description of the Genealogy Department, located in the building's west wing. Soon thereafter, we found ourselves riding the building's super-sonic elevators to the roof. "I have a feeling this is going to be the height of the tour," Hank observed without even wincing at his own pun. "I certainly can't top that," I replied.

In a flash we were on the top floor and were given the privilege of viewing the Salt Lake Valley from the building's observation deck. It was an impressive sight to be sure, but every time Mitzi wanted to point out some historical location to us, she was frustrated by the smog which was brooding over the face of the city that particular day. Her every sentence began, "Now if the smog weren't there, you could see . . ."

In spite of this handicap, she was able to point out Trolley Square, the State Capitol, Mormonism's oldest chapel, the Cathedral of the Madeline and many other interesting sites. To my surprise, she even bragged about the great number and variety of religions that exist in Salt Lake.

Off in the distance Hank noticed a

beautiful home, which, he was certain, was a historical site of some great significance. "What's that building over there?" he asked, pointing it out.

"Oh, that's just one of them elegant homes where one of them elegant people live," she explained. I couldn't have put it better myself.

Mitzi also pointed out the fountain just south of the building (which wasn't working that day) and, across the way, LeGrand Richard's office window, which, she informed us, can be recognized by the fact that its curtains are always open.

Mitzi also told us an interesting story of a young black who had recently returned from a mission and whom she conducted through a tour. He was telling her how much he wished he could see President Kimball, when who should walk through the elevator doors but President Kimball himself! Mitzi went over and introduced the young man to the President, who gave the boy a big hug. "My, my!" she remarked. "You should have seen that boy's face: Why he almost turned white!" "Hmm," I mused to myself. "Perhaps they shouldn't have changed the 'white and delightful' scripture after all."

All too soon we were hurtling down the elevator back to the lobby. But wait! I thought this was a tour of the building! All we got to see were the lobby and the observation deck! What are on all these other floors? As if attempting an answer to my question, Mitzi decided to ask the various gentlemen in the elevator what they did in the building. "We're in information retrieval," one of them said as the elevator stopped. He began to leave the elevator.

"Is that like spying?" I asked, ignoring Hank's jamming his elbow into my side. "Yes," the man said looking a little peeved through the closing elevator doors. "That's like spying."

I was not satisfied. "What's in there?" I asked as the doors opened on another floor. "Oh, those are the Correlation Offices," Mitzi replied in her usual sweet way.

"What do they do in Correlation?" asked Hank, interested.

Mitzi looked a bit perplexed. "Oh, they—uh, hmm, oh, uh—(then with a look of discovery:) "Oh, they correlate!"

We soon reached the lobby, signed the guest book, thanked our guide, and left. "Well," Hank asked, "What did you learn?"

"Nothing except a little trivia about a few paintings and a close-hand tour of Salt Lake City smog," I replied, disappointed.

"There were at least 26 floors in that

PERSONALS

Just because you're paranoid doesn't mean they're not out to get you.—R. Edwards

(Kerr's) Three Rules for a Successful College: Have plenty of football for the alumni, sex for the students, and parking for the faculty.—R.B.

To The Chorus: "Oh yes, we're going to the Madhouse, yes we are. It won't take long....—Perfectionist

Happy Birthday Gordon Man from the Gordon Woman.

Afrikan Footsacker: No. I won't marry you (but do ya wanna make out?) Love, L. P.S. Happy Birthday

To my D.F., Barbara: Did you wash your hair today? Your T.F., F.L.O.L

EVA: Don't look down, it's a long, long way to fall. CHE

JOHN, January 15 ends the BEST YEAR EVER. Happy Anniversary. Love, Elizabeth

If Excalibur wants the "editorial" printed, he or she must reveal their identity to the editor. Confidentiality is guaranteed.

Darth: You haven't seen the last of me. —Luke

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DC--You're mad at me, understandably and I'm mad at you, forgivably; but we WILL break through in time. - DJ

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Dear Hanks,
You must forgive my fellow Michigan native, but Byron (What's-his-face) is quite short on class and long on mouth. Luv, Scott
P.S. Why didn't you take Poli. Sci. 375?

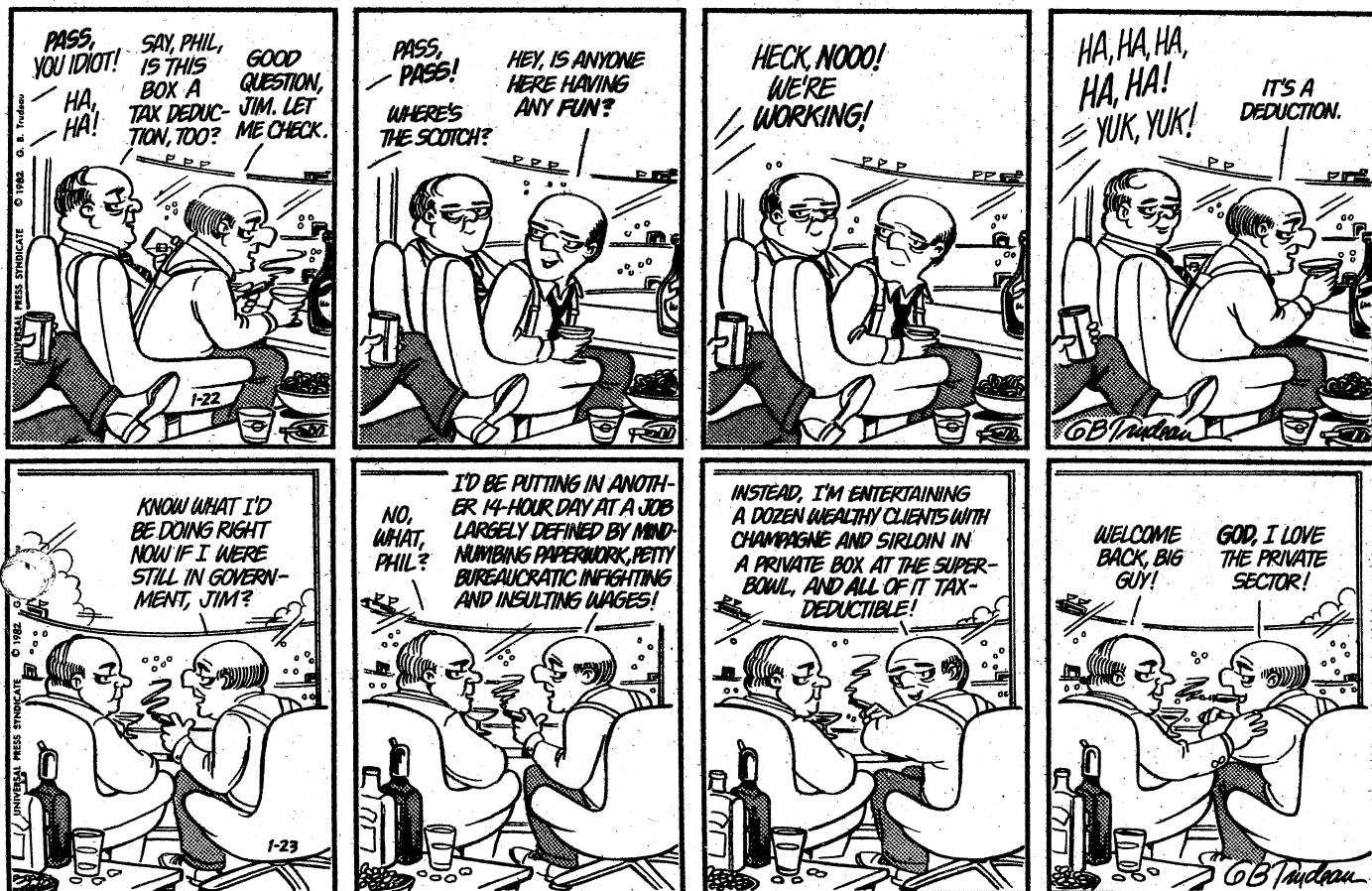
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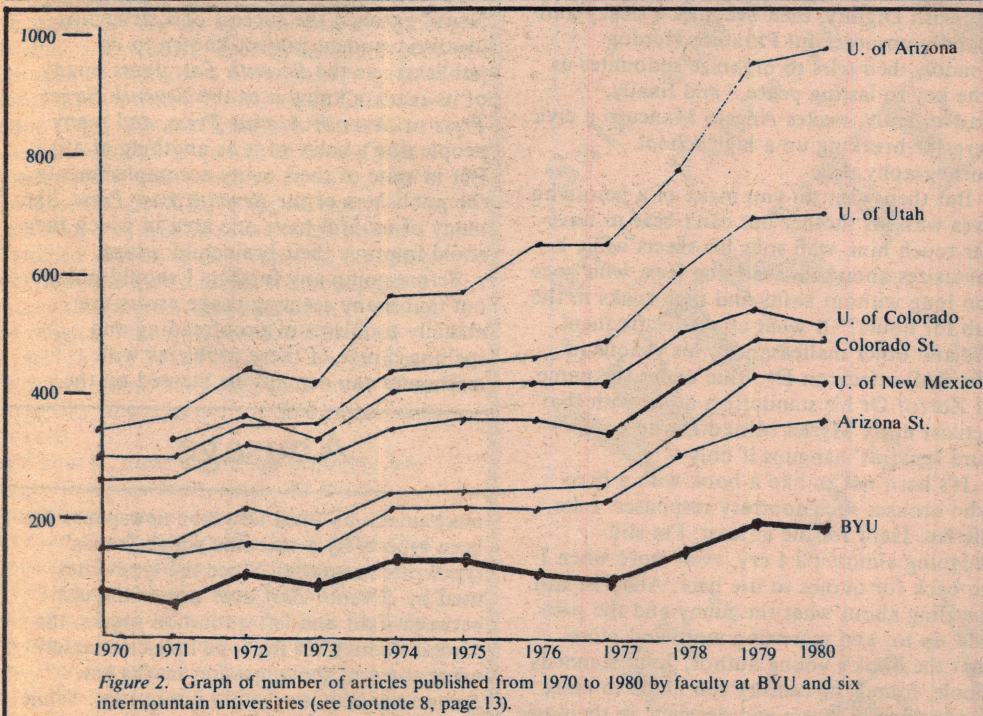
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A chart from a report that compares faculty research with other intermountain universities. (Story on page 1, complete report begins on page 12.)

LAW BOOKSTORE: UNCERTAIN FUTURE

For the past eight years, BYU has seen an independent bookstore on campus called "McKelzo's." The name is an acronym of the combined names of the founders of the store, Bryce McEuen, Stan Ellis, and Mark Zobrist.

Initially, the store was run from the back of an old Ford truck which belonged to one of the founders, but eventually, the Student Bar Association (SBA) allowed McKelzo to distribute books from the SBA office in the Clark Building.

This year, with sales at between 15 and 30 percent of the total sales of law literature on campus, McKelzo suddenly disappeared. Steve Christiansen, a law student, comments that "this is one of the big mysteries at the law school right now."

Investigation points to neglect on the part of McKelzo student leaders and pressure from the administration as contributing factors in what SBA president Cliff Eley says he hopes is just a temporary disappearance.

Each year, McKelzo has a different director, chosen by the preceding year's director. This year's choice, Barbara Ochoa, blames McKelzo's sudden demise on the law school secretaries who, acting on instructions from the administrators, were uncooperative in providing McKelzo with names and

addresses of incoming students and other needed information.

Carolyn Stewart, Administrative Assistant, explains that the secretaries have "never cooperated with McKelzo."

Ochoa admits that, because McKelzo has a different director each year, the publishers have been confused as to where to send the books, and whom to bill. Also, as students, the directors have not been able to spend much time with the store. Besides attending law school and trying to run McKelzo, Ochoa is married and has a child.

Continued on Page 6

DO CONTRACTS WAIVE LEGAL RECOURSE?

Many students on campus are concerned that, by signing the new off-campus housing contracts, they may "waive legal recourse," as one publication recently implied.

According to Gerald Williams, Associate Dean of the Law School, when a student signs the contract, he or she does not waive legal recourse.

The part of the new contract in question is the added "arbitration clause" that ends with the statement: "BY SIGNING THIS AGREEMENT, YOU WAIVE YOUR RIGHT TO BRING DISPUTES UNDER THIS LEASE BEFORE A COURT OF LAW."

According to Williams, "the last sentence in the arbitration paragraph is ill-advised. It misrepresents what the paragraph is saying. I think that students will be intimidated by the big print and not read the small print."

Visick continues: "I don't care if it (the sentence) is deleted. I really don't care what it says, just so the students understand what they're signing."

The final sentence in the paragraph was added by Hal Visick, General Counsel to the university, after his assistant, Pam Park, drafted the clause. Williams says that the clause is alright, but that the final sentence, the warning, is not. Visick admits that, according to the provisions of the Utah Annotated Code, students still have access to the courts, even when they have agreed to arbitration. "In California, it's different," says Visick. "There, when you agree to arbitration, it's final."

The added paragraph requires that tenants and landlords take their disputes to the BYU Housing Adjustment Board for arbitration.

REPORT CLAIMS BYU LOW ON RESEARCH

DOES BYU ENCOURAGE RESEARCH?

By ELBERT PECK

Seventh East Press Staff Writer

The appearance of the report analyzing faculty research at BYU has created some discussion about how serious the university is about faculty research. There is a wide range of faculty opinion, most of it centers around time and money to do research.

Ron Ury, professor of Zoology, says that the actions of the university show that it really isn't interest in research. He says the tendency for people to say that the world will look up to BYU for research and answers in every area, is extremely "naive" until the administration decides it wants basic research done.

He believes that BYU is not serious in wanting quality research for the following reasons:

1. There is a conflict between the mission of BYU to be primarily an undergraduate university (which means teaching) and the desire for excellent research (which requires graduate programs).
2. The class loads of professors are too high to allow significant time to be spent on research.
3. There are little, if no, monetary rewards for doing research.
4. Many professors do not want to do research, but want to "retire early."

Continued on Page 11

Anonymous Document Criticized by Faculty

A document which compares BYU faculty research in the sciences and social sciences with other intermountain universities was recently circulated anonymously to college deans, department chairs, and selected faculty members—many of whom challenge the accuracy and integrity of the study.

The report, which shows BYU in an unfavorable light, was prepared using author surveys from the Science Citation Index (SCI) and the Social Science Citation Index (SSCI) for the past ten years.

The document not only compared departments and the university with other universities, but also listed the ten-year publication record of individual faculty members. The report indicated that many of the faculty did not have one journal publication in the past ten years.

A copy of the report (except for the part which lists the individual faculty publication record) is reprinted on pages 12 and 13.

The anonymous authors listed five reservations with the data source used in the study:

1. It does not survey the fine arts, humanities and religion.
2. It does not survey textbooks, book reviews, abstracts, papers presented at meetings, in-house technical reports, or papers published in conference proceedings.
3. The number of times an individual published in a given year was not taken into account—only if they did or did not publish during a specific year.
4. Regional and lesser-known journals were not surveyed.
5. Quality or length of a publication was not considered.

Although many faculty members agree with the conclusions of the study—that BYU does not do as much research as other universities—most agree that the study is problematic.

William Evenson, professor of physics, thinks that since the SCI and the SSCI survey only the first author of multi-authored articles that the data is significantly skewed to do any valid comparisons among faculty members.

Samule Rushforth, professor of Botany, says that he has published over 50 papers during the last ten years and only two or three of them were surveyed by the indexes. He says that he knows several other faculty members who have similar complaints.

Math department chair Peter Crawley feels that the report is not a good criterion for judging individual but is fairly accurate in comparing universities since all institutions "pass through the same filters."

Stan Albrecht, professor of sociology, says that the report is problematic because the indexes have inherent biases due to the journals they survey. He states that in some fields the indexes survey all or almost all of the important journals, but that in other

Continued on Page 11

Science and Religion Schism Reexamined

Dwight Allman, a senior majoring in philosophy will discuss the topic "Science and Christianity" in the Little Theater (321 ELWC) at noon on Thursday, 4 February.

Allman will discuss the history of conflict and compromise between science and Christianity from the early Christian Fathers to the modern controversy over creationism. He will also discuss a new mode of philosophy which reexamines the historical tradition and suggests a different understanding of the long-term schismatic relationship between science and religion

Allman's lecture is part of the Forum of Student Thought series which is sponsored by the ASBYU Academics Office. Dennis Conger, director of the series, says that the forum was instituted to provide a scholarly setting where excellent student works could be presented.

Conger also states that he is disappointed by the low attendance many of the forums receive.

Of and Against the Century

By BRUCE W. JORGENSEN

A Confederacy of Dunces

John Kennedy Toole, Louisiana State University Press, 1980, \$12.95, \$3.50.

What am I going to say about a first (and only) novel by an unknown (and suicidally dead) author, discovered and praised by Walker Percy, published by a university press, which became a best-seller and won a Pulitzer Prize and is now available in several million paperback copies?

For one thing it has a complicated plot (with too many crazily intricate connections to summarize here) and as hilarious a gallery of comic characters as I've seen since Stella Gibbons' *Cold Comfort Farm* or Flannery O'Connor's *Collected Stories*. It all starts when our hero, Ignatius J. Reilly, innocently and superciliously waiting in front of D.H. Holmes' Department Store in New Orleans while his mother buys him a lute string, barely escapes being arrested for loitering by Patrolman Angelo Mancuso, who does arrest an old man who comes to Ignatius' defense. Ignatius and his mother stop for refreshment

The book is gut-busting funny. One or several laughs per page, like these:

"I am at the moment writing a lengthy indictment against our century. When my brain begins to reel from my literary labors, I make an occasional cheese dip."

"Ignatius, what's all this trash on the floor?" "That is my worldview that you see. It still must be incorporated into a whole, so be careful where you step."

"I refuse to 'look up.' Optimism nauseates me. It is perverse."

"I imagine that you'd like to become a success or something equally vile."

Snipped from context, patches like these may not seem funny to you, but each of these jokes is of a piece with the book's central incongruity, the situation of Ignatius Reilly, who is very much *in* and as much *of* the awful 20th century as he is *against* it.

"A seer and philosopher cast into a hostile century," he attacks our time from the standpoint of medieval Catholicism, and he organizes a Marxist protest in a rundown pants factory. He ascribes to the fickle goddess Fortuna whatever happens to him, he alludes constantly to Beothius' *Consolations of Philosophy* (and gives a copy to Mancuso, who reads it on stakeout in the bus station restroom), and he compulsively watches American Bandstand and Yogi Bear and goes to Doris Day movies, which he regards as "Filth!" "My eyes can hardly believe this discolored garbage," "Under her All-American face she is really Tokyo Rose!"

Now it's hard not to like somebody who has learned from Boethius what place Fortuna has in the scheme of things and who feels that way about Doris Day movies. It's hard not to sympathize with a hero of "substantial and well-formed physique"

whose pyloric valve is always closing or threatening to close at the myriad outrages of a dreadful milieu, "filling his stomach with trapped gas, gas which had character and being and resisted its confinement." It's hard not to like this earnest 30-year-old working boy with an M.A. who gets fired for trying to mobilize black workers in the Crusade for Moorish Dignity, then becomes a sleazy and grandly unsuccessful Paradise Hotdog Vendor, then tries to organize sodomites as "the key to lasting peace," and finally, inadvertently, makes Angelo Mancuso a civic hero for breaking up a high school pornography ring.

But then what do you make of a hero who lives with his mother but can't bear to have her touch him, who soils his sheets while he fantasizes about his dead dog Rex, who goes too long without baths and then soaks in the tub for hours? Or what about his frequent lies and other malfeasances, his vicious (if justified) attack on Dr. Talc under the name of Zorro? Or his standoffish affair with that activist minx Myrna Minkoff, who could cure Ignatius' hangups if only—

It's hard not to like a book with a hero who arouses such contrary responses. Like lifelike. Hard for me at least. I'm still laughing almost till I cry, even more when I go back for quotes to use here. And I'm still puzzling about what the funny and the pain add up to, and regretting more and more that the book's young author, John Kennedy Toole, found the century too much to take, too lacking in "taste and decency, in theology and geometry," too obtuse to recognize incipient comic genius. He must have laughed till he died. We may not see his like, or his book's like, again.

Bruce Jorgensen is an Assistant Professor of English at Brigham Young University.

Seventh East Unused

By SCOTT DUNN

A recent report on KSL's "Eyewitness News" extolled the success of a struggling, idealistic student project known to its publishers as the *Seventh East Press* (many of its readers know it as the *Seventh Street Press* or *Seventh Avenue Press*, and many people don't know of it as anything at all). But in spite of their many accomplishments, the publishers of the *Seventh East Press*, like many of us, still have one area in which they could improve their brainchild: usage.

Before going any further, I should point out that many seeming usage errors are actually problems of proofreading and spelling. Some of these problems with mechanics can actually be blamed on the

Abusage

mechanical: up until now, the newspaper has been typeset by a machine which "reads" typewritten material. Since the typewriter used by *Seventh East* does not distinguish between right and left quotation marks, the machine which set the type indiscriminately made some of the quotation marks left quotations and others right quotations. While some attempt has been made to correct these in certain cases, the editors of *Seventh East* have not considered the problem sufficiently important to correct all such occurrences, and the crazy quotation marks have been a source of annoyance for a few readers.

Other failures in proofreading, however, prove to be more human in their origin. In my last column, for example, I asserted that pronunciation was a "seer stone" of sorts. Unfortunately, the printed version announced

Book Recommendation

at the Night of Joy, while at the precinct, old Claud Robixhau sits on the bench next to Burma Jones; Mr. Robixhau gets off, Jones gets "gainfully employ" as a porter at the Night of Joy, and Mancuso gets made "responsible for bringing in suspicious characters," obliged to wear a new disguise every day.

From here on, characters and connections proliferate, the seemingly incidental always becoming consequential: Darlene, alias Harlett O'Hara (Jones calls her Harla O'Horror) and her cockatoo; Lana Lee, proprietress of the Night of Joy, dressed "like a Nazi commandant;" Miss Annie, the Reillys' nervous neighbor; Santa Battaglia, Angelo's aunt, built like the wife of Bath; Mr. Gonzalez, office manager at Levy Pants; Miss Trixie, "octogenarian assistant accountant," "never perfectly vertical;" Mr. and Mrs. Gus Levy, who consider "each other the only ungratifying objects" in their home; George, mysterious flamenco-booted errandboy who runs brown-paper packages in and out of the Night of Joy; Myrna Minkoff, friend of Ignatius' student days, who writes letters from "glamorous Gotham," where she makes films and issues manifestoes; Mr. Clyde, "the scarred and wizened mogul of the frankfurter;" Dr. Talc, former teacher of Ignatius and Myrna (the only major character who does not affect the main action); Dorian Greene, a "wilted flower of a human." Sheer fecundity of invention in both characters and plot makes the novel richly comic. Or being so mixed or stew, would it be satiric?

And Toole's variety of dialects seems as rich as anything "that dreary fraud, Mark Twain," ever put between covers. The book in fact bears a Mississippi picaresque family resemblance to *Huck Finn*—except Ignatius can't "light out for the territory ahead of the rest;" he heads for NYC ("I must go flower in Manhattan"), which can only be worse than N.O.

GIVE TO FOOD FOR POLAND

The Human Side of Mormon History

SAINTS WITHOUT HALOS



Leonard J. Arrington and Davis Bitton

Arising early on the morning of September 22, Joseph Knight noticed that his horse and wagon were gone. Joseph and Emma, his bride of nine months, had borrowed it to go to the hill because no one would recognize it. Soon the young couple returned. Joseph

turned out the Horse. All Come into the house to Brackfist But no thing said about where they had Bin. After Brackfist Joseph Cald me in to the other Room and he sit his foot on the Bed and leaned his head on his hand and says, well I am Dissopented. Well, say I, I am sorrey. Well, says he, I am grateley Dissopnted. It is ten times Better then I expected. Then he went on to tell the length and width and thickness of the plates and, said he, they appear to be gold. But he seamed to think more of the glasses or the urim and thummim than he Did of the plates for says he, I can see anything. They are Marvelous.

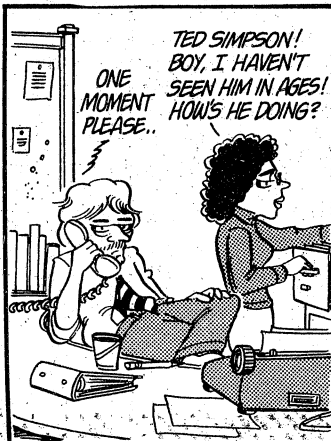
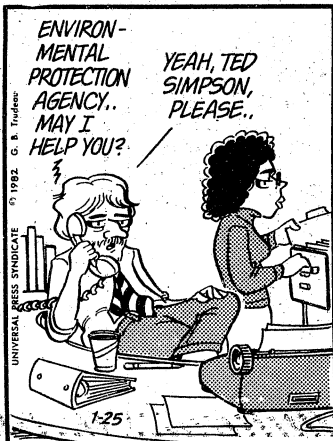
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DOONESBURY

by G.B. Trudeau



that pronunciation was a veritable "sees stone," giving the impression that See's of Salt Lake manufacture more than just chocolate. (no. 7: p. 11.) Even more troubling to me was the column's chiding people for their "mispronunciation of *patriarticle*," a misspelling which left some readers wondering whether I am a hypocrite or merely a complete idiot. (7:11.)

Fortunately for my ego, my column is not the only one to suffer such ravages. *Seventh East* also overlooked a few misspellings in a recent interview in order to make *Sunstone* editor Peggy Fletcher look as illiterate as possible. Fletcher is quoted as saying that "academics . . . have welcomed us in, but condensendingly." (8:17.) Apparently, academics was willing to welcome only a shortened version of *Sunstone*. In the same interview, she also informs the newspaper's readers that a particular approach to selling our religion "may just wreck all sorts of havoc." (8:17.) Taken literally, this prophecy is not bad news, but good, since most of us would like to see havoc wrecked rather than vreaked.

Of course, these errors are probably not Peggy Fletcher's fault, since she did not transcribe the interview. Apparently, however, she is responsible for the fact that "none of [her staff] are credentialed." (8:17.) This, I take it, means that they weren't colleged or universited, or perhaps not impressively jobbed. Fortunately, the fact that Fletcher employs "uncredentialed people" (8:16) has not left the public unSunstoned, only unusaged.

This brings us to past-tensing. Fletcher announces in her interview that in the beginning, *Sunstone* "snuck up on people." (8:16) Since then, this brightly-edited bimonthly has luck information, squck by deadlines, and puck our curiosity, all without any havoc—except on usage—being wruck.

Of course, Peggy Fletcher is not the only editor to be abused by the *Seventh East Press*. When Larry Werner, former managing editor of the *Daily Universe*, dictated a letter over the phone, a *Seventh East* reporter recorded that Werner had extended his "hardy congratulations." (1:7.) The readers were pleased that his congratulations were sturdy, in spite of the fact that they were expecting them to be exuberant (hearty).

Perhaps the most creative instance of abuse by an editor to appear in the *Seventh East Press* is the frequent use by the paper's managing editor, Elbert Peck, of the neologism *studentry*.^{*} This could start a whole new trend: if a collection of students are known as *studentry*, then a collection of salespeople might be called *sellery*; a collection of poets, *poetry*; a street repair crew, *roadery*; a collection of hicks, *hickory*; a collection of hens, *henry*; a collection of Baptists, *Baptistry*; and a collection of infants, *infantry*. Unfortunately, one runs into certain problems in finding a term for "a collection of adults."

All of this is not to say that yours truly has not committed verbal indiscretions of his own. But at least when I know my writing is going to be printed, I try to double check my work for errors that may be confusing or distracting. Perhaps the *Seventh East Press* could use a little help in doing the same.

^{*}E.B. White, in an introduction to his revision of William Strunk's *The Elements of Style*, credits Strunk with the origin of this term. According to White, Strunk

despised the expression *student body*, which he termed gruesome, and made a special trip downtown to the *Alumni News* office one day to protest the expression and suggest that *studentry* be substituted—a coinage of his own, which he felt was similar to *citizenry*. I am told that the *News* editor was so charmed by the visit, if not by the word, that he ordered the student body buried, never rise again. *Studentry* has taken its place. It's not much of an improvement, but it does sound less cadaverous, and it made Will Strunk quite happy.

The Elements of Style, 3rd ed., p. xv.)

Scott Dunn is a graduate student in Teaching English as a Second Language (TESL).

I know nothing which life has to offer so satisfying as the profound good understanding . . . between two virtuous men, each of whom is sure of himself, and sure of his friend.

--Ralph Waldo Emerson

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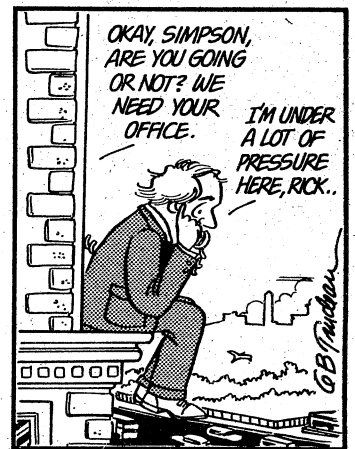
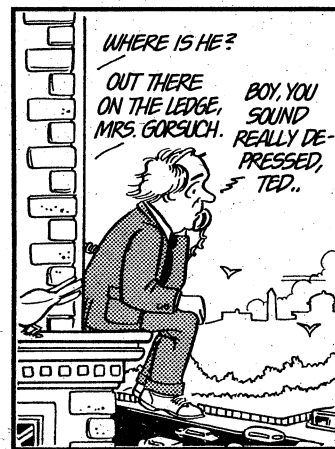
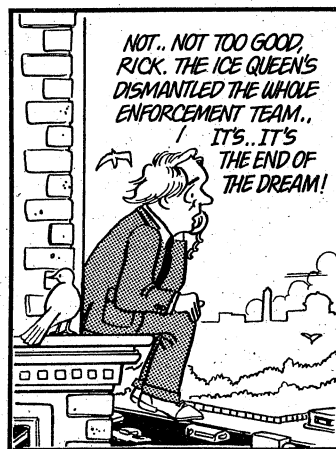
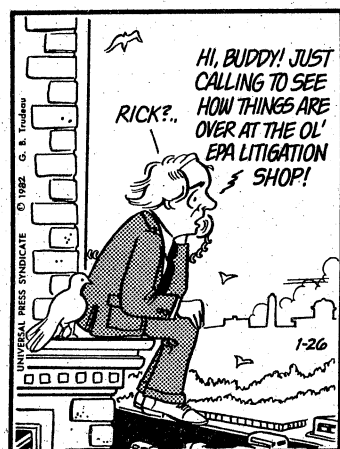
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MORMON FUNDAMENTALISM

WHY THEY ENTER IT, WHY THEY LEAVE IT.

By LOREN WEBB

This is the second part of a three part series on Mormon Fundamentalism.

Mere belief in the principle of plural marriage can get an LDS member in trouble. Says J. Max Anderson, an orthodox member of the Church, "The Church is so sensitive that I know of some cases where people have been cut off because of their belief in polygamy, though they never even intended going into it." In a Church trial, he explained, it's mainly insubordination that is grounds for excommunication. In the trial, "you can't stand up for them, [the defendants], because it's not the Church that is on trial—it's the individual. It seems belief in Adam-God and plural marriage are the only things which are needed to get you cut off. But before we get too trigger happy, we need to work with them [dissenting members] to see if we can bring them back."

Anderson related how one girl was brought back. He said the girl had been attending Ricks College in Rexburg, Idaho, and was working in a health food store in Idaho Falls. Another girl she worked with turned out to be a Fundamentalist. The Fundamentalist told her about Adam-God and plural marriage.

Becoming interested, the orthodox girl was later rebaptized into a Fundamentalist group at Hamilton, Montana. The girl's parents found out and brought her to Church headquarters in Salt Lake City to talk with Elder Mark E. Petersen and Dean Jessee, a researcher in the Church Historian's Office. They then brought her back to Anderson's home. "We spent two nights trying to convince her she was in error by showing the flaws of the Fundamentalists and finally got her pretty much on the right track," said Anderson.

Another authority on Fundamentalists, Tom Brown (a pseudonym), member of the BYU faculty, related how he first came in contact with the Fundamentalists. While on his mission to Canada in the 1950's he heard of the "French Connection." He said the connection began when a missionary who had served in the France mission returned home to Canada and came into contact with Joel LeBaron and the Church of the Firstborn of the Fullness of Times (a Fundamentalist group). The former missionary sent a letter to a William Tucker, a missionary still in France, and told him some of the doctrines LeBaron had taught him.

From Tucker, a convert, Brown said the net spread to several other missionaries who had questions concerning the early history and doctrine of the Church. Most of their questions, he said, came from reading the *Journal of Discourses* (a set of talks given by early Church leaders from 1852-1886). "It's difficult to realize what it was like to read the JD's then, since they were considered heretical—mainly because of the real difference between what was taught then and now," said Brown. When they were told not to read the books, their interest increased and they continued to search out materials from these sources. Brown said the mission president was not cognizant of their problem and could not talk meaningfully to them about early Church doctrine. They became isolated.

About this time the London Temple was to be dedicated. Missionaries from all over Europe were called to assemble there. As in most missions, rumors were circulating that something big was going to occur. They were right. Brown said they were interviewed individually by their mission president and general authorities, and asked if they supported President David O. McKay as prophet, seer and revelator. They were then asked if they had any connection or sympathies with Fundamentalists. Soon after this questioning, nine missionaries were excommunicated and several others were cut off who had already returned home.

Of this purging, Brown said, "It was a bad situation all around and was badly handled by Church leaders. I think the missionaries were forced to make monumental decisions they weren't mature enough to understand at their age."

Brown related an example of the harsh treatment the missionaries on trial received during the investigation. Thorpe B. Isaacson, (then first counselor in the First Presidency) showed some real insensitivity when the ones involved asked to have a moment alone to pray for consolation and ask God as to what they should do. Isaacson kept slamming the door to their room open and closed.

Brown later returned to Canada as a district president and was told there were some former French missionaries, now excommunicated, proselyting in his area. "I decided to make a promise to God at that time, that I would be alert to the fundamentalists and weed them out wherever I found them and it." Through this determination, Brown said the problem was exposed and no more trouble plagued him.

When he returned to Cache Valley in Northern Utah, Brown decided to contact the Church of the Firstborn of the "Stillness of Times," as he called them, after he heard of several converts gained there. With the help of some LDS institute teachers at Utah State University, he began collecting the group's tracts. But the tracts mysteriously disappeared, only to surface in the hands of the institute director who had stolen them, because he liked collecting apostate material "just to say he had them, even though he never read them."

Meanwhile, because of his confrontations in Canada, it became known in the Logan area that Brown was an even match with apostates and Fundamentalists. Consequently, bishops and others began referring Fundamentalists and troubled members to him. "It was a heady deal for me, being a kid of only 23-years-old, but I enjoyed it thoroughly."

Brown says he was able to straighten out several person's lives. But he admitted it took him three years before he could talk intelligently with the people of the Church of the Firstborn and argue certain doctrinal points. "These people are romanticists and many of them come up with their own definitions of Church doctrine, thus they become difficult to pin down."

BYU student Gary Bergera, who has had several confrontations with Fundamentalists, admits "It seems that those who have been excommunicated along with most religion professors, are more open, or seem to be, in

discussing church doctrines. For someone who is interested—who really wants to know—it is often easier to go to the Fundamentalists or anti-Mormons as opposed to going to orthodox members who don't know or won't talk."

Max Anderson says Fundamentalists' main appeal to members, especially young converts, is that they claim the Church originally enjoyed the fullness of the gospel, but that it doesn't have the fullness today.

The one key problem the Fundamentalists have to get around, says Brown, is accepting President Spencer W. Kimball as the top authority in all things. "The Fundamentalists come up with ingenious methods to achieve their ends," he said. The situation becomes extremely difficult, he continues, for those people who join Fundamentalists, enter into plural marriage and later believe they have been deceived. They rationalize and continue in the practice; "after all, how do you tell someone you don't want to be married to them, especially if children have been born in the relationship?"

Brown says a major stepping stone into polygamy and other suppressed doctrines the Fundamentalists expound is the before-mentioned Adam-God theory. "Since current standards deny it was really taught, it is probably the clearest-cut doctrine in the Fundamentalist arsenal, because it definitely was taught by Brigham Young but isn't today. The Church has a real problem with

this one."

It was this doctrine (or theory) along with a belief in polygamy, which lead to the excommunication of Robert Black. Black says his road to apostasy began while he was living in Fredonia, Arizona. "I saw that the polygamists at Short Creek (now Colorado City) were unjustly persecuted by LDS members just as the Mormons themselves were persecuted in the 19th century."

In 1968 he did a research paper his senior year at Brigham Young University on the 1953 police raid on Short Creek in Northern Arizona, where several polygamists were arrested. "It was during this time, that I began to learn that it was necessary to live plural marriage among other things to receive exaltation. The Fundamentalists also taught an Adam-God doctrine which I couldn't believe was true," Black said.

To further his education, he obtained his master's degree in library science and sent to Granite City, Illinois (just across the river from St. Louis, Missouri) where he became city librarian. Involving himself in missionary work there, he later became one of the seven presidents of Seventy (part-time local missionary leaders) in the St. Louis Stake. Since his duties meant working with full-time as well as part-time stake missionaries, he invariably had opportunities to share his deeper feelings of the gospel with those he worked with.

It was this working relationship with one

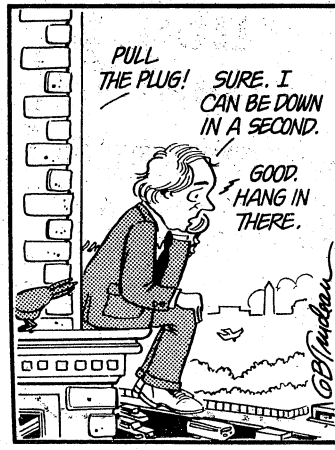
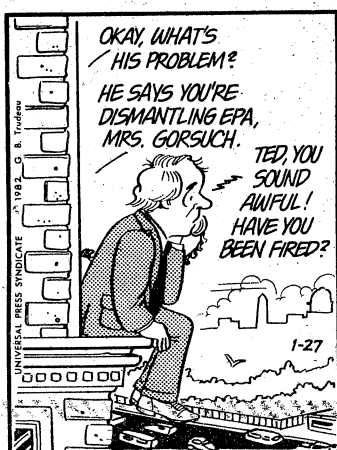


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convert stake missionary named John, who, says Black, asked a lot of questions about polygamy and Adam-God, that later got Black into trouble with his associates. "I did not want to share these things with him because I thought he might apostatize from the Church," relates Black. His impressions proved accurate—John, the stake missionary, was later excommunicated.

Between Black and John, and the informal study meetings they held with others, a snowball effect quickly developed as several people in the stake were drawn under Black's influence and most were excommunicated. Black denies converting them by studying the so-called "deeper" doctrines of the Church. "My feeling is and was that the individual should be converted by himself," he said. While Black and his group were meeting, a secretary to the St. Louis stake presidency decided to ask her superiors how they felt about her marrying a polygamist. When they asked who she wanted to marry, she refused to answer. "The stake president thought it was me," said Black. More sparks flew as John's girlfriend JoAnn, became convinced Black was leading John astray. She filed a complaint with the stake presidency.

This was only the beginning of Black's troubles. In April of 1974, he was fired from his job as Granite City librarian and was redmarked (a designation to show apostate tendencies on his membership records) by his bishop when he moved to Salt Lake City in May. Not surprisingly it was not long before Black's membership was in jeopardy. "My stake president who was the brother of Harold B. Lee was convinced I wouldn't be excommunicated and refused to bring action against me. But he was later replaced and a new one was brought in and he agreed to do the job," said Black.

Excommunication came in December of 1974. In March of 1975, he joined the Church of the Firstborn.

In the six years Black has been with the Church of the Firstborn, he says, he's been making decisions which "I'm not totally convinced are the right ways to go. I feel the Church of the Firstborn is in a state of apostasy (which is probably why he was rebaptized into Alma Lebaron's group based in Mexico), but it's the lesser of two evils. Isaiah said all tables were full of vomit—that everyone is in a certain state of apostasy."

Independent Fundamentalist, Ernest Strack agrees. "I didn't feel good about the Fundamentalists so I stayed away from them—I could not deny my testimony of the LDS Church, but the only thing I could see with the Fundamentalists was that some of them had authority to perform plural marriage." It was shortly after Strack's excommunication in February of 1973, (he was severed two weeks after he and his wife went in for a temple recommend to be married and refused to accept the president of the church as holding the keys of the priesthood), that he began looking for a man who had the proper authority to seal he and

his wife in celestial marriage.

They were married a week after their excommunication and moved to Draper, Utah, where they lived in the house of Rhea Allred Kunz (a self-confessed polygamist and sister of Rulon Allred who was allegedly murdered by a rival polygamist sect—the Church of the Lamb of God, in May of 1977). During the five years he and his wife lived there, Ernest worked in the construction and masonry business, later worked at a food storage place then opened his own food storage business. Business fell off and his store was later sold. Strack's time wasn't all concerned with his business. He had noticed one of Rhea Allred's granddaughters. She became his second wife.

In April of 1978, Strack moved his two wives to Provo and, with \$100, opened his present business, "Grandpa's Bookstore." Today, he has eight children, four from Mary and four from Angela, and has taken a third wife.

One of Strack's concerns with the Church is the revelation on priesthood for blacks. "It seemed like it was just another compromise given out. Brigham Young's statement is that all other peoples of the earth will receive the priesthood before they do."

Strack added, "I would accept President Kimball if he have revelation, but this revelation on the Blacks has done a lot of damage as far as my belief in his inspiration goes."

Max Anderson said before the revelation on the Blacks came out, Rulon Allred had counseled his followers to be secretive as long as they could in order to remain members of the LDS Church and to do temple work. However, since the revelation, his brother Owen has said the temples are defiled and has instructed his members to completely leave the Church. Anderson conceded, "We just don't have answers to some of these types of questions." One of Owen Allred's followers, John, said since the revelation was given on the Blacks, "the Church has given up everything the Lord ever revealed to Joseph Smith. Now that the Blacks and whites can intermix, those people who have the curse of Cain can't hold the priesthood—in a period of years there will be few who hold it."

Within a week after the revelation was given, John says he called Church archives to see if they had a copy of the revelation. The lady he talked to said there is no revelation recorded in the archives—only the statement that was given to the press.

Eldon Watson said, "The revelation wasn't written because the Lord didn't require it." Watson believes some of the statements on the Blacks by early leaders of the church were wrong. He added that Brigham Young was speaking in hundreds of years and not thousands when the Blacks would receive the priesthood. "Many statements which Brigham Young made are now superseded by the revelation received by President

Kimball." Whenever points of doctrine expressed in the *Teachings of the Prophet Joseph Smith*, (compiled by then Apostle Joseph Fielding Smith or the *Journal of Discourses* contradict the standard works (or the modern prophets) "we will stand by the standard works," says Watson.

According to Strack, there are other things lacking in the Church today, such as the manifestations of the spirit, including speaking in tongues and prophecy. He believes also the gospel should be carried without purse or scrip and that the gathering to Zion should continue. "I'm waiting for the day when the church will be set in order — in the meantime I will continue to study and pray and live the gospel to the best of my ability. I love the LDS Church and the people in the Church, and I feel like I'm still in the church. I just have to forego those privileges for now."

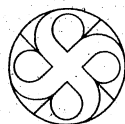
But Strack does find some benefits despite his excommunication. He says his children and wives feel a sense of fellowship by attending church services. Although Strack is finding the going difficult since he is not allowed in his ward to participate in Sunday school discussions, while most other non-members have the opportunity.



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Flannel Boards and Flip Charts

By PETER SORENSEN

I am just recovering from a bad case of the Wasatch Crud, so I'm not sure how accurate this report will be. One thing is certain: next time I buy Wasatch Crud, I'm only going to get a sixpack. At any rate, at a recent conference of the Association of Mormon Xeropodists, I picked up some valuable information on the distinctions between conservative and liberal Mormons. These two subgroups used to be called "Iron Rodders" and "Liahonas." But everyone were passe, so conference agreed these tags were passe, so after a secret ballot (so secret, in fact, that after more than two hours the conference chairman still couldn't find where it was hidden), everybody decided conservative Mormons should be tagged "flannel boards," and liberals "flip charts."

You can see the advantages of the new nomenclature. First of all, a rolled-up flannel board looks very much like an iron rod, so, you see, the symbolism is preserved. Unfortunately, a rolled-up flannel board also looks like an overripe zucchini, and has thus been chosen, as I recently learned, as the

Jots and Tittles

official metaphor for the FFA. But you will also note that a missionary flannel board, when fully operational, is two-dimensional and, as all liberal Mormons will attest, represents only too well the conservative's abilities to apprehend significant social issues, as well as serving as an acceptable canvas for a fundamentalist painter. Finally, one can note that flannel boards are no longer used as missionary tools. Thus the conservative Mormon is frozen in an unchanging past, as are his thought processes, making him a superb subject for Arnold Friberg paintings, provided he is also Mr. Universe.

But does the liberal tag—flip charts—give us an equally appropriate and devastating metaphor? You bet your excommunication minutes it does! For instance, a flip chart is slick and bendable, two qualities every liberal Mormon needs if he's going to make it through a bishop's interview. Then, of course, the chart does flip either backwards or forwards, which nicely reflects the ambivalence of liberal belief, I'm sure you'll agree. Last of all, if you flip enough pages on the chart, you end up where you started from; this corresponds to the fact that enough circular progressive and enlightened thought will eventually leave us with all the constancy and determination of a plate of creamed herring.

Despite all this noble discussion, however, one participant at the conference absolutely desecrated the entire afternoon session by suggesting a Mormon could actually be conservative about some things and liberal about others—you know, be devout and still hold a PhD in humanities or (God forbid) biochemistry. That suggestion really touched off the fireworks.

Professor Demure, a philosopher of the sort that like Danish cheese and Triskets with their football games, was outraged: "What kind of philosophical model do you get from such a stupid compromise?" asked he. A flannel board with a flip chart hanging from it, maybe?

Professor Backlash, a theologian of the type who, if they hear a confession at Church court, never fail to keep the recorder

microphone well hidden under their lapel, quickly responded, "That's a typical comment from a flip-chart Mormon—always unwilling to coexist with us flannel boards. Boy, somebody oughta have your temple recommend for this!"

Shot back Prof. Demure, "Look, you glorified seminary teacher, I got my PhD from Harvard—where'd you get your second-rate EdD, pseudo-scholar?"

"MIT, you signseeker," shouted Backlash. "I taught noneuclidean geometry before you could say 'existential.' Besides, it wasn't an EdD, it was a PhD just like yours!"

"Like mine?" roared Demure. "How dare you equate your PhD with mine? Good heavens, man, have you no decency?"

"I'll show you decency," railed Backlash, as he wedged his flannel board between Demure's ponderous chin and puffed chest.

The free-for-all that broke out was incredible to watch; blood flowed like cheap sack as flannel boards were used as broadswords, flip charts as bucklers. I soon tired of the spectacle, however, and settled down in one corner to read this week's *Church News*, in which it was noted that thousands of Mexican Saints are selling their TV's and cars, and often are going without basics so they can pool their resources to finance the temple being built there.

REAGAN, vision française

Par JOSETTE BRITTE-ASHFORD

Pendant la dernière campagne électorale, l'ironie - dirigée plutôt vers l'ancien métier de M. Reagan que vers l'homme lui-même - semblait être à l'ordre du jour. Ceci est tout à fait normal dans un pays où seules les "têtes de classe" des Grandes Ecoles se lancent dans la politique. Mais l'ironie est restée assez légère et les commentateurs politiques ont plutôt rentré leurs griffes.

Depuis l'élection de M. Reagan cependant, le ton a changé et ses décisions sont examinées très

spectaculaire et l'on ajoute que cette solution est faite pour rassurer les Européens qui d'habitude trouvent très belliciste tout ce qui sort de Washington.

Pour la reagonomie (le programme économique du président) les Français la voient comme étant en train de subir sa première critique sévère avec la hausse des taux d'intérêt. L'on remarque que les sondages internes montrent que M. Reagan a terminé sa lune de miel et possède une popularité négative pour les questions économiques. L'administration, dit-on aux Français, perd sa "belle unité de conviction économique". Cependant la France continue à faire confiance à la reagonomie et à espérer qu'elle traversera cet orage sans dommage de grande importance. La reagonomie, dit-on, ne "merite ni l'excès d'honneur d'hier, ni l'indignité d'aujourd'hui." Les Français ne croient pas en la possibilité d'un miracle économique tout d'abord parce qu'il n'y en a jamais et ensuite parce que l'économie mondiale est aujourd'hui trop complexe et trop sophistiquée pour qu'elle puisse dépendre d'un seul chef de l'Etat. A l'actif de la reagonomie, il faut mettre la chute de l'inflation retombée sous 10%, la déréglementation des prix de l'énergie, qui représente un progrès important dans le monde occidental, et le frein mis aux dépenses collectives qui explosent depuis 10 ans dans tous les grands pays. C'est donc une "grande première" pour le club des démocraties. Au passif, il faut placer les 8% de la population américaine en chômage, tout en admettant que ce chiffre est inférieur au chiffre moyen des autres pays industrialisés, le déclin de la production et les déficits budgétaires.

Mais les Français espèrent que l'administration Reagan ne sera pas tentée de changer de direction, à cause de la critique, et de "jeter le bébé avec l'eau du bain", dans ses décisions futures. C'est donc un vote de confiance qui est accordé à la reagonomie.

Pour ce qui est de la situation polonaise, l'attitude est plus pessimiste. Les Français regrettent le "flou" des décisions américaines et le fait que "l'Amérique soit passée de l'ère de l'action à l'ère du commentaire". La France, tout comme l'Amérique, a abandonné la fiction de la non-ingérence soviétique en Pologne. Mais la presse regrette que les "mini-sanctions" imposées à la Pologne en disent plus long sur la faiblesse des Etats-Unis que sur leur puissance. C'est à la source qu'il faut frapper, disent les journalistes, c'est l'arme du blé qui est la plus douloureuse pour Moscou. La presse française commente également sur le manque de soutien des décisions américaines par l'Alliance atlantique. "L'Allemagne refuse carrément toute sanction." Elle conclut que la crise polonaise expose la fragilité de cette Alliance atlantique et parle même d'un "lavage" des Etats-Unis par l'Europe.

La France examine donc avec sérieux toutes les décisions prises par l'administration Reagan, elle est tour à tour critique et indulgente envers notre président d'après la perception, dans l'optique française, du résultat qu'auront ces décisions sur la vie européenne.

Madam Ashford is a professor in the Department of French and Italian Languages.

Speaking in Tongues

serieusement par les chroniqueurs français. Il m'a semblé intéressant d'examiner les commentaires de l'Express sur trois décisions de notre président.

En ce qui concerne les Euromissiles et l'option présentée à Moscou le 18 novembre 1981, elle a été qualifiée par les Français d'option "zéro". Les chroniqueurs l'ont trouvée simple, mais claire. Les Européens qui recevraient ces missiles sur la tête sont tous capables de comprendre la position des Etats-Unis, ajoutent-ils, et M. Reagan, retrouvant un sens du théâtre qui l'a si bien servi pour arriver à la Maison Blanche, a su ici prendre Leonid Brejnev à contrepied. L'on trouve à cette option un caractère à la fois simple et

McKELZO

Continued from Page 1

Glade Myler, last year's McKelzo director, says that Delta Theta Phi, the law fraternity, agreed to assume McKelso last year, but didn't follow through. This caused some confusion.

Monte Stiles, last year's SBA president, approached the Associate Dean of the Law School, Gerald Williams, to see if the SBA could adopt McKelso to "give it some credibility and continuity." In a separate interview, Williams confirmed that he had spoken with Stiles and had told him that the bookstore would have to remain independent.

"McKelso has been the principal issue at many of the meetings I've attended," said Williams. "The BYU Bookstore is concerned that there should not be competition on campus by student organizations. If the university wants to coordinate everything centrally, that's their prerogative. The price competition is a good idea. It's too bad there is such lack of competition with the BYU Bookstore."

The price of textbooks at the BYU Bookstore was the primary concern of the original founders of McKelso. They were also disturbed because the BYU Bookstore refused to carry legal outlines and study helps, and consistently ordered too few texts.

McEuen, now the Orem City Attorney, remembers that "when we saw what the mark up was on those books, we said, 'Holy tomatoes, they're really socking it to us.'"

McKelso offers textbooks at 20 to 30 percent less than the BYU Bookstore. McKelso has almost no overhead.

McEuen continues that when the university offered opposition to the independent bookstore, "it became a crusade. Then, we thought we should pass the gail on."

McKelso has survived, probably because other law students can relate to the concerns

that McEuen, Ellis and Zobrist had. Last year's director of McKelso, Glade Myler, reports that "the BYU Bookstore is inadequate as far as law study-aids are concerned. We all go to the U of U for those things." Stiles offers this comment: "Knowing that McKelso is in operation, the BYU Bookstore purposely orders fewer books than are needed."

Stan Coats, manager of the text book area of the BYU Bookstore, admits that the bookstore orders thirty percent fewer texts in anticipation of McKelso.

Students say that this is extreme. This year, when McKelso failed to solicit orders and received what few texts were ordered late, the law school was temporarily paralysed.

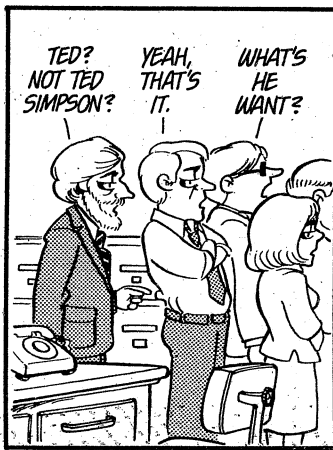
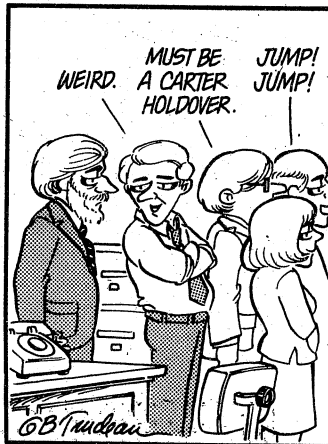
Eley, SBA president, says that he is convinced that McKelso is a worthwhile venture and has approached Grandpa's Bookstore to see if it might adopt McKelso.

Grandpa has agreed to handle the texts at little or no mark-up. Ochoa says that she would support such a move. She has two or three boxes of unsold texts and study aids in the SBA office that could be put on the shelves immediately.

Writing, which is my way of serving, is hard work for me and usually not attended with any joy. It has its satisfactions, but the act of writing is often a pure headache, and I don't kid myself about there being any joy in it. When I want some fun, I don't write, I go sailing. So I often find it hard to plan the day.

--E. B. White

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CAMPUS CHATTER

Donny Osmond is starring in a Broadway production of George M. Cohan's **Little Johnny Jones**. In a review of the current pre-Broadway run at Washington D.C.'s Kennedy Center, a *Washington Post* critic states that in his Broadway debut Osmond does not "cover himself with shame...[but] he is not yet galvanizing 'Little Johnny Jones'...Osmond appears to be pulled along by the show; he doesn't propel it." However, the *Post* reports that Osmond has been winning the respect of the cast who have been doing the play for two years and have had such stars as David Cassidy in the lead role. Members of the cast were "surprised and pleased" to find Osmond show up the first day of rehearsal with all his lines memorized. "I can't believe how nice he is, and so well mannered," said one cast member. "I never worked with anyone who is so nice," said another.

BYU CHEERLEADERS are no longer allowed to perform pyramids in spirit routines at sporting events. Apparently someone with influence on the administration saw the routine at a recent home basketball game, and was offended when he noticed that one of the girls' skirts was lifted, thereby revealing her **cougar blue bloomer-clad derriere** to the audience.

Three BYU professors are planning on running for the Republican party candidate for the new Congressional seat. **Raymond Beckham** of the communications department is having his campaign run by Richard Wirthlin's people—the same organization that worked wonders for Ronald Reagan. **Howard Nielson**, from the Statistics Department is being backed by the State Republican leadership. **Lee Farnsworth**, professor of Government, also has his hat in the ring for the nomination. One "informed source" says that there could be a bloody battle between these three BYU professors.

The Marriott Corporation is building a hotel on the Nile River in Cairo. Construction is being done in two phases. In October, 700 of the 1250 rooms will be completed. Phase two includes a **casino**.

Professors in psychology and other departments who hold classes in the upper floors of the **Kimball Tower** are complaining that their students cannot get to class on time because of the classbreak use of the elevators. One professor says that originally the Kimball building was not going to be a tower and so classrooms could be placed anywhere the department wished, and when it was created to a high-rise, no one thought of the impact classes on the upper floors would have on the elevators. There is now a campaign to have some "express" elevators to the top floors.

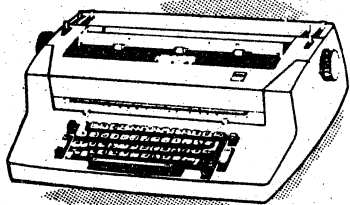
BYU's **Housing Office** has had 10 employees working the past three months trying to determine which BYU students are living in unapproved housing. Two of the ten have special training as investigators. BYU's legal counsel indicates that the university will begin to take action against the violators. Letters will be sent out to violators, and then some "pressure" applied. Apparently, students will be given sufficient time to relocate to avoid financial loss.

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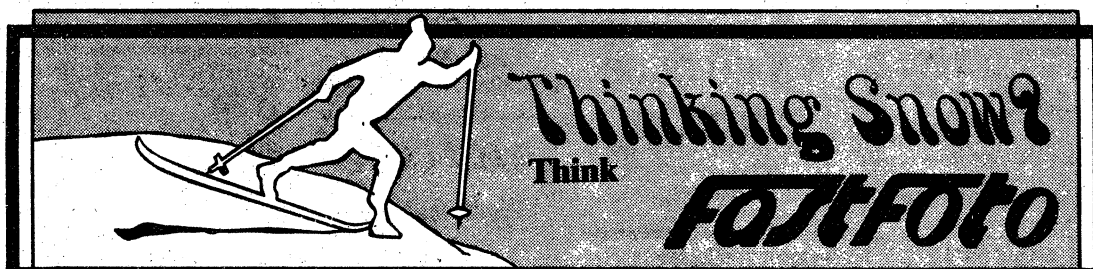
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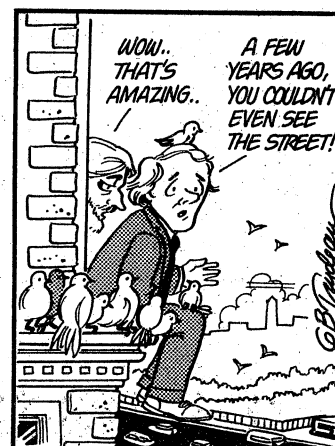
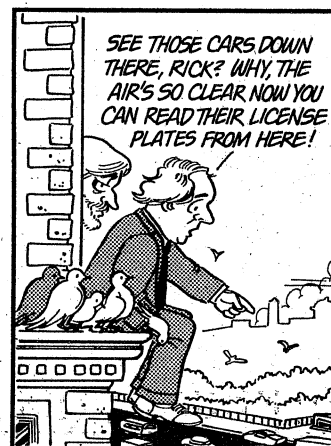
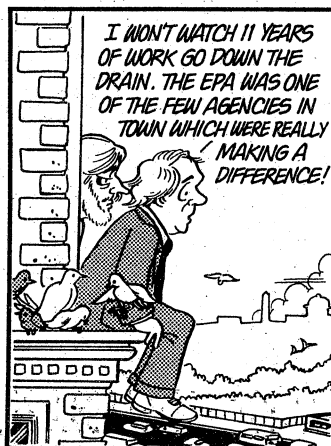
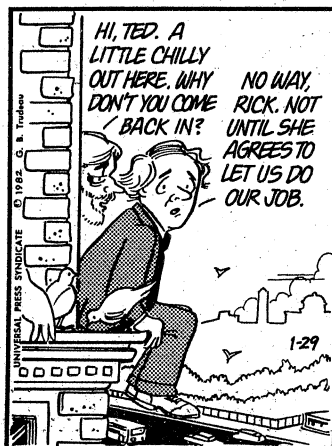
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THE STATE OF THE PRESS

This issue marks our tenth presumption in publishing an independent paper for the BYU community. It is time to report on our endeavor.

Our original expectations were correct—there was a void that needed filling. The paper is becoming a forum for the presentation and discussion of events and issues. We are encouraged by the number of faculty and students who agree or volunteer to write for the paper and we think that the level of conversation on campus has been raised, even if a small degree, by the paper.

Of course things have not always run smoothly. There is some unpredictability in our publication schedule; and there are many instances of lipography and other production errors that make the work seem somewhat unprofessional. We are working to improve the style and polish of our product but are pleased with the refreshing genuineness it has as a result of being the product of faculty and students from many different disciplines.

Money is tight. It probably always will be. Nevertheless, our situation improves with each issue and it now appears that the paper will be able to survive financially over the long run. Businesses are increasingly willing and desirous to advertise in the paper; and raising the cost to 25¢ did not even slow the progressive increase in subscriptions and single-issue purchases. We have also been favored by donations from generous benefactors.

We have not yet determined a way to smoothly "pass the torch" to future students, and as much as we would like to stay, we need to move on to other pursuits. Although the paper is the product of many willing volunteers, it is necessary for one or two people to commit a significant amount of time in order to coordinate the chaos and often uncertain contributions.

We have learned many lessons, including the following:

1. It is extremely easy, almost inevitable, for reporters to become cynical and distrusting of people and their motives. After several instances of lies and prevarications we become suspicious of what anyone tells us. This disturbs us greatly, not only because it is deadening to the soul, but because we do not wish to be adversaries nor foster contention, although we recognize the importance of the adversarial role.

2. A newspaper must be independent. We always believed this American truism, but the monumental importance of it never is so salient as when we make decisions which could be biased, even very subtly, if we knew someone else had ultimate control.

3. Newspapers should be impartial but not indifferent. That is, they should report stories

fairly, giving both sides just treatment and not omitting any important facts, but they should have an interest in improving the situation. This interest is evident both in the selection of which stories to report and in the analysis of their relevance and impact.

4. Because of the profession, news people become cause-fighters and activists. We have found ourselves championing good causes which previously we were only sympathetic for.

5. News people are self-appointed judges and unavoidably play God. They determine whether to run a story or not, and whether to print someone's name in a damaging story. In a very real mortal sense they forgive or damn. This scares us and we try to act cautiously and deliberately with this presumptuous authority.

6. Whenever possible, attack issues—not personalities. This is not only prudent for the continued popularity of the *Seventh East Press*, but desirable both because we genuinely feel that it is possible to differ over issues and remain friends, and because we ultimately desire improvement not merely disturbance. Attacking personalities tends to harden positions and preclude meaningful dialogue and eventual compromise or, even better, synthesis.

7. Individuals love their anonymity to a fault. We have been disappointed by the number of people who are only secretly sympathetic with a cause. Because of this prevalent trait, we are no longer surprised at what an inexperienced individual can do if he or she only speaks out.

8. Liberals are more activist minded than conservatives. Occasionally we have been criticized for becoming a liberal publication. That is not our intention and we do not want that stereo-type. However, we have painfully discovered that conservatives are less active in championing their causes than liberals. Perhaps the great liberal advances of the 60's and 70's were really in spite of a conservative *silent* majority.

9. You can say anything you want if you say it properly. For us, that means focusing on issues instead of personalities, presenting recommendations as well as problems, and having a tone of grief instead of grievance.

Our final, and most demanding, challenge is that of being a Christian newspaper. We sense that the role of the press in a genuine Christian community is different in certain aspects from its role in a pluralistic democracy, and to some degree BYU is a Christian community. We are struggling with how to not abdicate our role as reporters and yet keep the Christian virtues which included forgiving, respecting, enduring, and encouraging. And the struggle has been sweet.

ASBYU FOR POLAND

Last Tuesday night the Executive Council met in the ELWC Memorial Lounge to discuss whether to appropriate one of the two class gifts to Food for Poland. It proved to be a cleansing moral drama that helped to clarify the main issues and was well worth the several night hours.

Most of the discussion was over procedures: whether class gift funds should be used, whether ASBYU should be involved at all, going through certain committees, what about the \$66,000, etc. President Kasey Haws demonstrated a surprising lack of understanding of the American way by questioning the ultimate legitimacy of the petitioners because they were "only an interest group." Amid all the gravel-pounding confusion, emotion, points of order, bureaucratic excuses and seeming endless reiteration of points, Gary Purse, who had unsuspectingly wandered in to read a magazine and found the debate more interesting, came forward and requested to speak. With the naive sincerity of Jimmy Stewart in *Mr. Smith Goes to Washington* he asked simple questions and proposed simple solutions that put the debate on a moral level. In essence he said, "BYU is supposed to be the Christian university that sets an example for everyone, this is an extremely worthy Christian cause, we unmistakably have the ability to help, why aren't we acting with haste?" There is great power in the man who speaks truth from the heart, and Gary's fumbling, but genuine, appeal struck us with obvious clarity similar to Elihu's compelling (because of its self-evident nature) response to the sophisticated and complex philosophies of Job's "comforters" and Job's own embarrassing self-justification.

During the evening it was hard to tell exactly what the Executive Council wanted. Eliciting dark shades of Martin Van Buren they seemed adamant that they did not want to vote to give the class gift to Poland, while at the same time they said they were very sympathetic with the just cause. Sometimes it seemed that because they are faced with many petitions for just causes they were fleeing the responsibility to choose and we feared that their Hamlet-like indecision would ultimately result in no action for any good cause.

Regardless of their rationale, it was clear members of the Executive Council wished that the petition for Poland had never been placed on their agenda, and they seemed unexplainedly anxious to deflect it to someone else's agenda. President Haws kept using the phrase, "we're going to abdicate this decision to the student," and Public Relations Director Susan Hollingsworth (who proposed the eventual solution) had the misfortune to say that it was "inappropriate" for an elected representative body to decide this issue because they would be "dictating to the students." We, too, feel that it is a good policy to put the final decision for class gifts to a student referendum; however, the fact remains that the officers seemed unwilling (perhaps morally unable) to make a choice and therefore resorted to excuses and other bureaucratic and political maneuvers.

Indeed, we found the similarities to Pontius Pilate frightening. That unsuspecting Roman bureaucrat, who wished the case of Christ had never come to his court, tried every means he could to flee the responsibility to make a decision. First, he deliberately found a loophole to place Christ under Herod's jurisdiction and not his, then he turned Christ over to the people, hoping, in vain, to wash his hands of the whole matter in the name of democracy. But the fact is that once a moral decision comes into your court you cannot flee responsibility for it no matter what the bureaucratic processes and procedures require. This lesson was also learned too late by the clerks, typists and varried middle-managers who tried to exonerate themselves from the Jewish Holocaust because they were only "doing their job, it was not their decision to make."

Well, we never suspected our student leaders as being Pontius Pilot's or even simply malicious in their intentions—just a little too willing to use procedure as an excuse for inaction on moral issues. However, when the dust of the debate settled several hours later, the true mettle Executive Council was shown for they had dedicated themselves with "expeditious action" to planning dances and other activities to raise food for Poland through a student Community Chest. They had addressed their concerns over the class gift and shown that they were truly sympathetic with the cause for Poland. All the heated discussion proved to be a lot of smoke but a small fire—unless the decision was but a ploy to disarm the Polish "interest group." We doubt that is the case, but we will keep a watchful, interested eye to see exactly what "expeditious action" means.

PRODUCTIVITY AND REAGANOMICS

By LANT TUELLER-PRITCHETT

Lester Thurow, one of this country's outstanding economists, was recently at BYU. This week's column will be dedicated to expounding and enlarging on some comments of Thurow that weren't made entirely clear and to making explicit their connection to the policies currently being implemented by the Reagan administration which Thurow generally avoided.

The main thrust of all three of Thurow's presentations was that America's declining productivity is an exceedingly complex

defined as the output produced for a given input of labor. If an economy's productivity is growing at 10 percent a year, then at the end of the year the average worker in the economy produces 10 percent more per hour than he or she did at the beginning of the year.

Productivity is important because it is one of the primary determinants of the rate of growth of the economic pie that is divided among the various contestants for our national wealth. As long as productivity is increasing both workers and owners can be better off at the end of the year due to the increased size of the rewards divided among them. However, without growth in productivity the economy becomes more and more like a zero sum game. In a stagnant economy there are no winners without losers. If workers are better off in a no-growth economy then, generally, it is because capitalists have become worse off and vice versa. Productivity then, determines how much materially better off the society as a whole will be in absolute as well as in

Continued on Page 10

Reaganomics A Plan for Disaster

problem and is primarily due to irreversible processes. In clarifying this point and its relation to prescriptions for economic policy we ought to begin by examining exactly what America's productivity problem is. Productivity of Labor is generally used as a gauge for assessing international or intertemporal differences in productiveness of economies. The productivity of labor is

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A Plan For A Better Student Government

By ELBERT PECK

The delegates to the ASBYU Constitutional Convention have had their first meeting and are beginning to discuss changes in the structure of the student government. The convention hopes to move with enough celerity to present a constitution for student approval this spring. Since the constitution is still aborning, I'm taking this opportunity to share my ideas on how it should be changed.

A STUDENT SENATE

I think that the legislative functions of the Executive Council should be invested in a Student Senate comprised of members proportioned and elected from the colleges. The Senate would have oversight of ASBYU

ASBYU: Times Are Changing

programs, appropriation powers, and could investigate any area it felt was of concern to students (for instance, a Senate committee could hold hearings on Grade inflation, General Education, or faculty evaluations).

The advantages of having a senate are as follows:

1. It relieves the executive branch of the overwhelming duty of wearing two hats (legislative and executive) and allows it to focus on administrative matters.
2. It provides executive accountability to students instead of to advisors.
3. It provides a forum for serious student deliberation and input on substantive matters.
4. It provides better continuity in student government since its membership will most likely change gradually instead of all at once.
5. It provides contact with the resources of faculty members in all the colleges (for instance, recommendations for speakers the Academic Office schedules could be channeled from professors and departments through the Senate).
6. It provides a cadre of competent individuals since election would be on a local level where the candidates are more intimately known.

A STRONG EXECUTIVE

Since the Senate will handle legislative matters, the executive branch will be solely concerned with administering on-going programs. I propose that the executive branch consist of an elected president and Vice-president who, with senate confirmation, appoint individuals to administer the various offices. This is different from the current system in which most student officers are elected. These changes are desirable for the following reasons:

1. It encourages more intelligent voting by the studentry because the number of candidates and platforms will be reduced to a comprehensible level.
2. The elimination of many elected offices will help to alleviate the feudal nature of the independent offices.
3. Giving the President appointment powers will create a strong executive which is necessary not only for better comprehensive administration, but also to deal effectively with the senate.
4. It is possible that appointed officers will overlap elected administrations thus providing more continuity in executive administration.
5. Through the appointment process there it is a probability that competent individuals will be selected to manage the programs. In fact, perhaps many appointments will be previous senators who already understand the system and won't have to start their service in complete ignorance.

OTHER CHANGES

I think Senators and appointed officials should be given just compensation for the hours they spend doing their jobs, but I think that the convention should seriously look at eliminating many of the elitist perks that are currently provided to elected student officers (such as 'A' parking stickers, front-row seats at events, free tickets to all campus events, etc.).

In addition to the major changes in the executive and legislative functions of student government there are other things that need to be addressed. These include provisions for grassroots initiatives and student referendums, requirements that student financial books be open for investigation by the press, interested students and the Senate.

Those who wish to express their opinions and suggestions to the convention should contact convention president Don Bigger on the fourth floor of the Wilkinson Center.

I showed them that it was generally in consequence of the brethren disregarding or disobeying counsel that they became dissatisfied and murmured; and many when they arrived here, were dissatisfied with the conduct of some of the Saints, because everything was not done perfectly right, and they get angry, and thus the devil gets advantage over them to destroy them. I told them I was but a man, and they must not expect me to be perfect, if they expected perfection from me, I should expect it from them; but if they would bear with my infirmities and the infirmities of the brethren, I would likewise bear with their infirmities.

--Joseph Smith in *Teachings of the Prophet Joseph Smith*, p. 268.

Joseph Smith's Account of the First Vision Part Two

By SCOTT FAULRING

The last issue of Grey Matters contained three of the four contemporary accounts of the First Vision. The fourth, or "official," account is contained in The Pearl of Great Price. The reader may have noticed that there are both agreements and disagreements in the details of the accounts. The Reverend Wesley P. Walters, a noted critic of the First Vision, has remarked that "In light of such contradictions...the First Vision story must be regarded as the invention of a highly imaginative mind." This sentiment is also echoed by the prolific anti-Mormons, Jerald and Sandra Tanner. On the other hand, most Mormons who read these accounts find that they convey a description of the same event, only with different details. This author believes that the First Vision story is authentic, but not in all the particulars, as held by most members of the church. The different accounts are helpful in determining what actually took place in the "silent grove," as Joseph Smith called it, but cannot prove or disprove the First Vision as an historical event, absent any serious contradictions. It is the purpose of this column to analyze the contradictions in the accounts, and to determine their significance,

Grey Matters

as well as to speculate on what the important parts of the story were, in Joseph Smith's mind (those parts of the accounts which Joseph repeated consistently).

The age of the prophet Joseph Smith when he received his first vision is one area that has received a lot of criticism. In one of the accounts, the earliest, it is recorded (1832, v. 10) that Joseph Smith was in his sixteenth year when he experienced this vision. There is an obvious disagreement here with what is recorded in all other accounts, where the age is given as "fourteen years old," or the "fifteenth year" (1835, v. 9; 1838, v. 22, 23; 1842, v. 1). To some, this has given credence to the theory that Joseph Smith developed the story of the vision as time progressed.

One fact which is often overlooked is that the phrase "in the 16th year of my age" was inserted into the manuscript above the line of text in a different script than the original, which was in Joseph Smith's handwriting. (See Modern Microfilm's photo-reprint of *Joseph Smith's 1832-34 Diary*, pg. 6) Interestingly, in the same text we read, "from the age of twelve years to fifteen" (1832, v. 3). We are not informed if this is to mean "fifteen years old," or "in the fifteenth year." Assuming the later, this account is consistent with the others. However, Joseph Smith himself said that he was "between fourteen and fifteen years of age, or thereabouts" (see typescript of 1838 account: Jessee, *BYU Studies*, Vol. 9, pg. 290).

Another major contradiction in what the Tanners have called the "strange" account of the First Vision (1832) is that Joseph Smith reported a visitation by only one personage, "The Lord" (1832, v. 10, 11). This fact, taken in light of the other three accounts, is not as damning as the critics seem to make it. All the other recitals mention the appearance of two personages (1835, v. 7, 8; 1838, v. 17; 1842, v. 7), but the appearance of two does not exclude the appearance of one. Joseph possibly omitted a reference to the first personage because this being only introduces the other. The two personages are never directly identified in any of the accounts, besides the reference to "The Lord" in the 1832 record. In the 1835 account, Joseph stated that he "saw many angels in this vision." (1835, v. 9)

The last significant contradiction in the 1832 text is that, before the experience in the grove, Joseph deduced, by studying the scriptures, that all of the churches had "apostatized from the true and living faith" (1832, v. 4) This is contrary to what Joseph stated in the 1838 account (1981 edition, J.S.—H1:18): "for at this time, it had never

entered into my heart that all were wrong." The only possible defense that I could give for the Prophet here is that in recording his experience, he stated the events somewhat out of sequence. In hindsight, Joseph took a detail learned during the vision and superimposed it on the preparatory experience of reading the scriptures. [Faulring 2: Tanners 1.]

The only criticism of the 1835 account is that, in this account, there is no identification of the two personages who appeared to Joseph Smith. Walters erroneously states that "The 'many angels' not mentioned in the other accounts strongly suggests that the message is delivered by angels." One contributory fact of which Walters is ignorant, is that Joseph was relating his vision to a purported Jew, which may explain why this account emphasizes the message of the vision instead of the identity of the personages.

An area of the 1838 account, the "official" account, that has, since 1967, been a hot bed of contention and publication, is the claim that there was no revival in Palmyra, New York, in the year 1820 that resulted in "great multitudes" (1838, v. 5-11) joining the different denominations. Both sides are mired by the phrase "the place where we lived." Walters states that this was surely a local happening in Palmyra, while Milton Backman, of BYU, contends that "the whole region of country" that was affected was within a twenty-five mile radius. Both have overlooked the statement in the 1832 account that Joseph Smith's enquiry began at the tender age of "twelve years" (1832, v. 1) and continued for several years, culminating with the vision (1832, v. 3). Reverend Walters does admit that there was a revival of some significance in Palmyra in 1917 (as quoted in *Mormonism, Shadow or Reality*, p. 156) The 1838 account is the only recital which makes mention of a revival. An overlooked fact of the writing of the 1838, or the "official," account is that it was a committee effort. It is impossible to determine which details Joseph Smith supplied, and which were assumed by those assisting. (HC V3: 25, 26).

No significant contradictions are found in the 1842 account.

The areas of agreement in the four accounts are fairly obvious to anyone who is familiar with the story. Joseph investigated various faiths (1832:2; 1838:1; 1838:8; 1842:2), he desired to know which church to join (1832:9; 1835:2; 1838:8-10; 1842:3), he searched the scriptures (1832:1,4,5; 1835:3; 1838:11-12; 1842:5), sought an answer through prayer (1832:9-10; 1835:3; 1838:14; 1842:6), was enwrapped in a pillar of fire (1832:10; 1835:7; 1838:16-17; 1842:7), had the heavens opened to him (1832:11; 1842:7), saw, in this vision, one or more personages (1832:10-11; 1835:7-8; 1838:17; 1842:7), was told that Christ's church did not exist upon the Earth (1838:18-20; 1842:8) and that the different denominations were teaching incorrect doctrines (1832:4; 1838:19; 1842:8).

A popular misconception is that the four accounts state that Joseph learned (1) that the Father and the Son have bodies of flesh and bones and that (2) he, Joseph, was to become the prophet of the restoration.

In conclusion, it must be understood that it is not within the historical method to prove the reality or unreality of a theophany. Marvin Hill, a professor of history at BYU, in addressing a related question, "Is Joseph Smith a prophet of God?", has said, "I do not believe that question can be answered by historians who deal with human artifacts left from a hundred and forty years ago. The historian has no sources written with the finger of God to prove that Joseph Smith was called to his divine mission nor does he have any human sources to prove conclusively that he was not." (*Dialogue*, vol. 7, pg. 72).

WRITE YOUR MOTHER

Reaganomics

Continued from Page 9

relative terms. I say in relative terms because our judgments of how well off we are depends to a great extent on how well off other countries are.

So what is the productivity problem? It is that from 1948-1965 real productivity increased on the average about 3.3 percent a year. From 1965-72 productivity gains were about 2.3 percent a year. Then in 1972 to 1977 productivity increases fell to only 1.8 percent a year. Finally 1977-79 productivity only increased at a paltry .2 percent a year. Although we're getting wealthier each year, we're getting wealthier at a much slower rate than during any other period since World War II. Not only that, but other countries have been maintaining productivity rates far above ours and are becoming increasingly better off in comparison to us. In fact, by OECD measurements, the U.S. ranks 10th in per capita GNP. This can be attributed to a great extent to the fact that while American productivity has fallen to nearly zero (by some estimates it is negative) Japanese productivity is increasing at nearly 8 percent and has been for quite some time. West German productivity is increasing at 5 percent and so on.

The problem with productivity is that the rate of growth in the productiveness of American labor has fallen about 3.1 percent while many of our competitors have maintained much higher rates of productivity increases. The interesting questions are why productivity has fallen, and what policy measures can be enacted in order to halt the decline of productivity. Thurow's assessment of America's problem is not reassuring. Thurow said that if he were asked to write an autopsy on the cause of death of America productivity he would cite "death by a thousand cuts." What exactly are some of those cuts? What are some of the reasons productivity has fallen? Thurow had several explanations to offer.

The decline in the rapidity with which workers are moving from agriculture to other sectors of the economy accounts for roughly 10 percent of the decline. Since a worker in agriculture is, on the average, only about 60 percent as productive as an average worker as workers move from agriculture to other fields the average national productivity increases. In the seventies this flow of workers from agriculture to other parts of the economy slowed nearly to a halt and, thereby, cut off an important source of increasing productivity.

The mining industries' productivity fell from positive 4.3 percent in the '48-65 period to negative 4.2 percent from '71 to '79. This decline accounts for another 10 percent of the total decline. Why has mining productivity dropped off? About 2 percent can be attributed to more and more stringent safety regulations. The other 8 percent is accounted for by the depletion of many of America's huge, easily accessible oil deposits. Since oil wells need to be dug deeper, and produce less, even when oil is found, output of oil per man hour has fallen off dramatically.

Movement into the service sector Thurow said accounted for about 13 percent of the total decline. Workers in the private service sector are only about 60 percent as effective as workers on the average. So as more and more people move into the services (primarily health care, business consulting and private security guards) they constitute a drag on productivity increases.

And so on. Thurow gave another 5 or 6

reasons why America productivity has been declining. Each of the reasons account for only about 8 to 13 percent of the total decline. No one factor can be singled out and blamed as the cause of declining productivity. This is an important point to keep in mind as we analyze proposals that purport to have diagnosed, and solve the productivity problem. Although Reagan's current policies may have some impact they definitely cannot be said to be the solution to the problem.

Reagan's economic advisors and apologists place the principal blame on the government for causing the productivity problem. They generally cite three causes: First they say government health, safety and environmental regulations have diverted capital expenditure away from productivity, increasing investments into non-productive areas. Secondly they assert that onerous tax rates have caused a decline in savings incentives for individuals as well as capital generation problems within industries. Lastly, many assert that government expenditures crowd out private spending.

The actual facts of the situation as Thurow presented them shed some interesting light on each of these arguments. Firstly, 20 percent of the total decline in productivity can be accounted for by smaller increases in the amount of capital per worker in the economy. Even if capital per worker were to have increased at a steady rate since the '48-65 period this would only have prevented approximately .6 percent of the total 3.1 percent decline in rates of productivity gains. Capital expenditure that has been diverted into satisfying environmental and other government regulations only accounts for 5-8 percent of the decline in productivity. Even if all government regulations were eliminated tomorrow (at a tremendous cost in terms of pollution, worker safety and public welfare) this would only solve 5 percent of the country's productivity decline. Environmental regulations certainly don't explain why we're lagging in productivity (Japan's industries invest substantially greater amounts in government-required pollution control) and their elimination undoubtedly won't produce the kind of economic bonanza some businessmen promise.

That Americans in general save only 5 percent of their income can be attributed to many factors including cultural, psychological and economic. Although high taxes may be one reason why savings are so low, the evidence suggests that it isn't the principal reason. A reduction in taxes will produce an increase in the amount of private savings (as well as private consumption) but it is exceedingly dubious that it will produce a significant change in the percent of income that private individuals save. A reduction in private tax rates and changes in business tax laws may provide some stimulus toward increased investment but even if productive capital per worker ratios were to return to the "good old days" that would only solve a small portion of our productivity problem.

The argument that high levels of government social expenditure are causing low productivity is an unusual argument to advance when the U.S. has one of the lowest levels of government social expenditure as a percentage of GNP of any industrialized country. Most of our foreign competitors who maintain much higher levels of productivity also maintain much higher levels of taxes and government expenditure. Even if the government were to starve the bottom 20 percent of our population completely, take away all their earnings as well as government support and channel all this money directly into capital investment that would still leave

us with only three-fourths the level of investment expenditures that Japan maintains. Taking needed government support away from the poor sector isn't the way to a productive competitive economy.

Thurow's point is well-made but unfortunately most of us don't want to hear it. We'd rather listen to the easy answers. We would much rather believe that it is the government's fault and have a quick, painless (to us) solution decreed from Washington D.C. America's productivity problem is complex and the solution to America's falling

productivity will be difficult and complex and will require effort and sacrifice from everyone, not just the poor. Substantive changes will have to be made in many areas of the U.S. economy if America is to return to and maintain international competitiveness and steady economic growth.

Grievances are a form of impatience.
Griefs are a form of patience.
--Robert Frost in *Selected Prose*, p. 62.

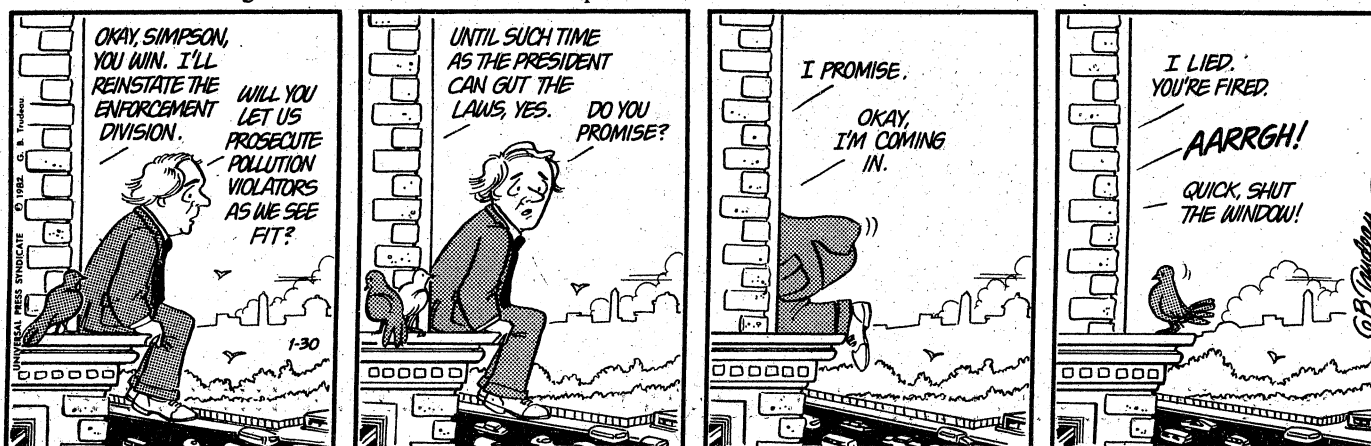
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BYU Research

Continued from Page 1

As a result, Ury states, research at BYU is more of a hobby than a serious pursuit. He sees the choice as either leaving BYU to do research, or staying and accepting a role of early retirement from research.

This is too bad, he says, because BYU has the potential for quality research with its good faculty, excellent facilities, and bright students.

Samule Rushforth, professor of Botany, agrees with Ury. He says that the teaching loads in his department are much higher than at other universities in the region. He says that his colleagues at Utah State teach only two classes a year.

Rushforth states that the overt pressure is to teach but that there is also a lot of covert pressure to do research. However he sees problems with the pressure to do research because many research projects require long periods—perhaps two years—of uninterrupted time to complete. That kind of long term freedom is not available at BYU, he says.

One professor in the college of biological sciences complains that whenever faculty in his department work to schedule time for a professor to do research the administration cuts that time out of the next year's budget.

Rushforth is surprised that there is as much publishing as there is at BYU. "Those who do publish," he says, "are individuals who are inordinately dedicated to research and do it at great personal sacrifice."

He cited one faculty member who paid \$1,000 to publish his completed research because the school would not help him.

Rushforth agrees that many faculty in the past came to BYU to retire early, but that is changing, he says. "The new people are told that research is an intimate part of the job." However he doesn't fault those who choose not to do research as being less dedicated because no one really has the time to do research.

A different professor in the biological sciences, says that when a professor has a high class load and is also a BYU bishop that there is no time for research, and many have a hard time getting into the habit again after they are released from their ecclesiastical duties.

Stan Albrecht, professor in Sociology, is sympathetic with the complaints about time and money, but ultimately sees them as a "cop out." Generally professors who do research come from strong research traditions: "the best predictor is past history not competing loyalties," he says.

Albrecht agrees that good research needs a lot of time. "Major contributions have come from long-term dogged attention on a narrow range of problems." However, he believes that such research can be done at BYU.

He says that the work of BYU's sociology department is superior to other universities in the region, and he feels that there is nothing to apologize for. However, since sociology professors publish monographs instead of journal articles, that superiority is not reflected in the Social Science Citation Index.

Albrecht says that at many other universities much of the research is funded by "soft money" from outside funding. However, because of limitations of the amount of federal funds that can be used, there is less of an emphasis to "hustle" soft money at BYU. Thus more research must be supported by basic university funds. He says that the university recognizes this responsibility and compensates no one in the sociology department is primarily supported by soft money, and that is unusual, says Albrecht.

William Evenson, professor of Physics, believes that the university has been extremely generous in fostering research in his department.

"Those who want to do research are given reduced teaching loads and the opportunity to do it," says Evenson.

He agrees that there is a "deadwood syndrom" at BYU, but says the "many faculty who are part of it are holdovers from the time when classloads were very high and just never got back into research when loads were reduced."

However, Evenson also admits that "it is a

little comfortable here, and some take advantage of the comfort and don't push themselves."

Evenson, ascribes the tendency of many to use classloads, Church callings, and other activities and assignments as illegitimate excuses for not doing research. "Those who want to do research are given the resources to do it," he states.

Clayne Pope, professor of economics, thinks that the teaching loads in his department are similar with loads at universities that have respected research. He thinks that the university gives good support for research and that the economic department holds up well in comparison with other universities in the intermountain region.

Peter Crawley, math department chair, says that research is top priority in his department and he has both the time and money to support it. He believes that the university is "extremely generous" in supporting research with internal funds, more so that other universities with which he is familiar, including Berkeley and Cal Tech.

Crawley admits that one reason the university has to give more funds is because it does not receive a lot of federal support, but he interprets the fact that the university attempts to compensate for this as an illustration of their commitment to research.

Class loads in the math department are about two classes per semester and are comparable with other universities. Loads are shifted based on who is doing research.

Heleman Ferguson, a professor of mathematics, states that he is given all the time and money he needs to do research. He has had his class loads reduced to do research and is under the impression that the university is as "cooperative and helpful" as he could expect.

Ferguson also believes that it is not healthy to compare BYU with other universities who are older and have larger endowment bases funded by state taxes.

Ferguson believes that the university needs both people who want to emphasize teaching and those who want to do research. "You can't have a healthy department unless you have both," he says.

Academic Vice President Jae Ballif is very optimistic about research at BYU. "To say that we have come along way is an understatement," he remarks.

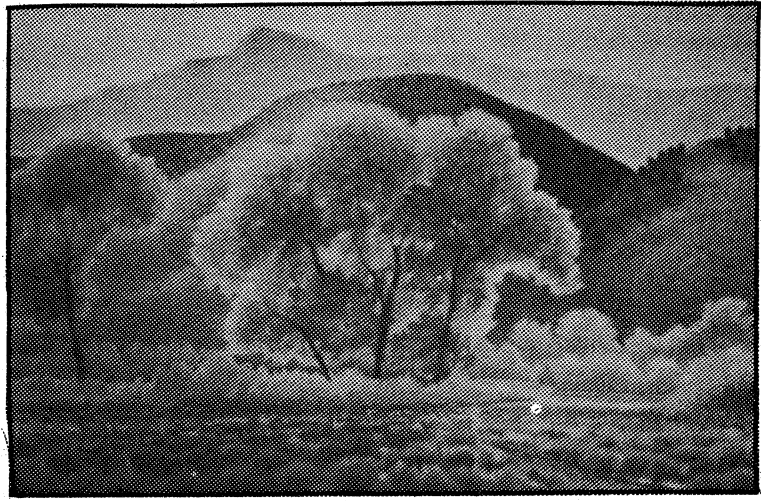
Ballif says that it is unrealistic of some professors to talk like they can only do teaching or research. "Every faculty member must be a teacher and a learner. And in many professions, being learner means publishing."

Ballif says that he recognizes the frustration of many faculty members who want to do more research. He understands that the dilemma is exacerbated for LDS professors by family and Church obligations.

He says that "research must be done and can be done, but that it is a matter of putting things first." He believes it is possible to fulfill other obligations and to still do research.

Ballif states that he sees the university gradually improving its research competence as it becomes more selective in who it hires. Improves its money gathering ability, and slowly builds graduate programs over the years.

Taking a historical view, Ballif is pleased by the progress of the university, "considering how young BYU is." However, he admits that the long run view does not solve the current frustrations of some faculty members who are concerned with their own professional career. He states that there are "fixed resources: time, physical space, and



NEAR BIRDSEYE - A painting in the Faculty Exhibit in the HFAC by Wesley M. Burnside

number of students" and while they can be shifted around somewhat they will not be changed radically overnight. But "there is a definite trend to providing greater time for research."

Document Criticized

Continued from Page 1

fields they survey only a few of the important journals. Therefore, he says, often the universities which are strong in the study are the ones that have an emphasis in the areas the indexes cover adequately.

Rushforth agrees that the SCI and the SSCI have inherent biases that make the study's comparisons faulty. He says that in biology the SCI is biased in favor of biochemistry and away from natural history.

Rushforth states that in biochemistry there are only four or five main journals where articles are published (all of them are in the SCI) but in ecology there are 2,000 journals where important articles appear and most of

them are not one of the 3,067 journals the SCI surveys.

Heleman Ferguson, professor of math, states that a strict paper-count comparison of departments is misleading because in some disciplines the norm is to publish many small papers but in others it is to publish fewer larger ones.

One feels sorry for those who will not walk to the edge of the light except on the basis of intellectual commitment. Intellectual commitment is helpful but suffers from its finiteness, from its inability to stretch beyond where the finite mind can take it. Obedience clearly does not disavow the mind, but it does not let the mind limit on's capacity to accept new truths and to cope with new experiences. Obedience springs not from weakness, but from spiritual strength and from a reservoir of affirmative experience, which helps us to trust God for that which we do not yet know.

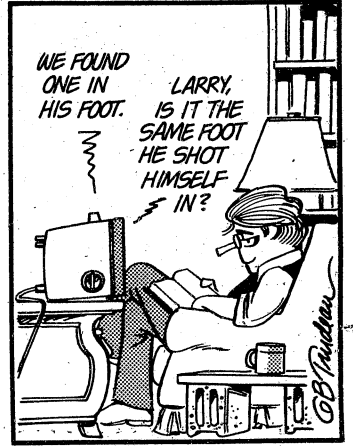
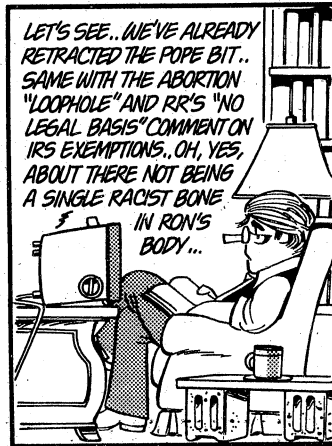
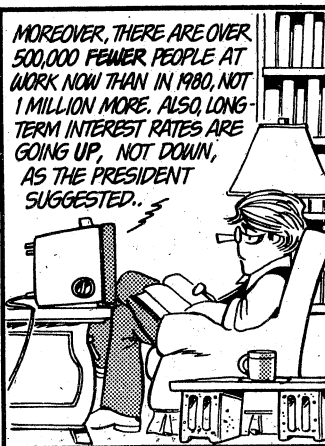
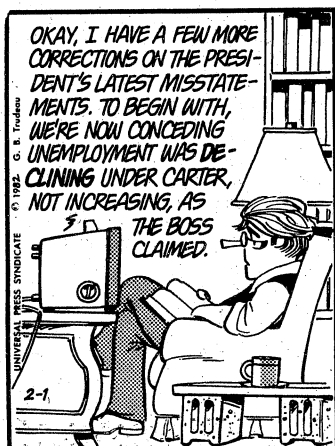
—Neal Maxwell in *Wherefore Ye Press Forward*, p. 43.

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THE FACULTY PAPERS

Dear Colleague:

In a recent memorandum to the faculty (Memorandum 5, November 4, 1981) Jae R. Ballif stated:

- Scholarship is an expectation of every one of us as a faculty member.
- As faculty members we do not have a choice between scholarship and teaching, for these are firmly linked.
- Scholarship is measured by productivity appropriate to the field. In most areas this is publication in peer-reviewed journals of stature or publication of scholarly books.

What follows is an assessment of the progress that we as a faculty have made in the past ten years in improving scholarly and creative work is indeed an indicator of faculty commitment to professional careers, to the development of their respective disciplines, and to the university in general.

The report has both good and bad news. The good and bad news should not be used to glorify or to sully BYU's reputation, but rather to let the faculty know where we are and where we have to go to become the truly great university we have been charged to be. This report is circulated anonymously, not for fear of administrative reprisals, but to retain the friendships of colleagues who have and have not published.

This report is being distributed in two forms: an abbreviated form which contains an extract of the tables, and a complete form which contains all tables and footnotes. Copies of the complete report are being sent to department chairmen and randomly selected faculty members.

INTRODUCTION

We focus on two aspects of scholarly publications by BYU faculty. First, we compare BYU's publication record with that of the major universities of Utah and the adjoining states of Idaho, Wyoming, Colorado, New Mexico and Arizona. Second, we present the individual scholarly publication records of eighteen BYU departments.

THE DATA SOURCE

Although there is no universal citation index, the physical, biological, mathematical, engineering and social sciences are surveyed annually by the Science Citation Index (SCI) and the Social Science Citation Index (SSCI). The Science Citation Index currently examines over 3067 national and international journals. An article published in one of these 3067 journals has the author's name and institution entered in a computer data bank. At the end of the year the computer lists all people who published an article from BYU, Colorado State, Eyring Research Labs, etc. This yearly report is published in "Who is Publishing in Science" and "Current Bibliographic Directory of the Arts and Sciences" which is available at BYU under the call number SCI, REF. 507.2058 In 8. Thus anyone can easily verify this information; the footnotes contain important details for data replication.

RESERVATIONS ON THE DATA SOURCE

There are five reservations in using SCI data to measure the scholarly contributions of any university:

- The data source does not adequately survey the fine arts, humanities, and religion.¹
- The data source does not survey textbooks, book reviews, abstracts, papers presented at meetings, inhouse technical reports, or papers published in conference proceedings.²
- The data source does not list the number of times an individual published in a given year, only whether an individual published in a given year.³
- The data source does not survey some regional, un-refereed, and lesser known journals.⁴
- The data source does not evaluate the quality or length of a scholarly publication.⁵

The above limitations show that the SCI is not a perfect measure of any university's full scholarly output. Nevertheless, since every university is under the same disadvantages SCI provides an essentially uniform data base with which to compare BYU's scholarly contributions to those of other universities.

BYU AND NEIGHBORING INSTITUTIONS

Table 1 shows the number of people publishing at Idaho State, the University of Idaho, New Mexico State, the University of Wyoming, BYU and Utah State from 1970 to 1980 as reported by SCI.^{6,7} The same

information is presented in graph form in Figures 1 and 2. Figure 1 has two pieces of good news.

Table 1 shows the number of people publishing at Idaho State, the University of Idaho, New Mexico State, the University of Wyoming, BYU and Utah State from 1970 to 1980 as reported by SCI.^{6,7} The same information is presented in graph form in Figures 1 and 2. Figure 1 has two pieces of good news.

- BYU has definitely begun to increase its scholarly output;
- BYU has definitely increased its output faster than several of its neighbors.

BYU, which in 1970 was in the same position as New Mexico State and below the University of Wyoming, had by 1980 passed both the University of Wyoming and New Mexico State. On the other hand it had yet to catch Utah State, though it was narrowing the gap.

Although the graphs in Figure 1 fluctuate, they are linear in nature. Regression equations calculated for the 11 years disclose the predicted yearly increase for each of the schools: Idaho State 1.64, University of Wyoming 5.8, New Mexico State 6.9, University of Idaho 7.8, Utah State 8.1, and BYU 10.1. BYU's productivity was the fastest increasing of this particular group of schools and the regression equations predict that BYU should overtake Utah State by 1992.⁸

Figure 2 (See page 1) shows the number of

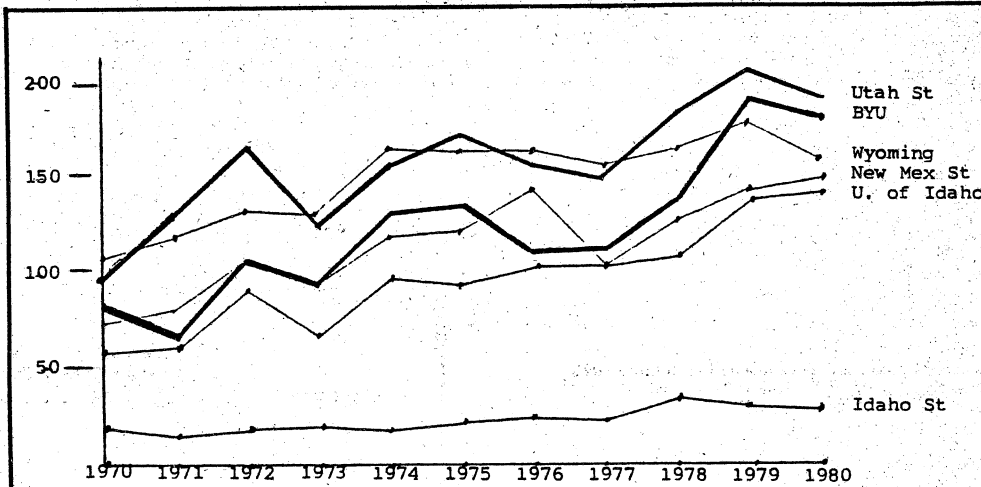


figure 1. Graph of number of articles published from 1970 to 1980 by Faculty at BYU and five Intermountain Universities (see footnote 8).

Table 2. Number of Articles Per Faculty Member Published at Eight Intermountain Universities, 1970 and 1980.

University	Number of Articles and Faculty		Articles per Faculty	
	1970	1980	1970	1980
Arizona State	150/1024	364/1268	.15	.29
Univ. of Arizona	373/1215	986/1381	.31	.71
Colorado State	262/966	504/977	.27	.52
Univ. of Colorado	329/856	519/860	.38	.60
Brigham Young	79/1030	182/1213	.08	.15
Utah State	97/348	187/420	.28	.45
Univ. of Utah	294/1024	707/1373	.29	.51
Univ. of Wyoming	108/688	160/834	.16	.19

people publishing at remainder of the schools we chose for comparison, the University of Arizona, the University of Utah, the University of Colorado, Colorado State, the University of New Mexico and Arizona State. In order to keep the University of Arizona on the graph the scale has been changed from Figure 1. Figure 2 has two pieces of bad news:

- Although BYU has increased its scholarly output, many of BYU's neighbor's have also;
- Many of BYU's neighbors have increased their output faster than BYU.

Figure 2 is a concrete illustration of the standard argument concerning the impossibility of progression between the Kingdoms; yes BYU is increasing but the schools we are emulating are increasing faster, and despite our continued increase, we are falling further behind.

Again regression equations disclose a predicted yearly increase: BYU 10.1, Arizona state 18.1, Colorado State 23.3, University of Colorado 23.8, University of New Mexico 27.8, University of Utah 43.1, University of Arizona 65.4.

The rapid publication growth of the other schools in Figure 2 is not merely a reflection of increased faculty size.⁹ Table 2 summarizes the faculty sizes of several of these institutions in 1970 and in 1980 and the ratio of people publishing to total faculty size in those years. Table 2 shows once again good and bad news for BYU.

- The percent of BYU faculty production has increased in the past decade from .08 to .15, a significant increase.
- All other institutions have also increased their percent of faculty production but ours is one of the lowest publication records of the comparison universities.

INDIVIDUAL PUBLICATION RECORDS FOR EIGHTEEN BYU DEPARTMENTS

In order to understand why BYU has such a low productivity rate as compared with many neighboring universities we tabulated in Table 7 the individual publication records for eighteen BYU departments in four different colleges from 1970 to 1980.^{10,11} It is apparent from Table 7 that many faculty at BYU publish rarely or not at all.

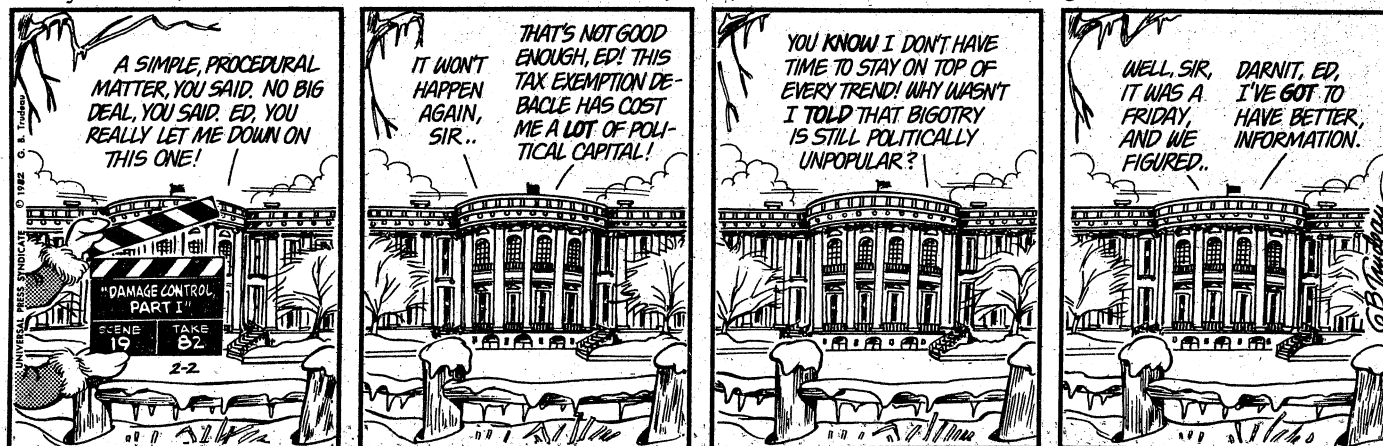
- Of the 204 faculty members in these eighteen departments who were at BYU for the last ten years, 38% did not publish a single paper in the last ten years.
- Of the 204 faculty members in these eighteen departments who were at BYU for the last ten years, 54% published at most in one year during the last ten years.

The percent of department members who published at most in one year of the last ten is summarized in column I of Table 3. The percentage of departmental publication years is summarized in column II of Table 3. The correlation between the rankings of the departments in these two indices is quite high. The same departments are strong in both columns of Table 3 and the same departments are weak in both columns of Table 3. It is only the middle range departments where there is some variances in the rankings.

CONCLUSION

All universities have both strong and weak departments. The findings presented here indicate that some departments and individuals are making substantial contributions to the prestige and academic quality of Brigham Young University while others are making almost no contributions.

This information should be publically discussed by the collective faculty. What we as faculty members do about this information will determine the kind of university we shall become.



FOOTNOTES

1. BYU has reason for excellence in scholarship in the field of religion and has had rapid growth in its IPA (Institute of Public Accountancy) program, its IBM (Institute of Business Management) program, as well as its new law school. Thus the SCI does not fully measure BYU's scholarly contributions. On the other hand there is no reason to believe that scholarship in the above areas is significantly better or worse than that of the social, physical, biological, mathematical or engineering sciences at BYU.

2. BYU faculty members have produced numerous undergraduate textbooks which are not counted by the SCI. Although textbooks are creative scholarship with a pecuniary reward, BYU's administration, as other university administrations, would probably prefer an increase in scholarly contributions to an increase in lucrative textbook writing. This bias by the SCI is uniform; textbooks at other universities are also not counted.

3. If we were to present the number of papers published each year by each individual, then the faculty ratings of Table 7 would look even poorer than they do. Since it is easier to publish in certain areas than others, an individual's total number of papers is less indicative of a tradition of academic excellence than the continuity of the individual's yearly publication record.

4. A brief glance at the list of 3067 surveyed journals will convince the reader of the thoroughness of SCI. In the process of establishing a BYU tradition of academic excellence, BYU faculty need to be encouraged not merely to publish but to spend their limited time, energy and scarce departmental resources to publish in journals that are at least of sufficient stature as to appear in citation indices.

5. It is certainly true that merely counting years of publications does not truly measure a university's scholarly reputation since one publication by an Einstein in ten years is worth more to a university's academic reputation than ten years of average academic publications. Nevertheless, BYU does not yet possess its Einsteins. Therefore BYU, as most other universities will have to establish its academic reputation by a tradition of scholarly publications by most of its faculty on a consistent basis.

6. The reader who goes to SCI to verify the data should be aware that SCI published the data for 1970 to 1977 in "Who is Publishing in Science" issued from 1971 to 1978 (Sci. Ref. 507.2058 In 8) and published the data for 1978 to 1980 in "Current Bibliographic Directory of the Arts and Sciences" issued from 1978 to 1980 (Sci. Ref. 507.2058 In 8).

7. SCI gradually increased its journal coverage between 1970 and 1980 (see Table 5). This affected the data since as more journals were searched, more people were listed as having published. Thus much of each university's increase in publications from 1970 to 1980 reflects SCI's increase in journal coverage. The total number of journal issues surveyed in a year (Table 5) was used for a normalization factor rather than the number of journals since the journals added later were published less frequently than each school's entry in Table 4 by the ratio of the number of issues surveyed by SCI in a given year to the number of issues surveyed by SCI in 1970 and recorded the results in Table 1. The scaling was not used for the individual publication records of Table 7.

8. The regression equation for BYU is $y = 10.1x + 70.6$ with a correlation coefficient of .87 while Utah State's regression equation is $y = 8.1x + 114.4$ with a correlation coefficient of .84. In these equations y is the predicted number of people publishing and x is the number of years

after 1970. The two graphs will cross when x is approximately 22 (in 1992).

9. Several different measures of faculty size are available. The data on the number of faculty members used in Table 2 was obtained from inquiries to the registrar's office at the different universities. We still have reservations about the accuracy of the data on the faculty size. It is possible to have more people publishing at a school than faculty members at the school; visitors, adjunct appointments, graduate students, and administrators who publish under an institutional affiliation increase that school's presence in the world of scholarship.

10. A BYU faculty member is listed in Table 7 only if the faculty member: a) has an earned doctorate awarded before 1980, b) is listed as a faculty member in one of the

eighteen surveyed departments in the BYU General Catalog 1981-82, c) is listed as a faculty member on pages 293-319 of the BYU General Catalog 1981-82, d) joined BYU before 1980. No publication information was recorded on a faculty member until the year after the faculty member joined the BYU faculty and obtained an earned doctorate, whichever was later. Although data were available for several other departments, the results were incomplete and therefore omitted.

11. The differing rank distributions in the four colleges are interesting (Table 6). Considering the high percentage of full professors who have published in no more than ten percent of the last ten years, one can understand the administration's sudden emphasis on stricter adherence to guidelines for university promotion.

Table 1. Normalized Number of Articles Published from 1970 to 1980 by Faculty at Twelve Intermountain Universities (see footnote 8 and Table 4).

University	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980
Arizona State	150	137	160	153	214	213	215	239	310	356	364
University of Arizona	333	364	442	418	565	568	651	646	777	960	986
University of Colorado		329	369	332	406	423	434	434	514	543	519
Colorado State	262	275	321	302	354	366	361	343	436	505	504
University of Idaho	57	60	93	66	97	95	104	104	107	137	142
Idaho State	20	15	17	18	16	18	25	23	35	32	28
University of New Mexico	148	155	205	185	241	240	245	247	345	435	426
New Mexico State	73	78	107	96	117	119	147	104	129	144	149
Utah State	97	126	163	118	154	168	156	150	179	209	187
Brigham Young University	79	63	108	95	129	133	110	109	136	189	182
University of Utah	294	297	357	346	440	450	469	495	611	693	707
University of Wyoming	108	119	131	133	163	162	164	157	162	178	160

Table 4. Unnormalized Number of Articles Published from 1970 to 1980 by Faculty at Twelve Intermountain Universities (see footnote 8 and Table 1).

University	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980
Arizona State	150	145	172	174	244	243	245	272	353	406	415
University of Arizona	333	384	476	476	643	647	741	736	885	1094	1123
University of Colorado		347	398	378	463	482	494	494	586	618	591
Colorado State	262	290	346	344	403	417	411	391	497	575	574
University of Idaho	57	63	100	75	110	108	119	118	122	156	162
Idaho State	20	16	18	21	18	21	28	26	40	37	32
University of New Mexico	148	163	221	211	275	273	279	281	393	496	485
New Mexico State	73	82	115	109	133	136	168	118	147	164	170
Utah State	97	133	176	134	175	191	178	171	204	238	213
Brigham Young University	79	66	116	108	147	152	125	124	155	215	207
University of Utah	294	313	385	394	501	512	534	564	696	789	805
University of Wyoming	108	125	141	152	186	185	187	179	184	203	182

Table 3. Number and Percentage of BYU Faculty Publishing, Selected Departments

Department	Percentage of Faculty Not Having More Than 1 Publication-Year in the Last 10 Years		Percentage of Possible Faculty Publication-Years	
	Number	Percentage	Number	Percentage
*Chemical Engineering	0/5	0	34/74	47
*Chemistry	6/25	24	113/296	38
*Psychology	5/16	31	74/235	31
*Sociology	4/9	44	44/146	30
*Botany	5/11	45	38/137	28
*Zoology	8/17	47	57/243	23
*Physics	11/23	48	65/283	23
Geography	3/5	60	9/59	15
*Microbiology	5/8	63	17/108	16
*Civil Engineering	5/8	63	13/109	12
*Electrical Engineering	5/8	63	9/106	8
Economics	2/3	67	11/59	19
*Child Development and Family Relations	11/16	69	38/217	18
Statistics	5/7	71	11/91	12
Mathematics	15/20	75	29/289	10
*Geology	8/10	80	18/120	15
*Mechanical Engineering	8/8	100	2/98	2
Computer Science	5/5	100	4/94	4

*Department authorized to grant Ph.D.

Table 5. Number of Journals and Issues Surveyed by SCI, 1970 to 1980.

Year	Number of Journals	Number of Journal Issues
1970	2192	17992
1971	2277	18976
1972	2425	19384
1973	2364	20493
1974	2473	23508
1975	2540	23428
1976	2717	22699
1977	2655	22480
1978	2572	24353
1979	2993	25785
1980	3067	26223

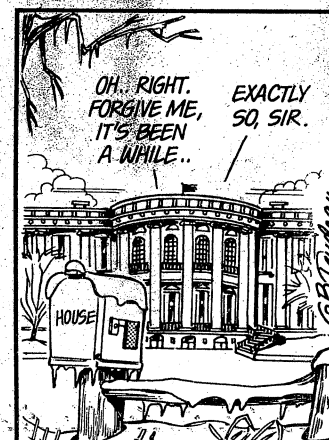
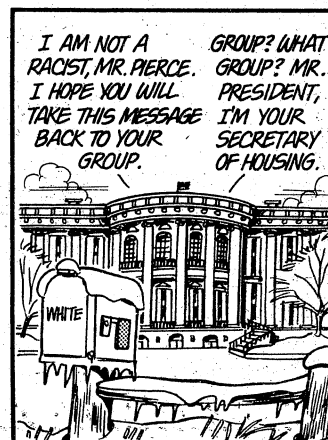
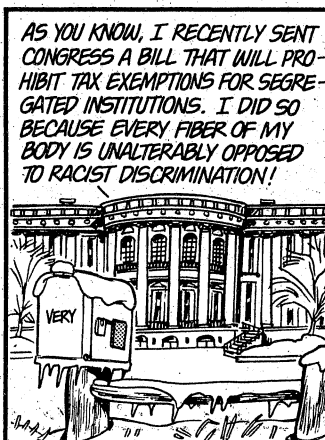
Table 6. Percentage of Full, Associate and Assistant Professors by College.

College	Full Professor	Assoc. Professor	Asst. Professor
Biological and Agricultural Sciences	53	41	5
Engineering Sciences and Technology	54	33	13
Family, Home and Social Sciences	66	24	10
Physical and Mathematical Sciences	70	22	7
Totals	63	28	9

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THRILLS

SWISS CHAMBER ORCHESTRA FEBRUARY 2

Currently on a North American concert tour, the **Swiss Chamber Orchestra** plans a performance in BYU's de Jong Concert Hall this **Tuesday** at 8 pm. The 15-member orchestra plays works by Mozart, Bartok, Vivaldi, and Franz Tschhausser, under the direction of Antonio Numez. Tickets are available now at the Music ticket Office, 378-7444.

WATCH ON THE RHINE FEB 2-6,9-13

A powerful political drama opens the 1982 **Margetts Arena Theater** year when Charles Metten directs the Lillian Hellman play **WATCH ON THE RHINE**. The play concerns an idealistic German who, with his American wife and three children, flees from the dangerous resistance work in **Hitler's Germany** and finds sanctuary in the U. S. In the end, his conscience cannot be compromised and he returns to Germany and the resistance movement. The audience can find within the play a new sense of commitment to America and American ideals. All performances are at **8pm**, with tickets available at the Drama Ticket Office, 378-3875.

FREE CONCERT FEBRUARY 5 & 6

The north Visitor's Center on Temple Square is the recital stage for **pianist John Frauzel**, this **Friday** and **Saturday**. Both concerts are free and begin at 7pm.

SYMPHONY HALL FEBRUARY 6

Varujan conducts the **UTAH SYMPHONY** this weekend along with guest pianist Andras Schiff, at 8pm in Symphony Hall, Salt Lake. The program consists of Bach's **Brandenburg concerto No. 3**, Beethoven's Piano Concerto No. 3, Dahl's **Aria Sinfonica** and Strauss' Suite from **Der Rosenkavalier**. Tickets range from \$6 to \$15.

RDT FEBRUARY 6

The **REPERTORY DANCE THEATRE** traces modern dance from 1900 through the 1950's in its current production, **THE EARLY YEARS OF MODERN DANCE**, known for its professional excellence. **RDT** showcases an exciting array of dancers and costumes, in the **Prospector Theater** at Park City, this **Saturday** at 8pm. Admission is \$7 and well worth it!

OAKLAND BALLET FEBRUARY 6

The Oakland Ballet will present a special Brigham Young University lyceum series performance **Saturday**, February 6, at 8pm in the de Jong Concert Hall, Harris Fine Arts Center. tickets for the performance are currently available at the Music Ticket Office, 378-7444. As a major work on the program, the company will perform **Arron Copeland's BILLY THE KID** --a popular contemporary ballet that recounts the life of the infamous young outlaw whose short and violent life coincided with and paralleled the opening of the last American frontier. The 20-member corps will also perform two works choreographed by founder and artistic director Ronn Guidi: **Gallops and Kisses** with music by Schubert, Lanner and Strauss; and **Gymnopedies**, with music by Eric Satie. The program will conclude with Ravel's **Bolero**.

SKILLED THRILLS

If you'd like to think of yourself as a skier with skill and daring, and fancy the idea of being in a **downhill race**, there are lots of opportunities to make your dreams come true this winter. Park City, Park West, and Snowbird host **NASTAR** races several times each week, open to **all** skiers for a nominal entry fee. The **Coco-Cola Cup** sponsors ski races at 12 Utah ski resorts, open to anybody from ages 4 to 84. The **Solitude Enduro** race is held each Sunday at noon for those who wish to try skiing the length of the main lift, Powderhorn, without falling. Entry fee for this race is \$1 and successful skiers receive an exclusive Enduro pin from Solitude Ski Resort. Deer Valley offers races every Tuesday and Thursday with the **Deer Valley Standard Race** and the **Medalist Challenge**. Brighton hosts the **Equitable Ski Challenge** races every Saturday and Sunday. Call any of these and other resorts for further information.

ALL YOU CAN EAT VICTORIA STATION

If you've been tempted by the Sizzler's all-you-can-eat rib offer, don't be. **VICTORIA STATION** restaurant in Salt Lake has the largest, most delicious **barbecued ribs** you'll ever taste, and their all-you-can-eat rib offer is good any time you visit. The Station is located across the street from the Salt Palace in the **Arrow Press Square**, where years ago a printing company occupied this assortment of buildings constructed in the early 1900s. Now the Square houses restaurants and a theater in an interesting architectural juxtaposition of the old and new, with Victoria Station occupying the basement in the style of an old train station. The restaurant is dimly lit by lanterns at each private booth, where you can find intimate seating for 2, 4, or more, and the place offers all the formality of higher priced dining. **\$7.95** buys the three-course **rib dinner**, including all you can eat from the salad bar. Go when you're really hungry--these ribs are huge and expertly prepared.

LECTURES

THE NUCLEAR ARMS RACE is the topic of discussion at the MXIC general meeting, held at the **MX Information Center**, 232½ University St. on the University of Utah campus. The lecture is free and begins at 7:30 pm on **Tuesday**, February 2.

JUDAISM is the topic of this month's **White Community Memorial Chapel** public lecture. Designed to promote understanding and cooperation among the religious communities of Utah, the lecture features **Louis C Zucker**, English professor at the University of Utah, board member of Salt Lake's Temple Bnai Israel, and past president of the Zionist Organization of America in Utah. Author of *The Jews of Salt Lake City*, and *Joseph Smith as a Student of Hebrew*, Professor **Zucker** represents the Salt Lake Jewish Community in this **free** lecture. The chapel grounds are at 150 E. 300 N. in Salt Lake, and the lecture begins at 7pm this **Sunday**, February 7.

B.H. ROBERT'S February 4 at 9:30pm. **D PARLIAMENT OF RELIGIONS, 1893** is a lecture given by Dr. Davis bitten over **KBYU FM 88**, **Tuesday**, February 9 at 9pm.

FILMS



SHALL WE DANCE starring **Fred Astaire** and **Ginger Rogers**, is blessed with a musical score by the Gershwins and a sensational roller-skate routine in Central Park. The **15th International Tournee of Animation** combines several short animated film sequences into a full-length film of foreign animation. See both of these film features at the **Salt Lake Art Center** this **Saturday** at 7:30pm for only \$21.

FM

KBYU FM 88 plays the music of **RACHMANINOFF** **Sunday**, February 7 at 10pm; along with other piano selections by Schuman, Liszt, Beethoven, and Schubert.

FM 88 and **KBYU TV channel 11** are simulcasting the symphonies of Beethoven this month in the **BERNSTEIN/BEETHOVEN** series, **Saturdays** at 7pm. Listen to the Vienna Philharmonic Orchestra, and watch fascinating segments reviewing Beethoven's life in this special broadcast. This **Saturday** features Symphony no. 2.

KBYU—channel 11 introduces a special four-part **Jazz** series, **SWINGIN' THE BLUES** on **Thursday**, February 4 at 8:30pm. Through the songs, sounds, and memories of Count Basie, Mary Lou Williams, and Jay McShann, the rampant raucousness of the 30's that allowed jazz to flourish will be brought back to life. Billy Taylor serves as series host, tying together through commentary and his own jazz piano performance, the artists, their music and the styles which have had a tremendous impact on American Music.

RADIO AND TV

Listen to the **JAZZ RECORD REVIEW** with the **latest** jazz releases previewed by local musicians, every **Wednesday** night from 9:00 to 9:30 on **KUER FM 90**.

MORE MISCELLANEOUS is a unique call-in talk show on Mormonism and Mormon history, hosted by Bill Forest and Van Hale. Aired over **KBBX AM 1600**, this program invites listeners of any faith to call-in questions and comments, guaranteeing a good defense. Catch it **Mondays** and **Thursdays** at 3:30 pm.



This week's **CROSS COUNTRY SKI SCHOOL** lesson is no. 5, **WAXING AND TRAIL SENSE**. See it **Thursday**, on channel 7.

See the **National Geographic Special, EGYPT: QUEST FOR ETERNITY**, highlighting the works of Ramses II and other spectacular monuments, left behind by the great Egyptian nation. Tune in on **Wednesday**, February 3 at 7 pm on channel 11, or at 8 pm on channel 7.

Remember the **scary nights** you used to spend in front of your parents' TV watching **Alfred Hitchcock**? Those moments can be relived via **ALFRED HITCHCOCK PRESENTS** on PBS. Each week, Alfred brings you a different adventure, guaranteed to surprise and scare you out of your wits. See **THE CUCKOO CLOCK** on channel 7, **Monday**, February 1 at 7:30 pm; and **MOTHER, MAY I GO OUT TO SWIM?** on channel 11, **Thursday**, February 4 at 9:30 pm or February 5 at 11 pm. Don't miss it.

Attention Science Fiction fans! The **Cable TV** Network show **Nickelodean** now features the Thames' production **THE TOMORROW PEOPLE**, a serial about teleporting telepathic teenagers who seek out others with their special powers and perform missions for the Galactic Federation. John John, Elizabeth, Michael and their computer, Tim, each **weekday** either at 2:00pm or 5:00pm on **Cable TV Channel 18**.

Internationally famous opera star **Luciano Pavarotti** shares his work and family life in a warm, entertaining special **PAVAROTTI: KING OF THE HIGH C's**, airing **Saturday**, February 6 at 9:00pm on **KBYU-TV**, Channel 11. Recognized as the leading tenor in the world of opera, Pavarotti talks with great love of his profession and the discipline which it demands. A behind-the-scenes look at a production of Verdi's **Il Trovatore** is a highlight of the program.

North of Terra Chapter IX THE SEWER-SOCCER ASSASSINS

By S. F. RITTER

Orestes Galahad North, would-be space entrepreneur, has unwittingly sold Earth to the Rumians, a hard shelled group of crustaceans from the Crab Nebula. Seeking funds to redeem the doomed planet, Orestes enlisted the aid of Buzz Benson, an all-muscle female from a 2.5 G world. On the way to speak with the Terran Authorities, he is stopped by a Rumian War Fleet, which is "protecting" Earth from his interference. Joined now by Moonstone Parker, a space pirate, they accidentally cause a war and through a mishap end up at a pleasure planet. Once there, Orestes puts Buzz up for collateral to obtain funds, but before the deal can be consummated the meeting is interrupted by renegades who seize Orestes and haul him away. They are a group of terrorists, and he is mistaken for some kind of hired assassin whose target is...

"King Fossilfuel!! But...but..."
"Yes! King Fossilfuel! The Petro Planet's Peoples' Revolutionary Army and Soccer Team will not trifle with mere underlings. Our planet shall be free. And we, of course, will be richly rewarded."

S. F. Serial

"Of course," I mumbled. They led me to a musty concrete hole nearby, as slanted as the rhetoric of the Petrovian's speech. The damp, smelly crammed with "Old Jargle" packing crates made a dubious headquarters for a planetary counter-revolution.

"It is great that an earthman such as you should be willing to aid us on such a glorious moment in the history of our two worlds."

"I did feel a bit *compelled* in the matter."

A warm reception began as a drunken loutin the corner extended his hand to me. I recoiled in revulsion. All I could remember was that I was supposed to meet and *kill* one of the most powerful men in the quadrant, whose fleets filled the skies of many a world.

"Drink! Drink my friend! We'll die soon enough," the lout added. What I wouldn't give for a good laser blaster, something the Petrovians hadn't troubled to bring.

Meanwhile...blastors were all that Moonstone was thinking about too. Pangalactic type that is. Left alone to guard the ship, he didn't lose any time in heading for the Tumbling Dice Entertainment Emporium, and promptly losing the ship's deed. In the course of the game, the deed changed hands faster than a pea in an arachnid's shell game.

By the time Moonstone realized what he'd done, all he could do was ask for another Pangalactic and think about Buzz.

"Time to go."

I crawled from underneath a table. I was waiting for them to forget me in the joy of celebrating my arrival.

"Ah, now we go to the Palace of the

Thousand Delights, where His Majesty awaits your embrace. Ha, ha, ha."

A warm embrace. That's what Buzz wanted to give me. That colonel friend of mine lasted all of two seconds under her powerful 2.5 G punches and then she was gone. Gone to find me. Gone to repay my wonderful kindness. Just a warm embrace. She ripped the door off its hinges and shouldered her way into the crowd.

But making whoopee with an anaconda was the last thing on my mind. I was in the solid waste chute of the Palace, after the "Soccer Team" had found its way through the sewer system. We crawled up to the King's suite, with the smell of a thousand decaying delights bothering me a lot less than the rathole "headquarters" I'd been in for the last few hours. The apartment was empty when we tumbled out of the chute to the floor. I couldn't help but look skyward. The place was big enough for a docking bay. The Petrovians were hurriedly putting soap and towels from the WC into their pockets.

"A big item at home."

My nerves were as calm as ever as I turned to re-enter the disposal.

"Come on men..."

"Shh! Here he comes!"

The Petrovians, on hearing the sound of footsteps, dived for the nearest curtain. The leader grabbed for me, to stop me from going down the chute. I never made it in or out, only the top half of my space pants came off in the leader's hands. Then the door opened.

"What! What is the meaning of this...this...outrage!!? An earthman! Guards. GUARDS!!"

"An initiation prank?" I inquired.

"Save your jackal breath, dog of an infidel! I'll have you flogged!"

The room filled with enough troops to assault Fortress Planet Knox. The Petro Planet's Peoples' Revolutionary Army and Soccer team did a revolutionary thing for revolutionaries, they poured out from the curtains and poured out confessions for their crimes.

"Assassins! Infidels!" The king raved. "You shall die for this, earthman, for this brutal assault on my personal safety! But first, you will see your whole planet repay for this infamous conspiracy!"

He turned to the men behind him.

"Tonight we launch! Target—Earth! We launch to destroy Earth!!"

"And your moon too," he added in a sneer.

Only a whisper left my lips.

"Oh, no, not again..."

TO BE CONTINUED...

None can be an impartial or wise observer of human life but from the vantage ground of what we should call voluntary poverty.
—Henry D. Thoreau in *Walden*, p. 11.

AREN'T YOU BOYS
BEING ALITTLE EXTREME!

PAUR 1/82



PERSONALS

Terry: Happy 22nd Birthday! Do you think you'll make it to 23? —Anonymous

If anyone has a waxer they can lend or sell to the *Seventh East Press*, please call us.

Hey Phil, Love the new lens. Will you put it in your will for me? Wes

Fantastic **Journey** tickets for May 29 concert in Salt Lake. \$20.00 a piece. Call 377-9485.

Attention: Chuck, Jim, & Dave: On **Feb. 5** we will have our *Same Time Next Year* date. Call 377-2378 for more info. Be there or be square. Love L., L., & L.

Ron: Thanks for rewriting my paper. Scott.

Amnesty International is an organization that works for the release of non-violent political prisoners of conscience. Members write letters to government officials around the world asking them to release individuals who have been imprisoned because of what they believed or thought or said. AI has a good track record. **Anyone interested in forming a club at BYU** contact Lyle at 377-4075.

Jeanie: Why weren't you in the "Women of the Y" Calendar? —Byron.

Dear Scott—**DIDN'T I RECOGNIZE YOU IN THE "WOMEN OF THE Y CALENDAR?"** —Bryon.

SUSAN H.—Even-steven! Let's be friends.
—E. P.

Dear Scott: Nice try, but I think you and your friend, Byron what's-his-face, have me confused with another Hanks. My major has nothing to do with Poli Sci....M. Hanks.

WANTED: Todd, *The Saga of the Book of Abraham*; Berrett & Burton, *Readings in LDS Church History*. —Douglas McGrory, 1975 South 1100 East, SLC UT 84106

Sandra Sue! Your raquetball game is fantastic! Your Coach.

BASTIAN: Please leave me your drawings. I promise I'll do right by them! —Barbara.

Ruby cinthia, February 4 marks sixteen years of a continuing campus courtship.
—Love Malcolm.

Bela: Did you have to name him Mihaly? Isn't Agyar difficult enough?

Scott: No need to apologize for your simple-minded friend—I only listen to him when he's silent anyway. Harks IV
P.S. Is it terribly dull for you and ASB's grandson without me in Poly Sci? We'll all have to room together with Smooter's Dr. Pepper for the WA Seminar.

Jim Sweetie: America Bandstand called; can we be in the spotlight dance next Saturday?
xoxo, Jeanie
P.S. Love your cartoons—aren't you syndicated yet?

Hey pinheads! Take off to a great party Jan. 30th. Delta Psi Lambda. Steve Hopkins, 377-5841

Paraguan John: Sorry about the letters. Miss you even more. Write me soon and answer all queries. Love You, Casey's friend.

Che: Where am I going to (besides SLC)?
—Eva

To Barbara: Look up Genesis 41:42.
XOXO, Carl

Mike P. Thank you for exposing me to the finer things in life, i.e., the ballet and naugles. —K

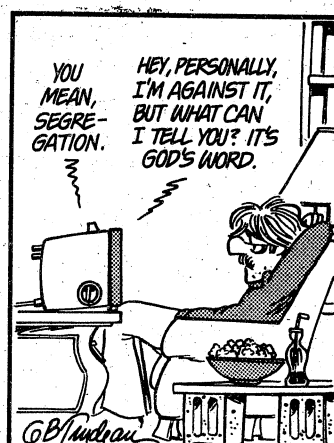
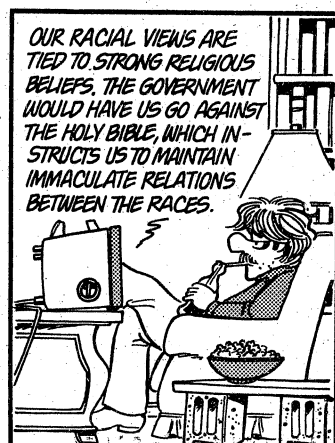
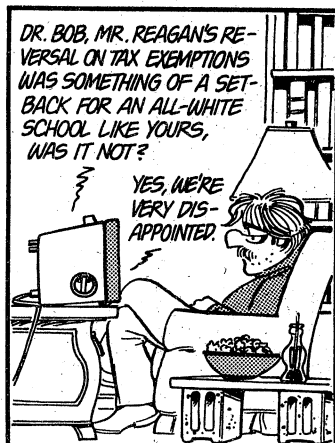
To my D.F. Shoulders sends his love. I miss you honey. Your T.F.

Anyone interested in Yoga, T'ai Chi or children's dance classes call Lin at 377-0210 or 377-6579.

JONI—Nice trywith the porkchops!(We won't tell a soul!!!)—Dutchess and the Skillet-Thrower.

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Year 1 Number 11

AN INDEPENDENT STUDENT WEEKLY

7 February 1982—Peter Sorensen's Birthday

SENATE TO INCREASE STUDENT INFLUENCE

By RON PRIDDIS

Seventh East Press Writer

Last Saturday, the ASBYU Constitutional Convention adopted the student senate proposal which, according to some convention delegates, will make student government more responsive to students and less dependent upon advisors. A provision in the proposal will allow the senate to make public statements endorsing or criticizing administrative policies.

Another proposal, still to be considered by the Convention, would make ASBYU officers, except the president, appointed administrators subject to the approval of the senate. With this approach, the senate would be able to remove officials if it determined that they were not doing their job.

In March, the studentbody will be able to vote on whether to accept or reject the new constitution.

The student senate being proposed by the Convention will consist of 50 delegates elected by students within each college; the number of senators per college will be apportioned according to enrollment. The proposed senate is to replace the legislative functions of the Executive Council.

As one member of the Convention's legislative committee has said, "With the senate, we'll be able to say, 'Look here, President Holland, you may be able to make us do what you want, but here's how we feel about it.'" Some have suggested that, in the past, it has been too easy for ASBYU officers to be influenced by advisors.

Convention delegates have been divided into committees to

analyze the ASBYU legislative, executive, and judicial responsibilities. There is also a "Miscellaneous Committee" which delegates refer to as the "Cornucopia Committee" and the "Refreshment Committee." This group will study initiatives and referendums, among other things.

Many of the ideas for the Convention were generated by a Student Congress Committee that was organized in August of 1981 by ASBYU Vice-President Don Bigger.

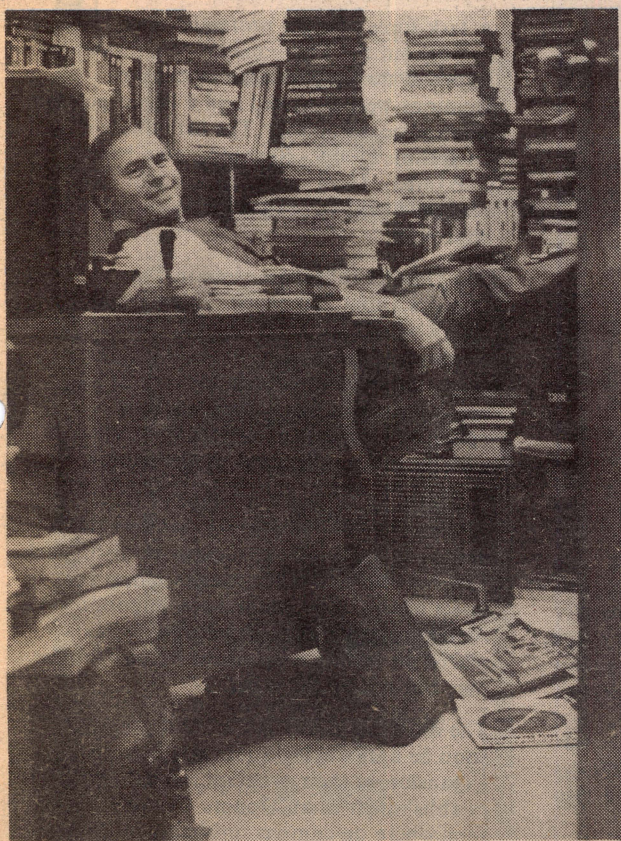
The ten-member committee solicited copies of student government constitutions from other universities with student legislatures.

The committee also conducted a survey of 385 BYU students, 89% of whom expressed support for the idea of a legislative body independent of the Executive Council. Twenty percent of the students interviewed said they were not at all interested in student government and 8% said they never participate in ASBYU activities, including lectures, dances, and concerts.

In November, Bigger asked Howard Bulloch, a member of the Student Congress Committee, to begin making plans for a Constitutional Convention. In January, a steering committee was formed with ASBYU officers, two club presidents, and representatives from the campus newspapers.

At the first session of the Convention, late in January, delegates suspected that they had been assembled to rubber-

Continued on Page 11



WES TAYLOR

Vern Crandall, professor of computer science, is able to pack more into an office than anyone else.—And he's proud of it!

STUDENTS PETITION TO ORGANIZE AMNESTY INTERNATIONAL CLUB

By ELBERT PECK

Seventh East Press Staff Writer

A group of students is requesting permission from the Administration to organize a campus chapter of Amnesty International (AI), the recipient of the 1977 Nobel Peace prize.

There is some question as to whether the club can be on campus because of the Board of Trustees' prohibition of any political clubs except the College Democrat and Republicans.

Rodney Greeno, head of a group of students of Amnesty International, says, "I feel it is important to have such an organization as AI on campus because it gives students a chance to actively defend human rights around the world."

According to Greeno, AI works for the release of "prisoners of conscience" detained because of their beliefs, color, sex, ethnic origin, language or religion provided they have neither used nor advocated violence. "AI also works to obtain fair and prompt trials for all political prisoners," says Greeno.

Thomas Rogers, professor of Asian and Slavic languages, has agreed to be the faculty advisor for an Amnesty International club,

"provided it receives the support of the administration."

Marin Mouritsen, Assistant Dean of Student Life, says that this type of political club has not been considered by the administration before. She feels that because the club is international in nature there is a chance it will be approved by the administration.

"I think it is a worthy project and will be an advocate for these students," said Mouritsen.

Greeno, says Amnesty International has 250,000 volunteers in 130 countries, although there is no chapter of it in Utah. "Members only work for the release of prisoners in countries other than their own," said Greeno. Although Amnesty International works through political channels, it has no political affiliations and claims no economic interests or religious creeds."

"A BYU club would write letters requesting the release of prisoners of conscience in foreign countries and also work to educate the university community on the cause of human rights," says Greeno.

Republicans to Discuss Fall Elections

Dave Hansen, Executive Director of the Utah Republican Party will address the College Republicans (CR) on the state of the party in Utah and the upcoming congressional elections. The meeting will be held Wednesday at 7:30 pm in 347 ELWC.

The College Republicans meet twice a month. Upcoming events for the campus GOP include the annual Senator Hatch Breakfast—for club members only—and speeches by Lt. Gov. Monson (February 24) and congressional candidate Ray Beckham (March 10).

The 100 members of CR have been busy in a myriad of activities including, hosting speakers, political education and participation projects, service projects, fund raising and social events. The CR's donated 130 hours to BYU telefund, gave all funds

from a recent fund-raising drive to the BYU Genealogical Library, fought the lighting of the Y, and hosted a campaign training seminar.

Christian Sonne, Chairman of College Republicans, says that students interested in joining the club should come to the meeting or contact him personally.

The list of past speakers include congressional candidates and professors on campus: Lee Farnsworth (also State Representative) and Howard Nielson (former Utah Speaker of the House); Richard Vetterli, author, Professor of Government at BYU and CR advisor on campus; Jan Mackay, Vice Chairman of the Utah Republican Party; Garland Dennett, Assistant to Senator Hatch; and Paul Rogers, Utah State Representative.

FEBRUARY IS FOR POLAND

During the month of February several activities are being sponsored which will allow individuals to donate to Food For Poland and other charitable organizations.

During the week of February 22-26, ASBYU is sponsoring the Student Community Chest Drive. Booths will be located around campus where individuals can donate to one or more charities including Food for Poland, Special Olympics and the Primary Childrens Hospital or other charities of the donors choice. Booth locations include, ELWC, HBL, Cannon and Morris Centers, the Richards Building and the Bookstore.

ASBYU will dedicate the profits from several activities to the Community Chest charities proportionately to the amount of money donated by students. "If 80 percent of the funds are donated to Food for Poland, then 80 percent of the profits from activities will also go to Food for Poland," said Bruce Goodmansen, Chair of the Student Community Chest Drive.

The profits from Film Society for the weekend of February 26-27, and the profits from a benefit dance on Thursday, February 25th will be donated to the Student Community Chest. ASBYU is also contemplating other activities, including concerts, to help raise funds for the charities.

Commenting on the expected amount of student involvement, Goodmansen said, "At other universities students come much more alive than they do at BYU. We seem to be relaxed in our participating in causes. Many people say, 'What will be will be, so why should I get involved.' I think that this is because we already are quite community oriented in the Church. I'm not saying that we don't think humanitarian causes are not important, we do, we just have an apathetic view."

In addition to the student Community Chest Drive, several other activities are planned for February. A Food for Poland Benefit concert is planned for sometime during the month.

Performers in the concert include, the Ralph Woodward Chorale, BYU Folk Dancers, Reid Nibley and Clayne and Vivan Robinson.

On February 24th, Food for Poland is sponsoring a national day of fast for Poland which is endorsed by the American Council of Catholic Bishops and other religions. Individuals are encouraged to donate the money saved from going without food to Food for Poland or other Polish Relief organizations. Donations can be mailed to Food for Poland, 7280 University Station, Provo, Utah, 84602.

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GROOMING STANDARDS: A Time For Review

By STEPHEN SCOTT

Recent changes in the B.Y.U. "dress and grooming code" and a flap over a controversial statement linking hair length and morality (quoted in *Newsweek*) have focused attention on a seemingly trivial area that nevertheless has important implications—substantive and symbolic.

In recent decades conservative dress and grooming standards were developed and applied with varying strictness and a variety of methods for missionaries, B.Y.U. students, and Church members in general. The easiest standards to justify, albeit the most rigid, have been those for missionaries, on the assumption that the conservative look would be "avoiding the appearance of evil." This made, of course, certain assumptions about what people considered "evil" that did not always bear out. In some places in Europe the "clean-cut" look is identified with fascism. In the U.S. hostility towards certain grooming styles is identified with the "redneck" mentality—not something readily thought of in a positive way. To others conservative standards remind them of the military—a generally unreligious class. And most gays favor the same look. In any event, it seems we need to question whether appealing to the most intolerant elements of society is really the best direction of missionary effort—it is hard to believe that alienating those adhering to different fashions is worth it in order to attract those whipped into a fury by the sight of a moustache or sideburns below the middle of the earlobes. It seems time to consider whether the missionary effort might best be represented by a somewhat less rigid style.

The case for B.Y.U. is a bit weaker, though any private college has the right to set its own standards. Since everyone knows that the standards (changing as they are) are enforced it hardly bespeaks a "naturally virtuous" institution. Those who prefer this facade would, however, be unlikely to see changes if Joseph Smith's advice (posted in the administration building at B.Y.U.) were followed: "Teach them correct principles and let them govern themselves." Social pressure and "education" from the leadership plus the cultural background of students would suggest little change would be forthcoming—and the image would be strengthened by the knowledge that the all-important appearance was being maintained voluntarily. One explanation for the continued energy spent to screen out the hirsute is found in the frequent praise that comes from outsiders—who then proceed to donate large sums to the school. These rigid grooming standards are also applauded by other non-LDS ultra-conservative colleges, belying the myth that B.Y.U. is unique in this regard (though ironically these colleges are also generally centers of anti-Mormon sentiment among conservative Christians). However, since visitors to the B.Y.U. campus often do not adhere to these standards it is difficult to see how leniency with students would shatter the university image or undermine its financial health. Ironically, at the moment, a tithe-paying, temple recommend-holding member of the Church whose moustache (for example) droops over the ends of the mouth would not be allowed to attend the institution he supports. By contrast, an atheist (say, one from a Communist country, to carry the point further) would be welcome as long as the "standards" were upheld. Likewise, non-LDS groups with different grooming customs, such as Orthodox Jews, Rastafarians, the Sikhs, Hopi Indians, and the Amish, would be barred, not to mention individuals (on the assumption they were desperate to learn or teach in Provo) such as Solshenitsyn. From this perspective the results seem somewhat perverse.

The Church in general is rather more relaxed about the standards and even bishopric members in some areas sport beards. However, not only is there substantial pressure applied to conform to what could be seen as the American grooming style of the 1940's/1950's, this becomes an acid test that precludes advancement if one does not comply. Were this the result of revelation and a simple test of obedience perhaps this could be justified. However, aside from the fact that the views on dress and grooming are shared by other (Gentile) residents of the Intermountain region it is pretty clear to the objective observer why these standards are popular in a Utah-based Church. Since revelation cannot be appealed to various members have tried to find justification in other ways—for example, by appealing to Paul's famous comment that men should have short hair (1 Cor. 11:14). Aside from the irony that the early Church leaders would today be in violation of current standards, Paul's opinion, read in context, shows a different thrust—and selective reading by women sporting the short hair style popular in Utah. In any event, the idea that what is thought of as the "conservative" style is somehow "unworldly" quickly breaks down

under scrutiny. The idea that, by way of comparison, a three piece business suit is more spiritual than the frowned-upon "worldly" jeans is blatantly absurd, whatever the other merits of specific attire.

Ironically, history has tended to have the tables somewhat turned in showing the Lord's preferences. On the one hand are the "shorn heads" of the Lamanites, Egyptian priests, Catholic monks, and Roman soldiers, to pick a few examples. On the other, one could point to Elijah ("an hairy man"), Aaron (a beard to the hem of his garment) or the Nazirites, not to mention the general standards for Israel. More recently Porter Rockwell was officially advised not to cut his hair and the Church presidents certainly resisted the trend to the shaven style. Indeed, in early Utah the Gentiles were called "roundheads" because of their preference for short hair. If we could make the change once there seems little reason not to bend again—and in faster time given the pace of modern society. Today it is not unusual for hair styles to cross stereotypic cultural and ideological boundaries—moustaches are popular with police in many areas, beards frequent in otherwise conservative sections of many states. In William Iversen's *O the Times! O the Manners!* humanity's impassioned preference for various looks is outlined and the persecution of those with minority views (such as the famous Joseph Palmer in the last century) not unusual.

Since most members come out of a cultural milieu stressing conservative styles they are often oblivious to the damage excessive emphasis on the "rightness" of these standards may cause. I have seen investigators humiliated by unthinking lectures from the pulpit, young people alienated by what is perceived as an obsession with a cultural viewpoint. There are those who may have practical (travel, money, time) problems with constantly maintaining current standards and those who prefer some style to offset some physical "problem" such as protruding ears, balding, scars, receding chin, etc. In one case a missionary had to stop shaving because of a skin disease. In another the individual's skin did not well tolerate constant shaving. In another the beard "matured" the individual and closed a sizeable gap in age difference where the wife was older. Others might choose a style for professional reasons—undercover police work, social work with certain youth, or in drama and music (aside from the longer style needed for stage lighting one can find valid reason for going with the dominant style in a profession in 1 Cor. 9:19-22). It seems to me that simply feeling that one looks better with a particular style should be sufficient justification when other factors are taken into consideration before choosing the style. If one can believe our Church artists that in the resurrection Jesus bears a beard while Moroni is clean-shaven an individual's selection to leave the Lord's handiwork alone should hardly challenge anyone's faith or preference.

Indeed, one of the main problems with the current emphasis is that we attract the "wrong" elements and then reinforce prejudice. Despite scriptural commentary against this sort of thing (1 Matt. 15:19-20, John 7:24) we have fostered a "Zoromitic" (Alma 32:2-3) membership that goes out of its way to judge others. Appealing to the lowest common denominator of style prejudice seems no healthier for the Church than our previous neglect to eradicate racial prejudice among members (quite apart from priesthood policy). Given the fact that most people today at least know someone who is reasonably upstanding and yet has a less "conservative" hair style it is hard to justify the assumption that leniency would drive away more people than current attitudes (indeed, there is, perhaps, an argument that setting a good example and deviating from majority style could help people overcome prejudices).

It seems time to take stock of where current grooming standards have led us and realize that the "fruits" have not all been good. LDS culture, like the Gospel, should be subject to progressive change.

When the real history of mankind is fully disclosed, will it feature the echoes of gunfire or the shaping sound of lullabies? The great armistices made by military men or the peacemaking of women in homes and in neighborhoods? Will what happened in cradles and kitchens prove to be more controlling than what happened in congresses? When the surf of the centuries has made the great pyramids so much sand, the everlasting family will still be standing, because it is a celestial institution, formed outside teletial time. The women of God know this.

—Neal Maxwell in *Ensign*, May 1978, p. 10,11.

CAMPUS CHATTER

As a member of the BYU Bookstore Board of Directors, ASBYU Financial Vice President Doug Bush receives a 28% discount on all items purchased at the Bookstore.

A task force of eight professors met throughout the Fall semester to consider the future of the religion area of campus. Opinions were gathered and a list of possible alternatives compiled. The list is now in the possession of Noel Reynolds, who headed the task force. Most observers thought that the academic level of religion classes ought to be improved.

The Deseret Industries store in Provo employs about 250 people, approximately 200 of whom are handicapped. Most of the employees are involved in sorting clothing, preparing bundles of rags for commercial use, building furniture and repairing upholstery. The store is able to break even without being subsidized by the church.

Dr. Wilford M. Hess, director of BYU's Electron Optics Laboratory, has recently discovered a staining technique to distinguish between two look-alike fungus spores that infect wheat. The method has important economic implications, since China has placed an embargo on wheat infested by the one, but not by the other.

The directors of the Honors Program will soon be announcing a reorganization and expansion of their program, including the establishment of an Honors Center somewhere on campus, probably in the Grant building. The center will reportedly include extensive study areas, lockers, and a "reserve library."

The Fashion Show Production Class of Utah Technical College is putting on a fashion show inside J.C. Penny's at the mall February 20th at 2:00. This group has performed at the Elk's Lodge and at the Forest Inn. They promise to give a peak at what's planned in leg treatment for Spring, including a "brief" look at Anthony Schmitt.

A total of 27½ inches of snow (that's 2.26 inches of precipitation) was recorded at the Provo weather station located on the Brigham Young University campus. The January snowfall was well above the normal of 12.2 inches but below the record of 34.8 which fell in 1918.

GENERAL WESTMORELAND

former US Army Chief of Staff

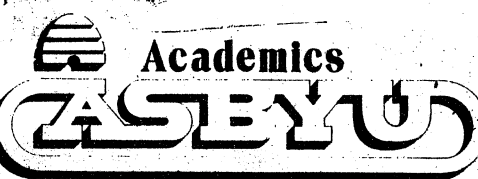
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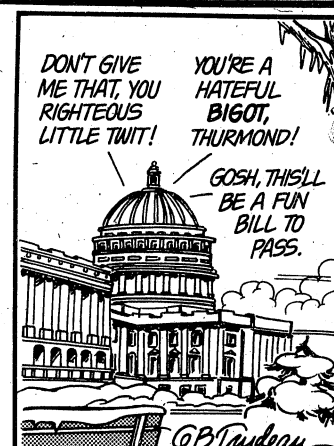
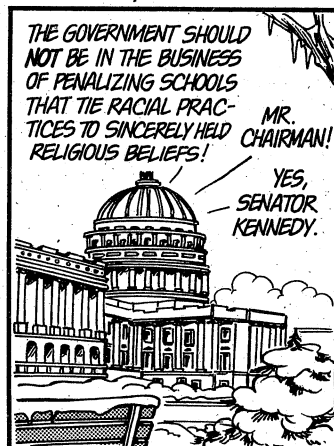
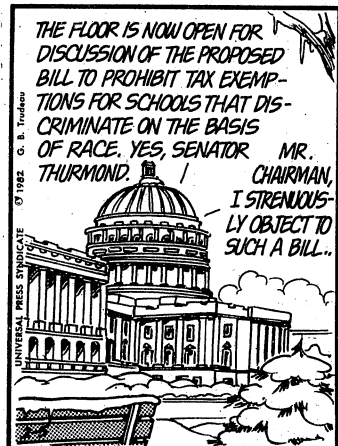
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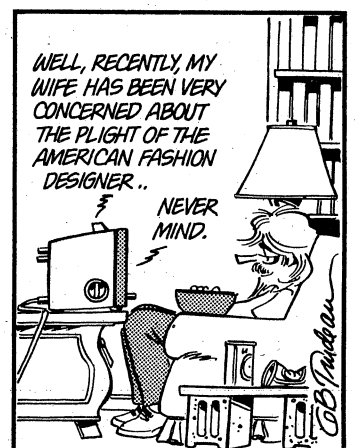
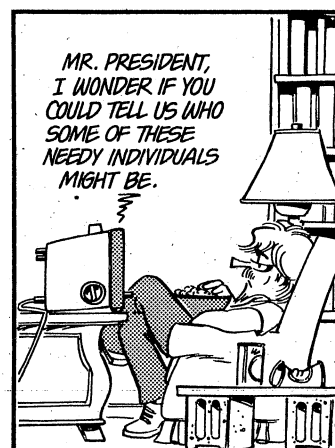
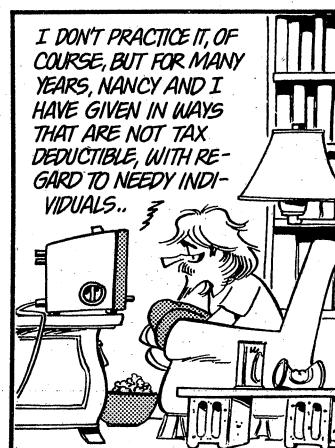
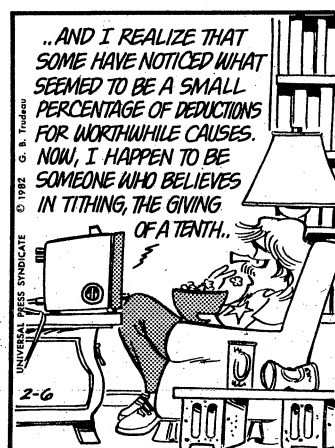
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One Man's Chiasm....

By L. A. NAUSEE

It was Watergate, as I recall, which had lured me back to the old Vietnam-era habit—horrible for the digestion, really—of eating my dinner in front of the evening news on TV. My chewing movements were arrested this time, however, not by atrocities, burlaries or executive cover-ups, but by the mellifluous voice of a local anchor-person duly intoning from his copy that:

"Researchers at Brigham Young University have discovered the language of God."

His subsequent brief explanation left me no wiser than before, and I mumbled with a full mouth to my wife: "It's not April First, is it?" "Maybe High Nibley's on to something new," she replied from the kitchen in a helpful tone.

I don't remember looking for it, but the following day there it was anyway: an article in the *Daily Universe* about the language of God. Its discoverers (not a Nibley among them, I noticed) would be offering a public lecture on the subject that very evening. Other faculty spouses must have reacted in much the same way mine did when I phoned to tell her I'd be staying on campus for an evening lecture, for though the large hall was quite full of eager young faces, I saw that I was the only gray head among them.

After the obligatory opening prayer, the lecture began and the crux of the matter was soon revealed: It was the chiasm, a structural principle based on and named after the Greek letter X, *chi* as in 'Sweetheart of Sigma . . .'. Our team of researchers had, it appeared, read a

A Fiction-like True Story

paper written by a certain honors student who had identified chiasmic patterns in the Book of Mormon. Knowing that similar patterns exist in Biblical passages, his work rather modestly suggested ancient origins for the Book of Mormon. And that should have been that. But it wasn't, for now came the *epigones*.

If chiasms are found in the Bible *and* the Book of Mormon, our researchers reasoned, then chiasms must be the very language of God! A quick look at latter-day writings had convinced them that God speaks now, as well, in chiasms. "Well, then let's ask Brother Nibley what he thinks!" (So, Nibley after all.) "Of course, that's very interesting, certainly you ought to look into it" spoke the distracted Sage. "See! Even Brother Nibley says we're right! Let's get out a press release and schedule a lecture!"

And so, on a large screen in front of the hall, our scientists now projected portions of the texts of two addresses: one by the President of the Church of Jesus Christ of latter-day Saints and another by the President of the *Reorganized* Church of Jesus Christ of latter-day Saints. Then, to the hushed but tremulous delight of the audience, they proudly proclaimed the obvious: President Lee (a habitual user of chiasms) was a true Prophet of God! But President Smith (nary a chiasm to be seen) was a phoney. O glorious certitude! O empirical confirmation of one's wavering faith!

Finally then, the inevitable: "Before we have the closing prayer, are there any questions? Yes? The man in front with the gray hair, please." And really, what the hell was I doing there, standing now with a microphone which had been handed to me as if I were in a testimony meeting. How could I ever have hoped to demonstrate to this gullible crowd the errors of their newly discovered psychagogues? It was hopeless. I knew it, but I started to speak anyway. A few words and I was interrupted by someone demanding to know who I was. A few more sentences and someone wondered out loud about my testimony. Undeterred, I lectured on:

"Hickory, Dickory, Dock,
The Mouse ran up the Clock.
The Clock struck One,
The Mouse ran down,
Hickory, Dickory, Dock."

"There, you see, a perfect chiasm, A,B,C,B',A'. It's really one of the simplest structural devices known to anyone who has to compose materials, writers included. The palindrome, for example, is really a chiasm, with the crossing point exactly in the middle. There are lots of these, like 'Able was I ere I saw Elba.'"

"I beg your pardon?"

"Well, I don't have a black-board, but if you'll write it down you'll see that it reads the same backwards or forwards."

"Mozart, I believe, wrote a piece of 'table music' for two violins, which is placed on a table between the players. Each begins at the top (that's the bottom for the other player, of course) and plays all the way to the bottom. They cross in the middle, you see, and form a duet."

"No, no, if I had, say, a D above Middle C, that would be a C for you. . . Right, second finger on the E string . . . Right."

"Really, there are lots of chiasms in the world, and not all of them come directly from God or the prophets. Goethe and Schiller wrote thousands of them (well, maybe hundreds). They called them *Xenien*. *Xenien*. With an X, the Greek letter, you know. Basically they were elegiac distichs with an A,B,B',A' relationship between the individual half-lines. Well, I'd be glad to show you some time, or you can look them up in the library. . . . Yes, I'm on the High Council, actually. Yes, I do have a temple recommend. . . . Well, it's just that you can't go around making such grandiose claims for something as smiplet and as ubiquitous as a chiasm. *Ubiquitous*. Right. A chiasm could occur to any poet, to the poet's kids even."

"Well, then, you see, these claims are absolutely naive. Yes I know it's getting late. Goethe? G-o-e-t-h-e, the great German poet. An atheist, sure. Schiller. Right. Well, in his collected works, I suppose. In my office. I guess so. Well, how many want to walk over ther with me? Three? OK, let's go. But I have to phone my wife to tell her I'll be late. In the 9th Stake. Right."

"Aren't there really any other jobs available?" my wife asked in a muffled tone as I gargled in the bathroom.

"No, the job market is really tight in the Humanities. Besides, these kids need the kind of help I can give them."

"Three?" she asked.

"Just three," I replied.

L. A. Nausee is a professor in the College of Humanities at Brigham Young University.

A failure to terminate a murderer's life isn't a celebration of human life but exactly the opposite. Those who believe in the sacred right of an individual to live his life span uninterrupted by murder cannot affirm their devotion to that principle by dealing frivolously with those who violate it.

The proposition is best understood in a demonstration of *reductio ad absurdum*. A society that punishes a murderer by giving him a jail sentence of one week is a society that does not set much store by human life. A society that holds human life so sacred that it is prepared to execute anyone who takes another innocent human life is a society that believes deeply in the sacredness of human life.

-- Ernest van den Haag, professor of criminal justice at the State University of New York

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Em 1969 uma nova descoberta pasmou, se não o mundo, pelo menos vários astrônomos. Viram uma anomalia. A existência do "pulsar," uma espécie de pisca-pisca celestial, já era um fato comprovado. Essas estrelas misteriosas que emitem pulsações regulares de energia em frequências de rádio já contavam nas centenas.¹ Mas na calada duma noite há treze anos, descobriram um "pulsar" que emitia luz visível, em pulsações intermitentes, numa configuração assimétrica e inexplicável.² Até hoje não sabem de que se trata...mas eu sei.

Deixem que eu explique. Sou um professor aposentado de matemática, duma universidade...eu ia incluir seu nome, mas não interessa para a história. Também eu seria processado se o incluísse; já mo disseram, e eu acredito. Mas, voltando ao assunto, um de meus alunos era Jorge de Faria Bastos, um rapaz de estatura pequena,

Speaking in Tongues

testa baixa, e cabelos pretos já um pouco escassos. Vocês conhecem o tipo. Comparecia às aulas, mas em geral chegava atrasado, e nunca falava uma palavra sequer; nem para dar sua opinião, nem para fazer uma pergunta, nem para bater um papo com os amigos, se é que os tinha. Seu pai era dono duma loja de confecções, cuja gerência passaria a Jorge logo que se formasse. O rapaz, segundo me informam, tinha talento para isso. Mas sabia-se que, com seu futuro assim delineado, ele não cuidava precisar muito duma educação universitária. Dormia, às vezes, ou fazia rascunho no seu caderno. Tirava notas medíocres, e esperava o dia de sua formatura. Formou-se em maio de 1968.

Lembro-me bem da cerimônia de formatura: os discursantes, tão cheios de si, disparando palavras-balas de dentro da armadura dum "smoking;" os formandos irrequietos, impacientes, falando entre si e rezando para que o discursante do momento engasgasse; o presidente e os deões sorrindo paternalmente e pensando no seu aumento de salário para o ano vindouro; a música pomposa da marcha de saída (por sinal, de autoria de um da turma, e muitoboa); e o caminhão que passou por cima de cinco dos formados, entre os quais figurava Jorge. Morreu em maio de 1968.

Segundo me contou o espírito secretário ao subarcanjo responsável pelo Estado da Guanabara (atualmente o do Rio de Janeiro), Jorge foi logo apresentar-se à porta do céu para pedir moradia. Preencheu o relatório histórico pessoal (em três vias), o relatório Descrição de Acidente Fatal (azul, duas vias), o atestado de bons antecedentes, e o pedido de carteira de pilo-to-aprendiz. So lhe faltava um emprego;

não tinha com quê pagar o aluguel, que era um pouco caro. Não havia vaga nenhuma para gerente duma loja de confecções; portanto, arranhou-se como mensageiro. "Trabalho fácil," dissera um anjo esfarrapado no banco ao seu lado: "É só levar recados para lá e para cá. Não é cansativo, e paga relativamente bem." Era o que lhe convinha; aceitou, se não com grande alegria, pelo menos com grande ociosidade.

No dia seguinte (Os dias são mais compridos lá; assim dá mais tempo para atender às orações da gente ainda viva.), Jorge foi apresentar-se ao Ministério de Mensageiros, Porta-vozes e Profetas, e apresentou seu cartão de entrevista ao chefe do Departamento de Anjos-Mensageiros. Logo recebeu sua farda: asas a jato cobertas de prata, camisola branca com bolsos, halo fluorescente ("Um tamanho serve para todos; ajusta-se auto-maticamente ao tamanho da cabeça."), projetor de filmes para entregas de visões e uma lanterna elétrica para ajudar a acertar o endereço à noite, quando se entregam a maioria das mensagens dos céus. Recebeu também uma régua de cálculo.

"E para quê esta régua?" protestou.

"—Tua primeira tarefa de hoje," verificou o chefe, "é levar uma visão ao profeta Rômulo de Oliveira, que mora na Filadélfia. A terra agora fica a dezessete galáxias daqui, mais ou menos, e tu terás de calcular a trajetória exata em três dimensões, para que o planeta esteja no mesmo lugar que tu, ao chegares no plano de sua órbita. Entendes?"

Ele entendia apenas que não devia ter dormido nas aulas de cálculo. Saber vender vestidos não valia nada agora. Mas não havia outro jeito; era ir já ou ser despedido. Advinhando o melhor possível, lançou-se pelos ares (por assim dizer; há bem pouco ar no espaço) em pleno vôo.

Voar era gostoso—a princípio. Passava por estrelas e planetas, todos a cores e ao vivo, e pulava sistemas solares num piscar de olhos. Logo, porém, encontrou o tráfego entre o Centro e o Comércio.

—Pera ai, amigo! Não vire não!

—Oh, cara! Cê me amassou o halo! Onde 'cê aprendeu a dirigir?

—Seu barbeiro!

—Cuidado! Você vai bater no...

CRANCHE! Bateu no lado de Júpiter, despedaçando seu projetor, e rodopiou pelo sistema solar. Estava na hora de ver onde estava a Terra; em futebol ele podia facilmente acertar o gol aos quinze metros com uma cabeçada, mas era outra coisa achar Filadélfia após um vôo de dezessete galáxias.

Coitado dele! Nem chegou a ver o planeta certo, pois queimou seu traseiro no sol, e deu um pulo até Saturno, perdendo ali seu halo. Este, ajustando-se automaticamente ao tamanho do planeta, formou um novo anel, que algum dia será notado pelos astrônomos. Jorge só voltou a si lá pelas bandas de Pluto, e escorregou fora do sistema solar com um grito de desespero; era pouco condizente com sua patente de anjo-mensageiro em provação.

Por mais que mexesse com a régua de cálculo, não atinava com a trajetória de volta para a Terra, nem para o céu. Finalmente, para seu grande alívio, o combustível acabou, e Jorge parou bem no meio da nebulosa do "Caranguejo." Lá ele foi descoberto em 1969, pedindo socorro com a lanterna elétrica. Os cientistas, em toda sua sabedoria, não sabem explicar esse mistério; não acreditam em anjos.

Mas eu sei.

Toby Threet is a graduate student in Portuguese at Brigham Young University.

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FOOTNOTES

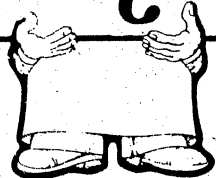
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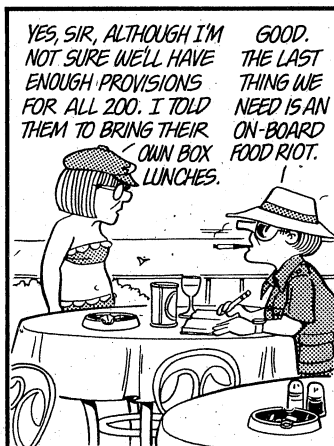
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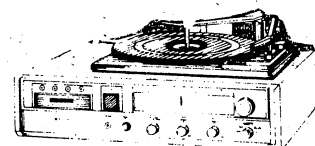
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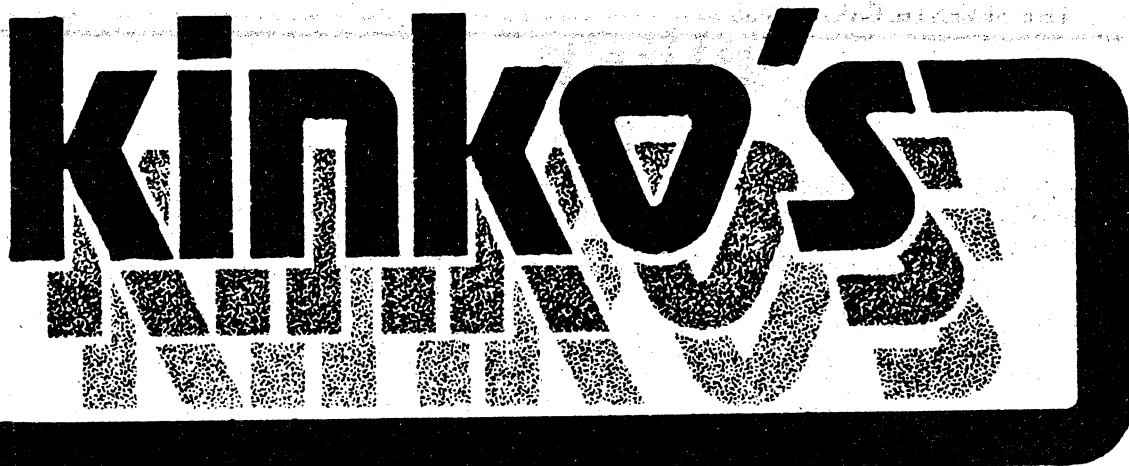


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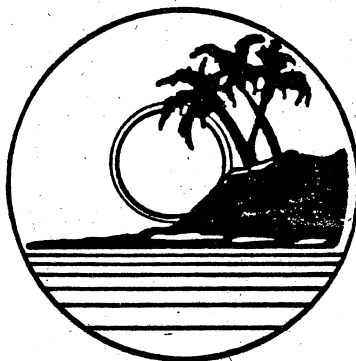
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SIMPLE TRUTHS

By WILLIAM J. BENNETT

Earlier in this century, Justice Oliver Wendell Holmes wrote: "At this time we need education in the obvious more than investigation of the obscure." Holmes was right, and what he said is still true. For some reason, Americans seem more and more fascinated by the obscure. Many of us want to be captivated by the difficult and bizarre. Some intellectuals make their living by creating obscurities for the rest of us to puzzle over. A friend of mine who is a humanities professor says that in many university courses perfectly sober students pay a lot of money to trade horse sense for moonshine.

Now, I do not wish to disparage the joy of working one's mind on complex matters. These are pleasures for the intellect, and discoveries and insights are gained by wrestling with tough problems. It is the tendency or wish to make *everything* difficult that bothers me. It bothers me because it makes a casualty of simple truths. Simple truths are simply and utterly true no matter how many mental somersaults one turns to deny them and cast them as problems. I want to preserve simple truths because they are valuable. They can be held on to through thick and thin; simple truths are handles for the mind to grasp in a world in which everything is called confusing and many things are.

Simple truths should be granted, not to discourage people from thinking, but to encourage them to start thinking about the many things that are truly difficult. All plans—public policies, choices of career—need foundations, and somewhere in the foundations there are simple truths. Once they are discovered, one can move on. But to ponder and debate forever, questioning and doubting simple truths, is not a sign of sophistication or profundity. Sometimes doubt is in fact only a delaying tactic, an avoidance of the responsibility that comes with recognizing that some things are simply true.

It has become fashionable to say that everything is more difficult than it appears, but some things are simpler than they appear. So I submit a short list of simple truths which, interestingly enough, many people nowadays don't believe:

1. *America is a great country.* By comparison with its own past, or the past and present of any country, there is simply no doubt about this. Look at personal freedom, wealth, efforts to help the poor, efforts to help other countries, educational institutions, religious and artistic vitality and health. As one person has put it, in the story of misery and inhumanity that is history, the American achievement is striking. Is improvement needed? Yes. Does this dislodge the simple truth? No.

2. *Travel is not the way to "find yourself."* Rangoon, Tahiti, the Australian outback, Rome, Paris and the Canary Islands offer many satisfactions, but finding the meaning of one's life is not one of them. With the exception of Saint Paul and a few others, mankind cannot count on being lucky enough to get the decisive word on itself while touring. What's queer about this simple truth is that despite the general acknowledgment of it, people continue to pack up and go in search of what most often can be found most readily at home, usually by facing up to one's shortcomings, possibilities and responsibilities. The harder one looks for The Answer in faraway places, the more elusive and distant it becomes. Wherever and whatever The Answer is (if it is anywhere at all), it tends not to be found on cruises.

3. *Sex changes things between people.* Despite Playboy and other advocates of unencumbered sexuality, sex is more than, and more complicated than, what it is sometimes taken to be: merely a "natural" thing to do, a desire to be indulged whenever one wishes and an act of the same order and consequence as having dinner, sending flowers or going for a walk. This idea, far from a simple truth, is a simple-minded error. It is an error because sexual intimacy, with rare exceptions, is not a matter of the

juxtaposition of bodies. It involves people as persons and persons are complex: they have needs, histories and souls. Sex may or may not make a relationship better, but it certainly makes it different.

4. *Civilization's values are learned.* Children are not born with an instinct for democracy or citizenship. Civility, probity, a disinterested concern for the well-being of others are not part of the natural order. Efforts must be made by each generation of adults, for each generation of children, to bring them to an understanding of a spiritual inheritance that is their birthright but that doesn't come with birth. Free, responsible, thoughtful people do not emerge naturally or by accident. Rather, such people are the result of the intentions and efforts of parents, teachers, communities and society at large. This requires that at all times we consciously nurture and support those institutions, practices and traditions that move civilization along and provide new participants in it.

5. *The best enjoyment follows work.* Relaxation, vacation, leisure beckon to us constantly from television, magazines and the neighbors' slide shows. But as anyone who has tried it knows, unabated leisure and "relaxation" soon become boring. There are few pleasures as satisfying as the joy of good work, and the best relaxation is rooted in the knowledge that a job has been well done.

6. *Sincerity is not the test of truth.* How deeply one believes something is not a test of its truth. If something is dubious, believing it "harder" doesn't make it any truer. Sincerity, like conscience, is a reliable guide to action or belief only when it is conjoined with intelligence. No fact was ever altered by believing it wasn't one, no matter how sincerely.

7. *No one who is 16 has ever been 40, but everyone who is 40 was once 16.* This truth escapes the notice of almost all adolescents and many parents. Although the world has changed in 2,400 years, the perspective of a 16-year-old today is still a lot more like the perspective of a 16-year-old in Plato and Aristotle's time than it is like the perspective of a 40-year-old today. In all periods of human history, there are certain things most people learn from experience. Some of this lore can be passed on to the young. But this can occur only if the 40-year-olds will consider their experience and speak of it, and if the 16-year-olds will listen. The 16-year-olds will not listen unless efforts are made to get their attention.

Casting everything in doubt is at once a luxury and a danger. When simple truths are put in doubt, we should not be surprised to find ourselves mired in endless and fruitless debate. To say that some truths are simple is not to say they are unimportant. One of the most important lessons we can learn is that we deny simple truths at some peril to ourselves and to what we hold dear.

Bennett, the director of the National Humanities Center, is the co-author of "Counting by Race," a book about the Bakke case.

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HONEST CHURCH HISTORY

The recent conflict over the unauthorized distribution of the restricted Nauvoo diaries of William Clayton, and the public dispute between some Church historians and general authorities about the access to and the use of Church records has caused us some concern.

Naturally, we condemn the unethical methods of many in the "Mormon underground" who traffic in stoled documents and break explicit and implicit confidences. The William Clayton affair is but the most publicized example of this covert network. But there are greater issues that concern us.

We are disturbed by the contention over a more "honest" history in the name of truth. Truth is synonymous with the Spirit and contention is antonymical. Contention in the name of honest history may ultimately produce better factual accuracy, but it will not bring about truth. Elder Packer was correct when he said that LDS history without the Spirit is false history.

However we do not feel that the solution is merely to repeat the glossy, inadequate—at least incomplete—LDS history we were taught in seminary. At the same time we agree that written Church history should not "wound the consciences" of some weak saints—but that is more a matter of *how* the history is written and not of *what* is written. We have not found damaging in our own lives a more honest history which presents ecclesiastical leaders as imperfect men with divine commissions. In fact, the opposite has been the case. Our brief exposure to the inner workings of the high councils of the Church has increased our faith, love and appreciation; and hence our ability to sustain our leaders has also increased.

The realization that general authorities are not some kind of spiritual supermen void of human pettiness, bias and misjudgment, but are more like the good—but human—bishops stake and mission presidents with whom we have been acquainted has increased our awe and wonder over how the Lord's marvelous latter-day work is accomplished through the "weak things of the world." What member of the church has not witnessed an individual struggling in a Church leadership position, trying to serve, making mistakes, and yet being sustained by the hand of god? And who has not felt inclined to forgive, overlook and support them? Likewise, our compassion for the Brethren and our desire to support them has increased with better knowledge of their inadequacies. We have come to understand Paul's plea: "Brethren, pray for us."

With such a realistic view of our leaders—yet having certainty of Providence's guiding hand in directing the Church—the embarrassing conflicting doctrines, questionable ethics and personality conflicts of our general leaders from Joseph Smith on are sympathetically explained as the result of ordinary men with extraordinary responsibility in very difficult circumstances.

We have looked into our own past Church service and have seen how the Lord has worked through us in spite of our slothfulness, pride, jealousies, politics, false teachings and poor decisions. It then seems to us that that is true of *all* who serve in the Kingdom. Indeed, the Old Testament seems at times to go out of its way to show how mortal and imperfect its heroes were while always affirming their prophetic callings. Not only does a knowledge of the imperfections of the Brethren help us better understand them, but it also provides us with role models which we can more easily apply to our own lives.

It seems that this superhuman aura of the Brethren is a recent occurrence concurrent with the growth of the Church and the accompanying inevitable distancing of the prophets from intimate relationships with the members. Those who knew Joseph and Brigham personally—instead of through formal conference appearances and *Ensign* hype—knew well their humanness and yet also knew of their divine commission. Knowing the weaknesses did not damage their faith. And when you know people personally it is easier to forgive and to sustain. Although it is impossible today for all members to know the current leaders personally, through studying honest history we can come to understand, appreciate and love the leaders of the past and transfer that tolerance and compassion to today's leadership.

Forgiving and sustaining seems to be the plea of Elder Packer, and for us at least, an honest history, written in an uncontentious environment, helps give understanding and therefore better cause to forgive. When we forgive the Spirit comes, and then our history begins to approach truth. Not only that, but since the Spirit is not only truth but also love, by unifying our hearts we move the Church ahead in a substantial way towards Zion. The real thread of Mormon history is the story of how we collectively purified our hearts, overcame the world and established Zion. The best way to understand that thread is to participate in it. Honest history—the best propaganda—plays an important part because it helps us love in spite of weaknesses. And that has been the desire of the prophets since Joseph Smith observed that:

many when they arrived here, were dissatisfied with the conduct of some of the Saints, because everything was not done perfectly right, and they get angry, and thus the devil gets advantage over them. I told them I was but a man, and they must not expect me to be perfect, if they expected perfection from me, I should expect it from them; but if they would bear with my infirmities and the infirmities of the brethren, I would likewise bear with their infirmities. (Teachings of the Prophet Joseph Smith, p. 268.)

When you go to amuse, or recreate yourselves in any manner whatever, if you cannot enjoy the Spirit of the Lord then and there, as you would at a prayer meeting, leave that place; and return not to such amusements or recreation, until you have obtained the mastery over yourself, until you can command the influences around you, that you may have the Spirit of the Lord in any situation in which you may be placed. Then and not until then, does it become the privilege of you, of me, or of any of the Saints, to join in the festivities designed by our Creator for our recreation. I wish that you would remember it; and that you may, I repeat that it is not your lawful privilege to yield to anything in the shape of amusement, *until you have performed every duty, and obtained the power of God* to enable you to withstand and resist all foul spirits that might attack you, and lead you astray; until you have command over them, and by your faith, obtained, through prayer and supplication, the blessings of the Holy Spirit, and it rests upon, and abides continually with you.

—Brigham Young in *Journal of Discourses* 1:113

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The Book of Abraham Controversy

By SCOTT H. FAULRING

Of all the Mormon scriptures, the Book of Abraham is by far the most controversial. From its first publication in the spring of 1842 in the Church's official Nauvoo newspaper, the *Times and Seasons*, wave after wave of criticism has been heaped upon this tiny volume of revelatory material. It is not necessarily the contents of this book that have been attacked, but rather, Joseph Smith's ability to translate the ancient Egyptian papyrus which the Church purchased in July of 1835, and which some claim to be the source of the Book of Abraham.

The vitriolic anti-Mormons Jerald and Sandra Tanner, in commenting on the Book of Abraham, have said, "...if the Book of Abraham is an authentic record of Abraham its value to the world could not be estimated. If, on the other hand, the papyrus was not

Grey Matters

really written by Abraham, then Joseph Smith was guilty of misrepresentation, and serious doubt is cast upon the Book of Mormon and other writings which he claimed were Scripture" (*Changing World of Mormonism*, pp. 329-330).

The crux of this controversy is 1) what is the source of the Book of Abraham and 2) how dependent is the text to the "properted" source. To answer these questions we must briefly discuss the few historical documents that are involved in this controversy.

In April of 1966, there appeared a mysterious and obscure publication by the Tanner's Modern Microfilm Co. entitled *Joseph Smith's Egyptian Alphabet & Grammar* (EAG). Without a written introduction, the Tanners innocently put forth this photo-reproduction as only two volumes plus a few miscellaneous documents when in fact they represented at least a dozen different yet related manuscripts. This group of materials has since been classified as the "Kirtland Egyptian Papers."

Of this group of documents, only a small portion are indisputably part of the translation of the Book of Abraham. Two manuscripts from the EAG, officially designated as Translation Manuscripts (MS) 1 and 3, and a third document, MS no. 1, are the only extant Kirtland manuscripts of the Book of Abraham.

Both MSS. no. 2 and 3 begin with the material known to Church members as Abraham 1:4. MS. no. 2 ends with Abraham 2:6 while MS. no. 3 terminates with Abraham 2:2. Several interesting features of these EAG translation manuscripts must be noted. Document no. 2 is in the handwriting of W. W. Phelps and document no. 3 is in Warren Parish's handwriting. Both men were

scribes to the Prophet Joseph Smith at the time these manuscripts were written and they were probably produced from his dictation. Warren Parish, several years later, stated this in relation to his writing for Joseph Smith, "I have sat by his side and penned down the translation of the Egyptian Hieroglyphics [sic] as he claimed to receive it by direct inspiration from Heaven" (*Painesville Republican*, February 15, 1838).

Another interesting feature of the translation manuscripts (MSS no. 1-3) is the placement of "Egyptian Hieroglyphics" down the lefthand column, with lengthy segments of the translation on the right (see exhibit 1). This juxtaposition suggests the material on the right is a literal interpretation of the hieratic characters in the left-hand column. This has been a major issue in the evaluation of Joseph Smith's ability to translate Egyptian as it pertains to the source of the Book of Abraham.

MS no. 1 is unique in that it has the combined features of the other two manuscripts. It is in the handwriting of both Phelps and Parish and has the identical alignment of characters. This document contains more of the translation of the Book of Abraham (Abraham 1:1-2:18).

There is a fourth translation manuscript which dates from the Nauvoo period and is in the handwriting of another of Joseph Smith's scribes. MS no. 4 has the same text as MS no. 1, it also has material from the third chapter of the Book of Abraham and indicates other as yet unknown translation manuscript. The fourth translation manuscript has only the English text with no Egyptian characters present.

The significance of these translation manuscripts was more fully realized when, in November of 1967, the New York Metropolitan Museum returned to the L.D.S. Church eleven fragments of the Joseph Smith Papyri.

In the summer 1968 issue of *Dialogue* there appeared six preliminary papers on the recent papyri acquisition. The fourth article, "The Source of the Book of Abraham Identified," co-authored by Grant Heward and Jerald Tanner, presented evidence that showed a direct relationship between the hieratic characters on the translation manuscripts (MSS 1-3) and the characters appearing on fragment no. 11, or as the *Improvement Era* identified it, the "Small 'Sensen' text (unillustrated)." (see exhibit 2)

Tanner and Heward showed how characters copied from the Sensen text, starting with the first row on the right-hand side and continuing in consecutive order to the fourth row, were placed down the left-hand column of the translation manuscripts.

Although Joseph Smith never stated what

Continued on Page 10

LETTERS TO THE EDITOR

Foreknowledge and Agency

Editor:

The response of Hall & Hall to my article regarding foreknowledge and free-agency (*Seventh East Press*, 1:9) obscures many aspects of my argument. First, they refused to deal with my basic argument and misunderstood the thrust of my article. Second, they missed the point about the logical problems facing one who admits both infallible foreknowledge and free-will. I employed the following lines of logic:

- (1) If I am morally (i.e., categorically) free, then I am genuinely (not merely apparently so) able to either do or not to do X.
- (2) If God foreknows that I will do X, then I cannot not do X.
- (3) Otherwise, it is either the case that
 - (a) God's foreknowledge is fallible, or
 - (b) I am not truly free (1,2).
- (4) However, God is not fallible.
- (5) Therefore, I am not free (1,2,3,4).

Hall & Hall suggest that I should not have employed the phrase "I cannot not do X" in relation to the statement "God foreknows that I will do X." Instead they suggest the phrase "I will do X." Their suggestion is, however, incongruous with the argument. Apparently they intend to satisfy the dilemma suggested by implying that if one freely chooses X, and X is foreknown to God, but God does not cause X, then free-will and infallible foreknowledge are compatible. There are two problems here. First, the dilemma does not involve whether or not I will do X; but whether or not I can do X freely. Second, the phrase "I will do X freely" is logically incompatible with the phrase "God infallibly foreknows that I will do X." As Nelson Pike pointed out in his book *God and Timelessness*:

The claim that God knows in advance how another will act with his free-will is incoherent. If God knows (infallibly believes) at Time¹ (T1) that Jones does A at T2, it follows that Jones is not able at T2 to do other than A at T2. Thus, if God foreknows [infallibly believes] at T1 that Jones does A at T2, it follows that Jones does A at T2, but not freely. If God believed at T1 that Jones does A at T2, it follows that Jones action is not free, for he could not do otherwise. (p. 78)

Hall & Hall also suggest that my argument "does not follow the rules of logic." The only error that they could find was a simple error in presentation. The "if" portion of the statement in (2) should not have been divided from the "then" portion. Pointing out such an error, however, does not constitute a refutation of this or any argument. Thus, the argument outlined stands.

Again, Hall & Hall suggest that *causation* is integral to understanding the problem of foreknowledge and free-agency. I admit that causation is essential in a discussion of naturalistic determinism; however, the dilemma of foreknowledge and free-will is completely independent of the question of causation. Once again, they fail to deal with the problem of the inevitability of future actions entailed in the idea of infallible foreknowledge, which arises without reference to causation in the argument.

Hall & Hall suggest that the statement "things will happen in the manner that they will happen" and the suggestion that such reasoning is self-evident would bind me to determinism. They failed however, to note that I discussed this statement in relation to meaningful and meaningless statements. The former statement is meaningful only if one assumes absolute truth and, therefore, determinism as Hall & Hall suggest. However, I believe such a statement is meaningless precisely because the future can be infallibly foreknown given an indeterminate future contingent on free choices is questionable.

Again, Hall & Hall obscure my point that trust in God's declarations about the future may rely on His omnipotence (in a finite sense) rather than on His omniscience. Their point is well taken, for what is brought to

pass by omnipotence does indeed assume God as an intervening cause. However, the notion that God can bring to pass his purposes by omnipotent action despite evil choices of free agents does not necessarily imply universal determinism. What I have in mind is something like that suggested by William James' *The Dilemma of Determinism*, which combines a notion of omniscience (compatible with scriptural declarations of omniscience) with a notion of categorical free-will:

- (1) God knows now all possibilities.
- (2) God knows now how He will respond to whichever contingency possibility occurs in order to insure the realization of His purposes.
- (3) God knows now what His purposes are and that He will achieve them.
- (4) God does not know now, in every case, exactly which possibilities will be chosen or become actual.

James' outline of omniscience brings me to Hall & Hall's last objection that a conditional foreknowledge is not compatible with the scriptures. They admit that the scriptures which I quoted (Heb. 5:8; D&C 93:12-14; Abraham 3:25) "support the incompatibility of agency and foreknowledge." However, the scriptures which they quote to support their notion of infallible foreknowledge (D&C 38:2; 2 Ne. 9:20) may also be compatible with a definition of omniscience which intends that "God knows all that is," but need not include that which is not or is not yet. Note that such scriptures are in the present tense: "He knoweth all things, and there is nothing save he knows it." Thus, such scriptural statements are not incompatible with a notion of omniscience which suggests that God knows all that is present. Also, in relation to the possibility that even God could yet learn new truths as they come into existence.

In conclusion, Hall & Hall are too quick to assume that the temporal and conditioned God of Mormonism can be identified with the timeless Absolute of classical theology. If all things are present before God's eyes in terms of timelessness, as they seem to suggest, then God could not have foreknowledge because neither before nor after exists for a timeless being. If they intend to say that God is timeless, I ask, "Was there a time before God became God?" Such absolutist preconceptions militate against the Mormon idea of God, for the claim that God is timeless involves the idea that God lacks temporal extension, and is therefore not corporeal in any sense of the word "body." Timelessness also involves the idea that there are no spatial contrasts between God and His creations, or in classical terminology, totally unrelated.

I believe that the idea of timelessness which is creeping into Mormon thought is a betrayal of the dynamic God spoken of by Joseph Smith who is forever becoming and for whom no absolute limits exist in terms of knowledge, power or goodness. Mormonism's chief strength rests in its understanding of its Hebrew roots, in its concept of a personal, temporal and dynamic God involved in helping other beings to become as much like Himself as they freely will to become. It is sad indeed that so many Mormons prefer to emphasize classical attributes such as timelessness, immutability and even absolute actuality which contradict the insights of the restoration. A static God who is timeless could neither act nor be acted upon; he could not relate nor be related to. Such a being is necessarily impersonal, and therefore, not an adequate object of faith. Thus, in attempting to resolve the dilemma of foreknowledge and free-agency, Hall & Hall do little more than to offer a mass of confusion.

Blake Ostler
Provo, Utah

I have sometimes asked myself, whether my country is the better for my having lived at all? I do not know that it is. I have been the instrument of doing the following things; but they would have been done by others; some of them, perhaps, a little better.

—Thomas Jefferson in *The Complete Jefferson*, p. 1288.

Translation of the Book of Abraham written
by his own hand upon papyrus and found
in the catacombs of Egypt

In the land of the Chaldeans, at the residence of my
father, I, Abraham, saw that it was needful
for me to obtain another place of residence, and see-
ing there was greater happiness and peace and rest
for me, I sought for the blessings of the fathers, and
the night whereunto I should be ordained to admission
into the same. Having been a follower of righteousness,
desiring to be one who possessed great
virtues, I was a greater follower of righteousness
than a follower of greater knowledge; a follower
of peace; one who keeps the commandments of
God; a rightful heir; a high priest, holding
the right belonging to the fathers, from the be-
ginning of time; even from the beginning, or
before the foundation of the earth, down to
the present time; even the right of the first
born, or the first Man, who is Adam,
or first father, through the fathers, unto me.

I sought for mine appointment unto the
priesthood according to the appointment
of God, unto the fathers, concerning the
seed.

My fathers having learned from their
righteousness, and from the will and
commandments, which the Lord their
God had given unto them, into the
enslaving of the gods of the heathen
land.

They refused to hearken to my voice,
for their hearts were set to do their own
will, and they were not willing to be
taught, and the Lord was angry with them.

Figure 1: Translation Manuscript No. 2 in W. W. Phelps' handwriting with hieratic characters on the left and the Book of Abraham translation on the right.

Small SenSen Text, or the Book of the Breathings—the source of the characters found on the translation manuscripts.

Book of Abraham

Continued from Page 9

he used as the source of the Book of Abraham, Tanner and Heward concluded from the circumstantial evidence that Smith utilized the Sensen text as the source. In their article they stated, "It would seem that Joseph Smith studied this fragment and concluded that it was written by Abraham. Then Joseph, or his scribes, copied down a character or two at a time and, to the right of each character, rendered a translation of its meaning" (*Dialogue* 3, Summer 1968, pg. 93).

Among the "preliminary papers" in the 1968 issue of *Dialogue* were a report by Dr. John A. Wilson, the Andrew MacLeish Distinguished Service Professor of Egyptology at the University of Chicago, who identifies the Sensen text as "a mortuary text of late times, the so-called Book of the Breathings," and a translation of the Sensen text by Dr. Richard Parker, Chairman of the Department of Egyptology at Brown University. The translation begins, "The beginning of the Book of Breathings made by Isis for her brother Osiris..." This translation has been substantiated by other scholars, including Klaus Baer of the Oriental Institute at the University of Chicago (*Dialogue*, Vol. 3, 1968, p. 109), and High Nibley (*Improvement Era*, Feb. 1968, p. 40).

For the Mormon opposition, these translations comprise an incrimination and nullification of the Book of Abraham. (Joseph Smith is also shown to be incorrect in his interpretations of facsimiles 1-3). The Mormons, on the other hand, are not in such a hurry to condemn their Prophet or the scriptural material which he gave.

Nibley, for instance, has never doubted the authenticity of the Book of Abraham or the Prophet who brought it forth. As a believer, he has provided a defensive balance to the question of the source of the Book of Abraham. Since 1968, when the Tanners proudly proclaimed "The Fall of the Book of Abraham" (see *Salt Lake City Messenger* issues 16-21), Nibley has written thousands of pages on a variety of topics relating to the Joseph Smith Papyri and the Book of Abraham, including articles appearing in the *Improvement Era*, the *Ensign*, *BYU Studies*, and *Dialogue*. He has also had two books published by Deseret Book: *The Message of the Joseph Smith Papyri* (1975) and *Abraham in Egypt* (1981).

Although Nibley is quick to dismiss the importance of the "Kirtland Egyptian Papers" (i.e., avoids the issue, as did the speakers at the recent Sidney B. Sperry Pearl of Great Price Symposium), he does deal with the question, "Is the Book of Abraham an authentic autobiographical work?"

Nibley wrote in the introduction to *Abraham in Egypt*, "To date, not a critic has laid finger on the Book of Abraham. Instead, they have all sought to discredit it by indirection, dwelling exclusively on the method and person by which they assume it was produced" (*Abraham in Egypt*, pg. 1). Nibley does not worry whether Joseph Smith correctly translated the Egyptian hieratic characters. What he is concerned with is how the Book of Abraham compares to other apocryphal Abraham literature.

On pages ten to twenty of *Abraham in Egypt*, Nibley presents a parallel comparison of the Apocalypse of Abraham and the Book of Abraham. Many significant and interesting similarities are found in these two autobiographical works. The Apocalypse, unknown to Joseph Smith's America, was first translated into English by two Latter-

day Saints for the first volume of the Church's *Improvement Era* in 1898.

Nibley gave some insight into why he chooses to deal with higher criticism instead of the translations of Book of Abraham papyri (lower criticism) when the Book of Abraham fragments were first found in the Metropolitan Museum in 1967. Speaking at BYU, he said, "The papyri scripts given to the Church do not prove the Book of Abraham is true... L.D.S. scholars are caught flatfooted by this discovery." (*Daily Universe*, Dec. 1, 1967).

In conclusion, higher criticism bears the Book of Abraham out. Lower criticism does not. The Book of Abraham is very similar to the apocryphal Book of Abraham. Joseph Smith utilized the Egyptian characters in some way during the translation, but for what purpose he never stated. The final determination of the authenticity of the Book of Abraham is a matter of religious belief.



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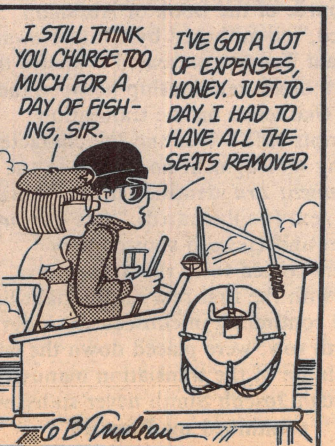
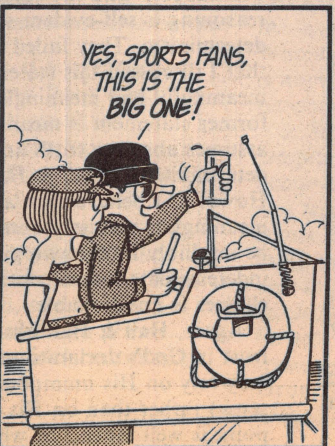
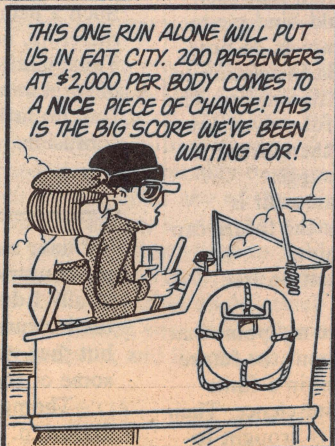
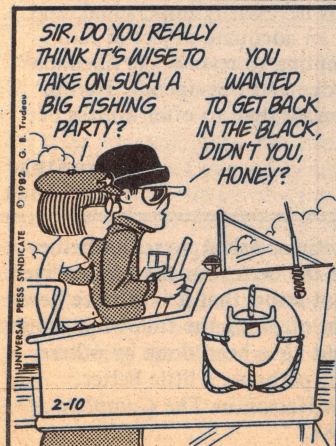
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STUDENT SENATE

Continued from Page 1

stamp a set of proposals that had already been decided upon by the steering committee. Bigger ran on a platform last Winter of establishing a student senate.

One delegate, Jasbir Singh, requested a list of delegates indicating which of them are involved on the fourth floor of the ELWC. It was Singh's impression that about 60% of the delegates were ASBYU workers.

At the succeeding session of the Convention, Bigger presented a list that admitted thirty percent official representation from the fourth floor. The list did not tell how many delegates are unofficially representing the fourth floor. Fifty percent of the delegates were accepted on a first-come first-serve basis in response to an advertisement Bigger placed in the *Universe* requesting volunteers. A number of delegates were appointed by college deans and by other organizational heads.

Bigger told the convention that, if the number of fourth floor people at the Convention is significant, "this is coincidental." "If I had wanted to stack the deck, there are some of you here who, quite frankly, wouldn't be."

The first official action of the Convention was to deny the steering committee voting privileges. Bulloch says that, "In essence, by voting to disallow voting privileges, they gave us more power. We can attend all of the committee meetings and we don't have to be to the Convention on time."

Bulloch's reference to punctuality is in response to a Convention policy to deny voting member status to delegates who miss roll call at two sessions of the Convention.

The delegates voted unanimously to retain Bigger as the chair of the Convention.

One of the last issues considered at the Convention Saturday was whether the chairman of the proposed senate should be elected by the senate or by the studentbody.

"Personally, I don't have much confidence in the system that elected Tip O'Neil," said Byron Bullough, chairman of the Executive Committee.

Throughout all the sessions of the Convention and during many of the committee meetings, Howard Bulloch, mentioned earlier, sits with the constitutions obtained from other universities and cross references proposals. One interesting item in the Rules and Procedures for the student senate at the University of Wyoming is a prayer that is offered at the beginning of each session: "Dear Lord, we humbly ask guidance in directing the actions of the Senate along a worthy path. We pray you will give us the strength and wisdom to face our problems and resolve them justly. Amen."

When discussing what the qualifications of student senators should be, Gil Almquist, Chairman of the Legislative Committee, quipped, "I don't care how many constitutions Howard reads from, it doesn't matter." Most delegates agree, however, that Bulloch is the "James Madison of the Convention."

The proposals that have been adopted so far have been sent to the drafting committee. Others will follow.

Most members of the Convention are optimistic that a constitution will be ready for the studentbody to vote on in the March elections.

If the constitution is approved, provisions will be made for a transition from the old system to the new.

The concept of a student senate has been applauded by BYU Vice President Rolfe Kerr, whose doctoral dissertation dealt with student government, and by the Dean of Student Life, David Sorrenson.

In addressing the Convention, Kerr expressed "strong feelings that if student government is to be meaningful, it must be some kind of representative system."

Sorrenson, in a letter to the Convention delegates, pointed out that, "if carefully contemplated," the proposals being considered could "have an enormous impact upon the viability of student government at this institution."

Some members of the Convention hope to see ASBYU's financial records opened to the senate, and to the studentbody. As one delegate said, "We recognize no sacred cows" in shaping the new constitution.

According to Elbert Peck, Convention Secretary, fourteen delegates have already been denied voting membership status for inactivity or delinquency.

One delegate, Andy Silski, walked out of the first session of the Convention. He said that he was "tired of some of the attitudes at BYU—the 'Bobby BYU's'." "When I was sitting there, I was thinking, 'What am I doing here?' I think I'm tired of the pharisaical approach. People here are either complacent or self-righteous. I'm transferring to the University of Chicago, anyway. I won't even be here."

If Silski had waited for the second session of the Convention, he may have gained a different impression of it. For BYU, the idea is revolutionary. The proposed senate may prove to be a catalyst for more student initiative on campus. For now, many of the delegates may be still caught in the narrow "what's in it for me" syndrome. Bigger arranged to provide all of the delegates with free passes to the movie of their choice at the Varsity Theater.

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OFFICE of UNIVERSITY STANDARDS.

Mormon Writing Symposium to be Held

"Values and Variety: The Genius of Mormon Letters," a symposium featuring an outstanding poet from Hawaii and the editor of *The Friend*, is scheduled for Wednesday, February 17, to coordinate with the Brigham Young University's Women's conference.

Sponsored by the Center for the Study of Christian Values, BYU and the Association for Mormon Letters, the symposium will demonstrate the quality and range of the Mormon literary heritage with readings from early Mormon diaries, letters, and journals and presentations and discussions of hymns, poetry, children's literature, Mormon journal

writing, and Mormon folk music.

The program, in the Varsity Theater, ELWC, will begin at 9:00am with "How Firm a Foundation: Adventures in Mormon Literature," featuring readings by Richard Cracroft and Neal Lambert (editors of the first anthology of Mormon literature, *A Believing People*), joined by Lorna Neilsen Best and John B. Harris, both members of the BYU English faculty well known as accomplished actors and readers.

At 10:00am Marilyn Arnold, BYU professor of English, will introduce and respond to a lecture, "Peripheral Vision: Writers in the International Church," by Venice W. Pere, an LDS poet of fine reputation in Hawaii and the South Pacific.

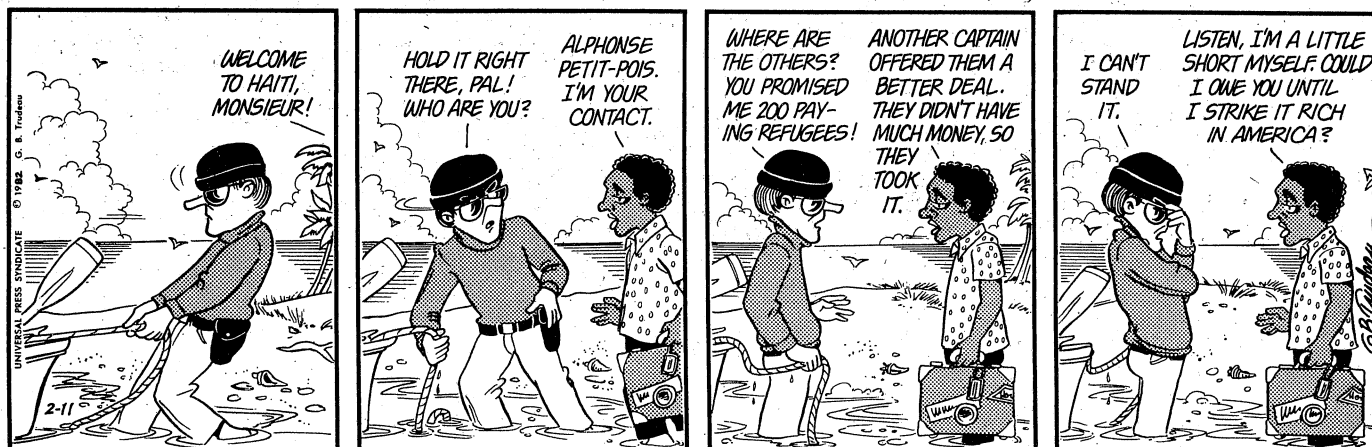
At noon, in 375 ELWC, there will be a luncheon and program of Mormon folk music, hosted by LDS poet and *Deseret News* columnist Clifton Jolley. Featured will be folk musician Elayne Clark, whose carefully authentic repertoire ranges from a boisterous song about a polygamous railroad engineer with a wife in each town to a simple call to Mormon pioneer virtues, "Waste not, want not."

The afternoon program will continue at 2:00pm with a discussion of "Our Mormon Hymnal: Past and Future," by published hymn writer, Michael Moody, and will conclude with "Mormon Journal Writing in the Larger Christian Context," by Eloise Bell, published poet and a BYU professor who teaches courses in journal writing.

An evening "Table Talk" will be co-sponsored with the Women's Conference which begins the next day. Those attending either conference can pick up a supper tray or bring a brown bag and join the others in the ELWC cafeteria mezzanine for readings by Mormon women writers and conversation.

Registration for the Symposium is \$3.00 (no charge for BYU faculty and students); the luncheon cost is \$5.00. Write the Center for the Study of Christian Values in Literature, A279 JKBA, BYU, Provo, Utah 84602 for a registration form and complete program, or phone inquiries to Marilyn Arnold (801) 378-2274.

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MORMON FUNDAMENTALISM: WHY PEOPLE ENTER IT, WHY THEY LEAVE IT

By LOREN WEBB

This is the last of a three part series.

One person with Fundamentalist sympathies, but who is still a member of the Church, is a woman living in Salt Lake City. We will call her Karen. Karen graduated from BYU with a B.S. degree in business and secretarial work. It was after she graduated and began working in Salt Lake, that she came into contact with Ogden Kraut, another member of the Church who had been teaching a gospel doctrine class for upwards of 20 years. His lessons sparked so much enthusiasm, according to Karen, that his class began asking for copies of some of the lesson material. The demand became so great, that Kraut decided to get a printing press and publish a few of his works on the gospel.

Their families had both known each other for some time so he asked Karen if she would type some of the manuscripts for him. In 1969, Kraut put out his first book, *Jesus was Married*. But the timing for the book couldn't have come at a worse time. Prior to publishing, professors at BYU received instructions, says Karen, not to discuss the subject because of its controversial nature. Undaunted, he and Karen went to the Seventy's bookstore in Provo to see if they would carry the book. The manager, Karen relates, was a little skeptical, but Ogden suggested he take 10 copies under the counter. The manager did and the books were sold within a week. The manager then asked for 40 more and sold these within a month. The store began averaging 25-50 a month and even set up a special rack for Kraut's books. Other bookstores began carrying them, including Seventy's bookstore in Orem and the Deseret Bookstore. Karen says Deseret Book carried them for a year and sold about 75 to 100 a month.

Then Apostle Mark E. Petersen entered the scene in 1972. According to Karen, he wrote a letter to Kraut's stake president asking about Kraut's standing as a member and about the book. The letter apparently was not taken seriously, and, says Karen, Petersen sent another one. This time Kraut was called in. When asked about the correctness of the doctrine espoused in the book, Kraut said it was between Joseph Fielding Smith and Petersen since Kraut and Karen had taken a copy to President Smith and, according to them, he had said, "he believed it to be true—from the New Testament."

With Petersen apparently placated (at least they thought he'd dropped the matter) they went ahead publishing other books and pamphlets. "If people questioned us about the books, we'd refer them to that incident," said Karen. Then in February, Kraut received a form letter from the general authorities to sign to support the present program of the Church. Kraut didn't sign but sent a 24-page report back. He was excommunicated Sept. 7, 1972. (see Complaint Against Ogden Kraut.)

At the time he was excommunicated, Karen was called in and questioned. She said she along with other Latter-day Saints were holding small gatherings once or twice a month to talk on different gospel subjects. She remembers her bishop asked what she was doing, but no action was taken. Then when she moved to another ward, the

bishop's counselor from "my previous ward became bishop and he had security guards and detectives take down the license plate numbers of those who attended gatherings." The next thing she knew, her new bishop called her in and asked her about it. She was promptly placed on probation (mainly because of association with apostates) and had her temple recommend revoked in the summer of 1975. She was also prohibited from paying tithing.

After talking to her stake president and bishop, she decided to let the matter rest. "They had me read *The Way of the Master*, by Mark E. Petersen, which was a farce." Two months went by. Called in again, she was cleared this time from any negative reports. She was then called to be Relief Society President. Karen was also asked to present lessons at times, but then found them to be shallow, "and my heart wasn't in it, so I resigned."

When the revelation on the Negroes was announced, "I didn't feel good about that. I accept President Kimball as the president of the Church, but not as the seer and revelator because he doesn't do that."

Today, Karen still doesn't hold a temple recommend, although she is still active in the Church and attends all her meetings, nor does she pay her tithing because of certain reservations she has about present Church policy. Does Karen plan to stay in the Church? "I'll just leave it in the hands of the Lord as to whether I remain a member or not," she said.

Knute Knuteson was not so lucky. A former resident of Orem, Utah and now of Tucson, Arizona, Knute was excommunicated in August of 1978. He is now a leader in the Church of the Firstborn. His wife, who he met in Norway while on a LDS mission, is still a member so they are known as a "part-member" family. "I don't think there is anything that causes (members) to go out (of the Church). I think they are invited out. I don't think there are many who want to voluntarily leave. I, like others, believe the Church of Jesus Christ of Latter-day Saints is true no matter how corrupt it may be."

Several years before his excommunication, Knute became interested in genealogy and began working for the Genealogical Society in Salt Lake City. It was while in this capacity, that he found some apparent contradictions between current and earlier interpretations of Church doctrine. He also became concerned about suppression of Church documents and began to wonder why the practice of rebaptism was not performed today. Knuteson also felt plural marriage should be equated with celestial marriage. Today, he says, President McKay and his successors equate celestial marriage with monogamy.

"Those who speak as if they have authority are sadly ignorant with some important Church history and that applies to the First Presidency, the Council of 12 and other general authorities. To me, they are policy administrators and I feel they do a good job—I guess they really don't have to know history for that, but if they did, there would either be more problems or a different condition would exist in the Church. They have got to explain why polygamy happened or why it was taught and why it isn't taught

today."

While still pondering these questions, he went to his bishop and stake president and "they and the regional representative couldn't or wouldn't answer my questions." Knute said if the regional representative would have tried to answer his inquiries, he probably would have drawn closer to the Church.

Unaware of what was going on around him, Knute was released from his position as Sunday school superintendent but was made ward genealogist adviser. The only thing wrong, said Knute, was another genealogist had secretly been called so Knuteson couldn't function in his office. "We were supposed to have weekly meetings, but the bishop kept putting it off. The reason was that other people wanted me out."

Knuteson continued to ask questions in priesthood meeting "which just weren't acceptable to other members. I felt that people were in priesthood to be taught the doctrines of the Kingdom, not be taught the milk." When no one attempted to answer his questions, his interest in questionable doctrines led to associate with individuals who had Fundamentalist tendencies, some of whom were members and some who were not. Modern-day polygamists continued to trouble him. "I thought they were morally loose. I then got in a situation where I accused a polygamist of being loose and I told him not to bother me again."

Six months later, Knuteson called him, but not about polygamy. The polygamist told Knuteson about the Lorin Woolley story and then said, "Oh, by the way, there's a meeting at this place and time." Knuteson went. He continued meeting with the group and found "my ideas and values of history had been distorted."

While still a member, he came into possession of certain documents telling of some Mexican sealing records—records which were kept of persons who were sealed in marriage there, around the turn of the century. He asked Leonard Arrington at the time LDS Church historian, about them and according to Knuteson, he said that the Church had the records and was going to microfilm them so people could look them up for individual purposes. Two months passed with no word from Arrington, then at a genealogical meeting attended by both Arrington and Knuteson, Knuteson asked him about the records. Arrington said there were no such records in existence.

Knuteson's questions didn't stop there, but continued among both members in his ward and at work. Knuteson was later fired from his job at the genealogical society. He became even less accepted by members when he began dating girls with the express purpose of taking another wife. Knuteson even told a high counselor his plans. Some of the girls eventually complained to the bishop.

He was replaced in his Church calling but the new bishop and Mark E. Petersen, according to Knuteson, got down to business. It wasn't long before Knuteson was summoned before a high council court. At the hearing, his father said, "I know my son is a man of God who desires to do his will, although he may be led astray, he has always been a very studious person of the gospel who knows it better than I or any of you." Knuteson's wife also testified and bore her

testimony. He was unanimously excommunicated. "I believe they don't have the power of excommunication," he said as he reflected on their decision. "Just because a man decrees something, doesn't mean it's binding unless the man is guilty of unrighteous dominion and sinning."

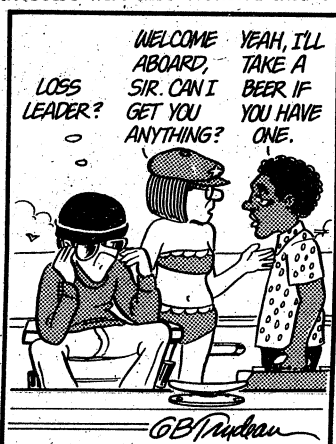
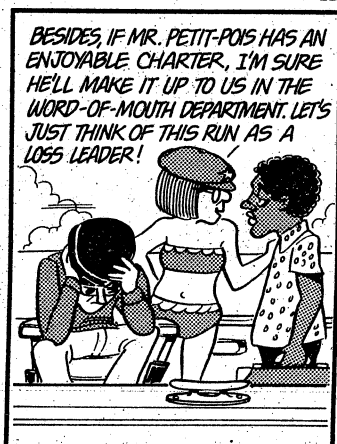
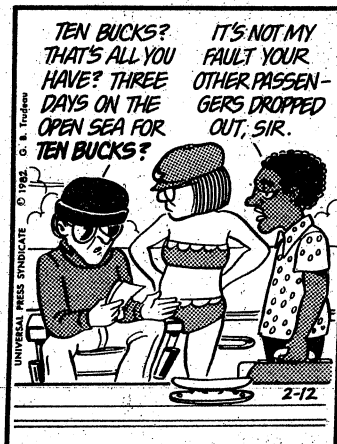
Knuteson hasn't taken a second wife yet, but his feelings on the Church of the Firstborn are just as strong as when he first joined the sect. He believes Ross LeBaron (main leader of the group) is one who has the right of the Firstborn or is heir of the Prophet Joseph Smith who holds all the keys, blessings and powers on earth. "We consider him (Ross LeBaron) as having more keys than President Kimball," said Knuteson. "We believe the Church of Jesus Christ of Latter-day Saints was organized and the Church of the Firstborn was organized, but both were started at different times and places and with different officers involving different ordinances." Knuteson then quoted Joseph Smith as saying the first principle of the Church of Jesus Christ are faith, repentance, baptism and the Holy Ghost. "The first principle of the Church of the Firstborn is to know the nature of God."

A missionary for the Firstborn church, Knuteson said he will continue to work among those who desire to know the fullness of the gospel. "I am not trying to thwart President Kimball's work. I believe the primary work is to be a missionary church so that people will know the principles of the gospel and then be able to live them."

How does he propose to raise his own children? Knuteson says he plans to baptize them into the Church of Jesus Christ (the Church of the Firstborn) "but if they want to come into the LDS Church, they will have to be rebaptized." Knuteson feels he will continue in the Church of the Firstborn path. "I feel I'm on the right track, but I don't think any church is as God desires it and that includes the Church of the Firstborn and the LDS Church. I have no doubt in my mind that God accepts me as I am."

John, an excommunicated Mormon and now a follower of a polygamist sect led by Owen Allred, is also satisfied with the course he is taking. "I am on the right track," he said, "there is no doubt in my mind. I will stay wherever priesthood authority lies."

He and his wife, JoAnn, were both converts to the LDS Church while living in the St. Louis area. It was while working with another Seventy Robert Black, and the full-time missionaries in southern Illinois in the early 1970's that John came across a number of Protestant ministers who brought up lots of so-called anti-Mormon doctrine. One of these conflicts involved the Adam-God



Bill Erb
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theory.

John began searching. "I asked the Lord about the Adam-God theory and the Lord said, 'How could Adam come here with a wife if he wasn't already a God?'" John says after he received this affirmation in June of 1973, he decided to look deeper into Mormon fundamentalism.

In April of 1974, he moved to Provo, and enrolled at Brigham Young University in industrial arts and religion. But his real purpose, he admitted, was to find whether the Fundamentalists had any real priesthood authority outside the LDS Church.

While at the Y, John met with W. Cleon Skousen and Rodney Turner, both religion professors. They tried to turn him away from Fundamentalism. Their discussions did serve as a stimulus to John as he began studying with Robert Black, John Singer (who was shot to death by state law enforcement officials in January of 1979 for resisting arrest and for refusing to send his children to public schools), and other independent Fundamentalists in Salt Lake and Utah.

Still confused about which direction he should follow, John went on a BYU survival trip. The pressure became so great, says John, "of not knowing whether this stuff was true," that he contacted individuals who finally introduced him to Rolon and Owen Allred.

On a return visit to his hometown in the St. Louis area, he met with a girl named Pat, her fiancé, John, and another girl who we will call Rachel. He told them LDS general authorities had lived polygamy even after the first and second manifestos had been issued. The following evening at a stake general priesthood meeting, he was called in by the stake president and his ward bishop to discuss his beliefs on polygamy and Adam God (he later found Pat's boyfriend and had reported him to these authorities and "tried to commit me to say I knew these things were true."

Still troubled, John did not commit himself. Returning to Utah, he found the St. Louis stake president had gone ahead and called his BYU stake president, who, in turn, called his bishop in Provo. On October 4, 1974, he was notified by his stake president that his temple recommend was being withdrawn.

But John was also moving ahead on his own. He met with Rolon Allred and asked, "Are you God's prophet to the Priesthood, separate from the Church on the earth?" Allred said yes, he was. At that moment, John says, "I heard a voice say within me, 'this is true.'" John was rebaptized into the Allred Church on November 30, 1974, at Taylorsville, Utah.

BYU then notified John they would expel him if he was excommunicated. To avoid further hassles, John quietly dropped out of school and moved to Salt Lake City and obtained employment with a construction firm. He eventually started his own construction company, later moved into the food storage business, and wound up working for a mining company as an engineer in Salt Lake valley.

In December of 1974, he married JoAnn in a civil marriage which was later sealed by "the priesthood." Then in January 1975, while still a member of the Church, he took Rachel for his second wife. John said when Rachel received her patriarchal blessing it said, "She would be equally yoked in the bonds of celestial marriage (meaning polygamy)." The St. Louis stake president, however, changed and rewrote the blessing, according to John. He said he found out from the stake president's secretary who obtained an exact copy of the original.

Three months later, Rachel "left me," said John, "because of the hiding and I was poor the time." Because she was the second wife because polygamy is against the law in Utah, "she couldn't take the pressure of being seen in public." John later discovered that she had committed adultery. She left the house after the affair and moved into her own apartment. "I didn't know what had happened until I read in her daily journal. The man was a traveling salesman from Peoria, Illinois, who she had met in a pool hall." John and Rachel were released from the marriage bond by an Allred priesthood leader.

Meanwhile, the Church pursued John's

case. On February 20, 1975, he received a citation and summons to appear before a high council court in the BYU third stake. The letter said, "Witnesses may appear in your behalf provided they have been properly cleared in advance." John refused to go and was excommunicated March 12, 1975 for belief (1) in a continuation of the priesthood outside the organization of the LDS Church, (2) doctrine and practice of plural marriage and (3) Adam-God theory. JoAnn, his wife, was disfellowshipped "for being influenced by erroneous views of her husband." She was excommunicated April 27, 1975. Yet after speaking in a testimony meeting in a Salt Lake ward (her membership records were in St. Louis at the time) her bishop gave her a temple recommend. JoAnn said, "He felt impressed to give it to me." She then went through the temple (with her recommend) for a full year after her excommunication.

John says the only disadvantage to his new group is that "you don't have the (LDS) Church's advantage to teach your children the gospel, but the advantage is that we have the truth."

While there will probably continue to be people who find their needs are not met in the LDS Church, as it exists now, the more open attitude of Mormon historians to question their past as well as the attitude of the church toward answering questions more honestly will serve a great deal in lowering the numbers of those who would seek to investigate the Fundamentalists.

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NORTH OF TERRA

CHAPTER 10

ALL DOWNHILL FROM THE DUNGEON

By S. F. RITTER

"TERRAN SUBVERSIVE ASSAULTS KING!"

RETALIATORY ATTACK PLANNED!"

The trid in the reception area of the king's dungeon was blaring, but I gave no attention to the news. It was no news to me. After all, I was the one responsible for causing Earth to be threatened with foreclosure, an infestation of crabs, reshaping by enviroform machinery, and now full-scale planetary war. I was being processed for a two-millenia incarceration, and I felt depressed.

I was so depressed, in fact, that instead of concocting another brilliant scheme for saving Earth I merely sat at the bar between my two scowling guards, downing a series of Pangalactic Gargleblasters.

My stomach fought back every time a mouthful of the stuff hit bottom. "I have the answer at last to the astronomers' question," I mused through my alcoholic haze. "The Big Bang must've been set off by a Pangalactic—"

"Mr. North?" I turned at the sound of hostility in the familiar voice. Oh, no. "Yes, Orestes, it's me," snarled Colonel Baggs.

"Colonel! Aren't you afraid to be seen with—"

"What did I ever do to you, Orestes? I thought we were friends! How could you inflict that hellion on me?"

"You mean Buzz? Sweet-tempered Buzz?"

"Sweet-tempered, huh?" He pointed to his face. One eye was swollen shut, his lip was split, three teeth were missing, and various bruises decorated his never-very-handsome visage.

"You're paying for the reconstruction, Orestes. Of my face, and of my establishment. *Before* you leave this planet." Giving me another angry glare from his one good eye, he turned and stalked away. At the door, however, he paused. "You might be interested to know, Orestes," he called back with a malicious grin, "that she's out right now looking for *you*." He left.

I leaned forward onto the bar, face down in a puddle of Pangalactic. I didn't care anymore. Nothing mattered anymore. Earth under a double threat of destruction—Buzz out to break my neck and who knows what else—a dank dungeon awaiting me—I wondered if it was possible to drown oneself in a puddle on a bar counter.

"Mr. North?" Oh, no, not again. Why couldn't my guards guard me? I looked up, then felt a stirring of hope. "Moonstone!"

"Orestes! Good to see you, pal. When I heard about you on the trid, I thought

maybe they'd thrown you into a power converter or something. They've been known to do that, you know."

"Thanks for the comfort, you scuzzy pirate," I hissed. "Now how about getting back to the ship and blasting me out of here?"

"Um, ah—about the ship, Orestes, old pal—it wasn't my fault, really—"

"Moonstone! What have you done to my ship?"

"Oh nothing's wrong with the ship, Orestes."

"Good." I sank down in relief.

"I just lost it at the gaming tables, that's all."

"WHAT?" I couldn't stand it. "You gambled away my ship?" My voice cracked

S. F. Serial

with hysteria. The guards forced me to sit.

Well, that was it. I was going to end the whole rotten thing right there. No more Orestes, no more contract, no more Rumian threat to Earth. They'd have to take care of the planetary war by themselves. I grabbed a small meat laser from behind the counter.

"Watch out!" Everyone ducked as Moonstone yelled a warning.

My suicide attempt went no better than anything else I'd been involved in lately. As I leaned back to get a good shot for my heart, I fell from the stool onto the table behind me. Unfortunately, the shot grazed the backside of the larger and meaner of the guards.

"You'll pay for this, you bloody Terran assassin!" he screamed. He charged at me. I screamed.

The guard picked me up and held me over his head. He seemed about to toss me the length of the room when the door crashed open and Buzz stood framed in the doorway, her right hand holding a laser pistol. "Let him go," she ordered.

The guard obeyed, and I fell to the floor. He was a very tall man, and it was a long way down. I hit the floor with a discouraging thump. When I had my breath back, I crawled away from the guard and then stood beside Buzz.

"Thanks for the rescue, Buzz," I wheezed.

"Don't thank me," she returned. "I just want to be the one to give you what you deserve. I have a score to settle with you about being left as collateral, you laser-eyed loon."

"Oh."

"In the meantime, let's get the heck out of here."

"Right."

"All right, Moonstone—stop cowering behind that table and come on," she called out. Sheepishly, the big pirate did as she directed.

"What are we going to do about the ship?" I asked as we ducked out the door and started weaving through the alleys to elude our pursuers.

"What do you mean?" returned Buzz.

"This space-happy cretin here lost it at the gaming tables. What do you think of your big romance now?"

Buzz glared at the pirate. "That was half my ship, you idiot! I'll take care of you as soon as I've finished with Orestes!" Moonstone looked less than happy.

The three of us wove our way through the tangled alleyways of the city, impelled by the sounds of pursuit behind us and an occasional energy bolt singing above our heads. Eventually, however, the sounds ceased and we knew we had escaped.

"I think we're in the clear now," panted Moonstone. "But what can we do without a ship?"

"We're going to get it back, you ninny," I snarled. "That's *my* ship, and you had no right to gamble on it. That makes you transaction invalid."

"What do those guys care about rights? It was probably a rigged game, anyway. I ain't lost that bad since I was in the incubator."

"I guess we'll have to give them a dose of their own medicine," I answered. I was tired of being pushed around; I was ready to push back. "Buzz, suppose we call a truce until we get off this nightmare of a planet?"

She hesitated, then nodded. "I suppose I can rip your ears off just as well later as now." I was somehow not comforted by that remark. "What's your plan, oh great trader of the galaxy?"

"It'll be tricky, but it'll work. I hope. Here's what we'll have to do...."

As I outlined my plan, my partners looked at me dubiously—but they knew it was the only chance we had.

TO BE CONTINUED—

"I learned this at least by my experiment: that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours."

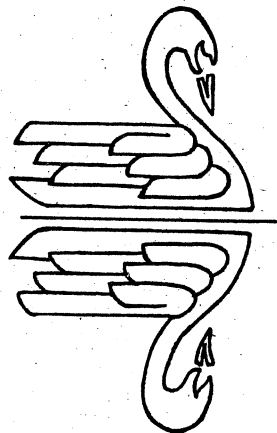
--Henry Thoreau in *Walden*

THRILLS

BALLET WEST FEBRUARY 10-13, 15

Don't miss the dance event of the winter season—**Ballet West's** performance of the classic full-length production—**SWAN LAKE!** Accompanied by the Utah Symphony, members of the ballet company will share their interpretation of this famous ballet, enhanced by beautiful, original costuming.

Performances are at 8 pm, with a 2 pm matinee on the 13th, in the Capitol Theater in Salt Lake. Admission prices are from \$ 5 to \$20, but don't forget the **student rush at 7:30 pm** each night when students with I.D. can purchase tickets for **half price**.



FREE CONCERT FEBRUARY 12, 13

Soprano **JoAnn Ottley**, soloist with the Utah Opera Co., and pianist **Mark Hansen**, plan to give two **free** performances for the public this Friday and Saturday in the North Visitor's Center on **Temple Square**, both at 7:30 pm. Attendance is limited to those age 8 and older.

UTAH SYMPHONY FEBRUARY 13

Maestro **Varujan Kojian** conducts and solo's with the **Utah Symphony Chamber Orchestra** in its performance of Stravinsky's **HISTOIRE DU SOLDAT SUITE**, and Mendelssohn's **OCTET**. Saturday's performance is in the symphony Hall Foyer at 8 pm, with admission price \$5.

STREETCAR FEBRUARY 12-27

An American classic opens **Friday** at the **Shire West Theater** in Salt Lake, when Tennessee Williams' Pulitzer-prize winning play, **A STREETCAR NAMED DESIRE** begins a two-week engagement. Similar to the film version, the stage play is more real and powerful, due to its original conception as a live piece of theater. Former BYU students take lead roles, with Nita McKensie as Blanche, Cameron Garnick as Stanley, and Jayne Luke as Stella—the woman caught between her sister and her husband. Showtime is 8 pm, with tickets available at the door, located at 915 W. 100 S. in Salt Lake.

KING LEAR

FEBRUARY 11-13, 16-20, 23-27

One of the greatest Shakespearean tragedies is the next **Pardoe Theater** production, **KING LEAR**, starring BYU faculty member Ivar Crossland

The play revolves around two major and well-developed plots, one concerning Lear and his foolish treatment of his daughters, and the other describing the ill-fated Earl of Gloucester and his son Edmund and Edgar. Gloucester and Lear are both characterized as fathers who make mistakes in judgment with their children, and as a result, go through a great deal of suffering and pain. Difficult to produce on stage, the play is performed by **BYU students** and runs until the 27th with performances at 8 pm. Tickets are available through the Drama Ticket Office, HFAC, 378-3875.

WRITING CONTEST THROUGH MARCH 15

In order to encourage the writing and reading of quality literature that presents Christian values and themes, the **Center for the Study of Christian Values in Literature** at BYU is sponsoring its **second annual writing contest**. The contest is open to both students and non-students, and will offer cash prizes totalling more than \$2,000. Entries are being accepted in poetry, the short story, and the essay, and will be judged according to their artistic and moral qualities. Contest rules are available at the BYU English department, A-246, JKB.

JAZZ FESTIVAL FEBRUARY 16, 17

University of Utah's second annual **JAZZ AND COMBO FESTIVAL** gets underway next **Tuesday** and **Wednesday** in Kingsbury Hall. The two-day affair is sponsored by the ASUU and the university's department of music under professor Henry Wolking. Two dozen high school and collegiate bands and combos will participate by playing half-hour segments throughout the day until 5 pm, when imported jazz musicians will conduct clinics and give night-time performances. The visiting performers are, vocalist **Flora Purim** and percussionist **Airto Moreira** in concert the 16th, and alto saxman **Richie Cole** performing on the 17th. All workshops and clinics are **free**, while the two evening concerts are modestly priced. Call 1-581-7100 for information.



STARTUPS UNIQUE CANDY

If you're hungry for a yummy **Valentine treat**, visit **Startups Candy** company on 105 W. Center St. in Provo. All your favorite candies and **chocolates** are available at conservative prices, and you'll be surprised at some of the unique, original candy varieties available in the store. Try their **MAGNOLIAS**—a sugar candy filled with flavored liquid, just 50¢ for a handful. Or try some of their delicious chocolates, hand-dipped every week. Even on a student budget, you can afford a small box for a Valentine gift.

FM

A **VALENTINE'S DAY SPECIAL** is being offered by **KABE FM 107** on **Friday, February 12th**. Anyone may call the station and give the name and phone number of their valentine to the morning D.J., who will deliver the valentine to its recipient **live**—on the air—via a phone call. These call-in valentines are **free**, may be anonymous if desired, and will be placed on a first come, first serve basis. Phone 225-2682.

On **Tuesday, February 9th**, **HITCHHIKER'S GUIDE TO THE GALAXY** finds **Arthur Dent** and his companions commandeering a space ship, followed by an enormous fleet of black battlecruisers. While amid their escape, Dent is stranded on earth two million years before its destruction by the Vogons. **Tuesday, February 16**, rejoin the Hitchhikers when **Zafod Babelbrox**, in search of a mysterious Mr. Zaniwhoop, is suddenly attacked and captured by the frog-star fighters who carry him off to Frog-Star, the most totally evil place in the galaxy.

Tune in to **KUER FM 90** for this laughable adventure.

Traditional jazz, a little ragtime, a little blues—that's what the **QUEEN CITY JAZZ BAND** is all about. The Salt Lake City Jazz Society recorded this band live in a performance last November, and the one-hour recording can be heard over **KUER FM 90** on **Friday, February 12th at 8 pm**.

KBYU FM 88 airs Marie-Claire Alain on the Schwenkedel organ of St. Donat Church, France, in a musical program of **BACH**, **Thursday, February 11th at 10 pm**.

Saturday, February 13 at 6:30 pm, eat your supper to the adventures of **LORD OF THE RINGS**, with this week's episode—The Fellowship of the Ring, on **FM 88**.

Tuesday, February 16, on FM 88, listen to the motion picture musical soundtrack from **BATTLESTAR GALACTICA**, at 6:30 pm, and then hear **SONGS FOR VALENTINE'S DAY** that same night at 10 pm.

FILMS

Relive childhood memories by going to see **MARY POPPINS**, the weekend movie in the JSB Auditorium, this **Friday** and **Saturday** at 6 pm and 9 pm.

See **STEVIE**, a movie about Stevie Smith, the British poetess. This sensitive film captures Stevie in her own, real-live situations while using her poetry recitations for the narration. Stevie can only be seen at **Trolley Square** in Salt Lake.

MX Information Center Benefit Flicks feature **Saturday, Sunday** showings of the films, **WAR GAMES** and **DAY AFTER TRINITY**. See them **February 13 and 14 at noon** in the Blue Mouse Theater, Salt Lake. Admission is \$2.50 with proceeds going to the MXIC.

PAT AND MIKE is a comedy-romance about a salty trainer-manager and his very proper lady athlete, in the men's world of professional sports. **Spencer Tracy** and **Katherine Hepburn** make a fantastic couple in the film, where Tracy always reacts badly to Hepburn's lack of regard for established rules of behavior between men and women, and the results are hilariously funny.

ASPARAGUS and **FANTASTIC PLANET** are colorful, creative, and sometimes warped, animated film features. Surreal and bizarre, these two films can be seen along with the Hepburn movie for only \$2, at the **Salt Lake Art Center** this **Saturday** and **Sunday** at 7:30 pm.

LECTURES

Sigma Xi and the ASUU are sponsoring a **debate-lecture Wednesday** at 7:30 pm, featuring Creation and Evolution theories. Presenting the **Evolutionist** point of view, will be U. of U. Vice-President **Cedric I. Davern**, geneticist. Representing the **Creationists**, will be **Duane P. Gish**, biochemist and associate director of the Institute for Creation Research. During the discussion, the two men will represent their respective news, and answer questions from each other and the audience. The lecture is **free** and located in **Kingsbury Hall** on the U. of U. campus.

See a similar program on **KUED-TV channel 7, Friday, February 12**, when **Creationist** **Duane P. Gish** compares his views with those of **BYU zoology professor, Duane Jeffries**. Gish will again defend Creationism while Jeffries defends Evolutionist theory, in a program aired at **8:30 pm**.

On **Thursday, February 11**, **Avard T. Fairbanks** will lecture on **Lincoln: Frontiersman, Statesman, President**, as he sculpts a bust of the 13th president. A good way to commemorate Abe's birthday. This 2 hour **free** lecture begins at 9am in the **Varsity Theater**.

Also on **Thursday**, see the current **Planetarium** lecture **THE WINTER SKY**, by **C. G. Christensen**. Located in 492 ESC, the lecture costs **75¢** and shows twice, at 7:30 pm and 8:30 pm.

Former president **Gerald Ford** speaks to U. of U. students and the public in a **free** lecture sponsored by the ASUU, **Thursday, February 11th at noon**, in **Kingsbury Hall**, U. of U. campus.

Customs and Cultures Soiree, a program designed to acquaint participants with the language, customs, music, foods and unique features of four different cultures, will be presented **Thursday (Feb. 11)** in the **Brigham Young University Conference Center**.

Sponsored by **BYU Conferences and Workshops**, the program is open to the public and will be presented from 7 to 9 pm. A \$5 per person or \$15 per family admission fee will be charged.

Activities will include slide presentations, illustrated lectures, demonstrations of food and clothing, folk dances, community singing, calligraphy, films and language study for the **Chilean, German, Japanese and Native American Indian** cultures. The evening has been planned for all over the age of 10.

Dr. Harold Oaks, chairman of the Department of Theater and Cinematic Arts at BYU, will present a discussion entitled **LOOK WHO'S TEACHING NOW**, combining his comments with a demonstration on how to use **puppets** as a fascinating learning tool.

Dr. Oaks, a member of the Puppeteers of America and the Educational Puppetry Association, says that research done at BYU has shown the puppet method to be innovative and effective. The lecture is **Wednesday, February 10 at 8 pm** in the **Alumni House**.

TV

Alfred Hitchcock presents the exciting episode, **Madame Mystery**, on **Thursday** the 11th at 9:30 pm or **Friday** the 12th at 11 pm over channel 11, or **Monday** the 15th at 7:30 pm on channel 7.

See **Bill Moyer's THAT'S NO TOMATOE**, detailing surprising innovations in tomatoe production, such as a long tomatoe that can be sliced like a pickle, and a firm tomatoe that won't squash. The program is aired on channel 11 on **Friday at 7:30 pm**, and on **channel 7 Friday at 9:30 pm**.



Cheap Thrills

If you're broke and can't afford flowers or candy for your sweetheart, send **balloons**. Balloon bouquets are cheap and original, and can be arranged in a wide variety of ways.

Giving Blood: A Draining Experience

By DICK TOWNSEND

"You want me to give what?"
"Blood," Hank replied. "Don't you read the *Seventh East Press*? President Reagan proclaimed January as 'National Volunteer Blood Donor Month.'"

"Absurd," I observed. "Who ever heard of a month volunteering?"

"Don't change the subject," Hank added, noting my rising anxiety over his suggestion. "The Central Utah Chapter of the American Red Cross and Utah Valley Hospital Blood Bank are both participating. It's a chance to make a meaningful contribution."

"I'll say," I observed. "I've heard of giving of yourself but this is ridiculous! Better count me out."

"Too late," Hank informed me. "I've already informed the Blood Bank at UVH that we'd be there today at three o'clock."

It was no use arguing. Hank had this way of being both roommate and dictator, and I needed somewhere to go for *Going My Way*, but this was *going* just a little too far.

Before going to the hospital, we stopped off and picked up Hank's friend, Maxine Hanks, *Seventh East's* vivacious entertainment editor. "Don't tell me you actually intend to write up this experience for *Thrills!*?" I demanded of her as she climbed in the front seat of Hank's '57 Nash.

"Heavens no!" she responded. "I can't stand the thought of giving blood! I've never done it in my life! But Hank insisted we support the blood drive."

"I wish they wouldn't use that expression," I mused, trying to take my mind off the thought of being siphoned. "I always thought a *blood drive* was something they did in gangster movies."

"I can feel my veins collapsing," Maxine shuddered.

"Don't be such big chickens," Hank admonished. Hank was an old hand—or rather, old arm—at bleeding into bottles. "Blood was meant to circulate."

"Cute," I commented. "But I think you'll find us a little too grave to laugh at your jokes."

"What's to worry?" Hank asked as we pulled into the hospital parking lot.

"It's just that I've never done this before. That, and the pain!" I complained. "Besides, you never know what they'll decide to do to you once they get you on one of their tables."

"That's right," Maxine said, supporting my terror. "The last time they took blood out of me I passed out, and when I awoke four hours later my appendix was gone!"

"I thought you said you'd never given blood!"

"I haven't," she explained. "But they've taken it from me three times!"

"Don't worry," Hank comforted as we climbed out of the car. "It will all be over in a little while."

"That's exactly what scares me!" I explained, aghast. "Did anyone ever tell you you have a rotten bloodside manner?"

Within moments we were at the desk of the blood bank. "May I help you?" the receptionist intoned in receptionist tones.

"We'd like to make a deposit," I sneered.

"Do you have an account here?" she asked, all business-like.

"What?" I asked, confused.

The receptionist explained: "When you donate blood, you should write down whose account you want it to go to. Then those

people will have free access to your blood."

"And if we don't," I asked, "you're going to charge them for it?"

"That's correct," she explained. "Of course, then anyone can use it."

"You're going to sell our blood?" I asked, half-expecting to see Bela Lugosi walk by any minute. "Does that mean we get paid for it?"

"No," she answered. "We're not allowed to pay for blood."

"Who ever heard of a bank that doesn't offer interest?" I asked, a little upset. My merchandise was beginning to boil.

Fortunately Hank stepped in at that moment and took over. "We have reservations," he told the receptionist.

"Very strong reservations," Maxine put in.

The receptionist handed us cards to fill out and told us to wait in the lobby. We sat down and began filling out the forms while

Going My Way

others present watched "General Hospital" on the lobby boob tube. They were, I decided, the same people who took radios to basketball games.

"This is always a blood-curdling experience," Maxine observed as she filled out her card.

"I'm glad it isn't," I remarked; "then they'd have to pry it out of us!"

We signed over our blood to some needy quadruplets, and handed our cards to the receptionist. Presently a doctor emerged and called out Maxine's name.

"Me?" she choked, a little pale. "Why do I have to be first?"

"You don't," the doctor reassured her.

"Someone else can go first. Is Dick Townsend here?"

"Thanks Max!" I muttered. "I've never done this before!"

"I'll go," Hank volunteered, bravely marching over to the doctor, who was willing to make the substitution.

All too soon, the doctor returned and took me to an office where she went over my card with me.

"Are you currently taking any medication or drugs?"

"No," I responded. This answer wasn't good enough, however, for she checked my arms for needle marks.

"Given blood within the past eight weeks?" (Apparently it takes that long to recover from this experience.)

"No."

"Ever had malaria?"

"No."

"Tuberculosis?"

"No."

"Cancer?"

"No, thank you." (By now I was getting suspicious. Especially with the cancer question: she looked as if she knew something.)

"Infectious mononucleosis?"

"No, but it's always nice to be asked."

"Convulsions, epilepsy, or fainting spells?"

"Actually, I feel all three coming on right now."

"Recent pregnancy?"

"Watch it!"

Finally, she finished the questions and began taking my pulse. "You're a little nervous, aren't you?" she asked.

"How could you tell?" I asked, my knuckles white from gripping the arms of the

chair.

"Your pulse is 100! Any higher and we couldn't take you," she explained.

Just my luck to be barely passable. I suddenly felt an urge to start running in place—or maybe just running.

The doctor next took my temperature and then pricked my finger for a blood sample. "Some people say that's the worst part of the experience," she said above my screaming. She performed some kind of screening test to see if my blood had enough iron. You guessed it. I passed the test, passed into another room, and prepared to pass out. This room was larger and contained a long row of tables, one of which supported the prostrated Hank Benson. The nurse was just taping up his arm.

I was led to a table of my own where I was asked to lie down and stop shaking. "This isn't going to hurt a bit," a lovely young nurse assured me.

"Isn't that what Dracula used to tell his victims?" I asked.

"Oh, stop being such a scaredy-cat!" She chided me. "We haven't lost a donor yet." The word *yet* echoed through my ears.

Hank, who had been lying on the table next to me, sat up to watch the experience. "My gosh, that needle is huge!" he observed.

"You're a big help!" I told him, at the same time resolutely looking away from the nurse. (I'm one of those people who would rather die than see his own blood. Better dead than red, I always say.)

"Think of the good you're doing for humanity," Hank lectured. "Remember the blood drive theme: 'Blood Donors are silent heroes.'"

"AAAAUUUUUGGGGGHHHHHH!!!!!"

"Well, so much for that theme," Hank relented.

The needle, as you may have guessed, had been expertly inserted in my arm and I could feel myself slowly draining into a bottle. Soon, Maxine was led in and given similar treatment. We were each given a wad of terry cloth to hold and told to squeeze it every few seconds.

Meanwhile, Hank launched another pep talk. "Think of all the good this will do for those quadruplets!" he encouraged. "It's worth a little pain."

"Don't remind me," I begged. "Do you have to be so cheerful?"

"Don't get so riled," he said. "I just wanted you to know you're not doing this in vein."

"I don't know which is worse—my pain or your puns!"

"Sorry," he apologized. "I'll quit needling you."

Eventually, the pain (i.e., Hank's puns) subsided, and our leaking arms were plugged. The nurses provided us with free orange juice and cookies, and the doctor came in to wish us well. "Come back in eight weeks," she said.

"Oh, we're just here for National Blood Donor Month," I explained, begging off.

"That's nice," she commented. "I only wish people needed blood one month a year."

She had struck a nerve. I had come in here on a lark (and believe me, this is an original place to take a date), worried only about my own pain.

We put on our coats and headed for the door. Before leaving, I turned and said to the doctor: "See you in eight weeks."

WRITE YOUR MOTHER

PERSONALS

Dear Byron, You can't pull the polyester over my eyes. I know it's just my lime green leisure suit you're after.

Your chic roommate, Scott.

Thursday, February 11 at 7:30, at 1055 Elm, there will be an informal discussion on educational process, and Eloise Bell will lead the discussion.

Did you know that according to the laws of random chance and probability that if you take a thousand monkeys, put them at typewriters and set them to work, that within a hundred and twenty-seven years one of them would turn out an edition of the *Daily Universe*? Kent

Hal—Sorry we left you out. S.E.P.

Leslie—wherever you are. Do you still need your engine overhauled? You have my number. —Windmaster

Did anyone notice the grammatical mistake in Scott Dunn's *Abusage* column last week?

Penelope and Reb: We love your lovin! Ron & Pete

Barbara: Sorry I can't make your birthday—still on Venus 3. Have a good one. Han

Amber & Megan: Happy Valentine's Day. Love, Mom & Dad

Dear Jeanie, I heard that when Byron 'what's his face' was born, there was a resurgence in the theory of genetic regression. I also heard that he will be in the new *NERDS OF THE Y* picture calendar. Have an adequate day—Scott.

P.S. Poli. Sci. 375 is only tolerable without you, although A.O.'s son keeps things lively. P.S.S. If you run into M. Hanks (whoever she is), ask her if she's any relation to Marion D.

Deb, Heid, Mich, & Sand: Happy Valentines Day to a bunch of sweethearts. From your most loving, unselfish, terrific roommate. (You know who I am!)

EVA--You're not the only one who's died! —Che

CKP—I'm thankful for a great many things, but your devotion tops them all. I love. ASM

HAPPY BIRTHDAY DENNIS! Love Joseph

Martha Sweetie. It's been two great years, I love you.....Tom!

Frank: Your games of late have left me in a state of neurasthenia. LEE

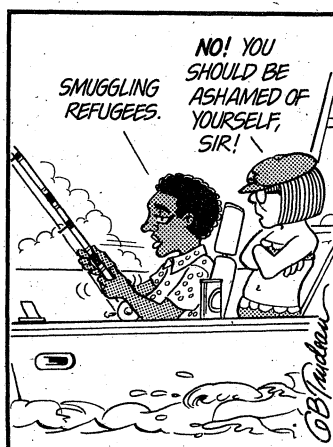
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VALENTINE'S DAY WEEKEND

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Year 1 Number 12

AN INDEPENDENT STUDENT WEEKLY

20 February 1982—Elbert Peck's Birthday



Mitchell Edwards, recent recipient of the Marshall fellowship, is an anomaly at BYU

RON MASON

BYU Student Receives Marshall Fellowship

Mitchell Edwards, 23, a senior in economics, recently received a \$30,000, two-year fellowship to study jurisprudence at Oxford University in Great Britain. Edwards is the second BYU student to receive the prestigious Marshall fellowship, which involves fewer recipients and greater stipends than the Rhoades Scholarship.

The Marshall Fellowship was established after World War II by the British government as a gesture of appreciation for the Marshall Plan, which provided aid for the rebuilding of Europe. The recipients are U.S. graduate students. Besides having a high GPA, Marshall fellows are known for their diversity of interests. Edwards is an example of this.

In high school, Edwards received a US Presidential Medallion for Scholarship, broke a New Jersey high school decathlon record, played trumpet and guitar in a jazz band, and had major roles in "A Doll House" and "Anything Goes."

Edwards was offered a substantial scholarship to attend Harvard, but decided to come to BYU "to play football, and to spend some time in the culture of my family."

Edwards served a mission in Italy. While there, he became enthralled with the art and writing of Michelangelo. Although other missionaries had pictures of President Kimball on their walls, Edwards displayed pictures of Michelangelo.

Edwards spent most of his spare time on his mission reading the scriptures and Mormon periodicals. "I'm a Standard Works, *Dialogue* and *Sunstone* man myself," says Edwards, "Church publications are so unsatisfying. *Dialogue* saved me on my mission."

When Edwards returned from his mission, he dropped football and took up sculpting. "I was pre-destined to be an artist," he says. "When I'm through law school, I'm going to take night classes in art. I have to make it up to God for not being an artist. It's a good way to release frustration, as well."

Edwards is currently releasing frustration by sculpting in alabaster and by serving as the Vice President of the BYU Art History Association.

He arranged for 15 BYU students to travel to Italy this summer to restore artwork in a monastery outside of Piza. The Italian government will pay for materials and the students have agreed to pay for their own transportation and accommodations.

"There's not a lot of service at BYU," says Edwards. "Most things here are so self-centered. There's so much business and other obscene things. This Food for Poland campaign is fantastic. It's too bad there's not more support for it."

Edwards won the all-church writing contest last year. His paper, "Via Boita," was published in the *Ensign*. Edwards has been a

finalist in the Rolex Award for Enterprise. His proposal is a "wild scheme" for placing lazars on satellites and beaming them toward salt pools on the earth for the generation energy.

Last summer, Edwards served as an aid to Mark Cannon, administrative Assistant to Chief Justice Warren Burger. He says that he enjoyed playing basketball with the other Court clerks three times a week on the fourth floor of the Supreme Court building, "the highest court in the land."

Edwards also liked going with friends to the dancing bars in Georgetown. "The bars are great," says Edwards. "The drinkers pay the expenses and everyone else gets in free. They dance New Wave and Punk. It's not like here, where you run the risk of having to dance disco."

According to Edwards, besides the Court and the dance halls, "there are no other interesting things in D.C."

One of Edward's duties as an aid to Cannon was to help with research and speech writing. Edwards is the author of "Crime and the Decline of Values," a speech that was delivered by Cannon a number of times, and which has been widely published.

Edward's father is General Counsel to Arco Company. His mother gives lectures on art history.

Edward's favorite food is raw oysters.

Students Protest Military Week

A group of students has petitioned the administration to prohibit the annual displaying of military equipment on campus during Military Week.

Last week the petition was delivered to David Sorenson, Dean of Student Life who said he would discuss it with his superiors.

The petition, which was signed by faculty members and students, said, "We find the display of armaments on campus during Military Week to be an unnecessary aspect of the week's activities. In our opinion, it is an offensive glorification of the instruments of war. We respectfully request the armaments of any type not be permitted on campus."

A copy of the petition with selected signatures appears on page 2.

Steve Beecroft, a senior majoring in English, was one of the promoters of the petition. Said Beecroft, "I'm not sure they are going to put **armaments on campus**—they have in every recent year. I had no problem getting people to sign the petition. Almost everyone I talked to wanted to sign. But I wasn't able to put a lot of time into the project. If they do put **armaments** in the quad I think it would be a good idea for people to call either Vice President Kerr or Dean Sorenson's office and let them know the feeling of students and faculty."

DISSENT AT BYU

By RON PRIDDIS

Seventh East Press Staff Reporter

Although BYU students tend to be more passive in their dissent than their counterparts at other large universities, the history of BYU has not been the undisturbed sea of tranquility that some BYU administrators and fund raisers portray in their official histories and presentations. BYU has a tradition of student protest and dissent.

In 1911, the studentbody "assembled in mass meeting" to protest the threatened dismissal of three BYU professors for teaching the theory of evolution.

In 1962, "some 2,000 students held a rally...with an effigy, torches, toilet tissues and chants to protest the administrative rejections concerning a longer Christmas vacation."

In the sixties, there were "love-ins," and anti-war protests on and off campus, including a demonstration in Pioneer Park with a speaker brought in from San Francisco that was attended by "1500 students and curious townspeople," according

to Security Chief Robert Kelshaw and others.

The most recent protest over General Westmoreland speaking on campus included black arm bands, banners, flyers and death masks.

1911 Evolution Protest

The Salt Lake *Tribune*, March 16, 1911 reported that BYU students held a rally in response to President Brimhall's threat to dismiss three BYU professors for teaching evolution.

The *Tribune* printed the students' petition that said, among other things, "We feel that if our gospel is true, it will triumph over error without any artificial protection." The petition was signed by 80 percent of the studentbody.

At least one professor was dismissed over the controversy and the President of the Church became involved in appeasing the students.

Continued on Page 13

GRANDPA'S BOOKSTORE: A PLACE TO EXCHANGE MORE THAN BOOKS

By DEAN HUFFAKER

Staff Writer for the Seventh East Press

A new bookstore has recently been opened in Provo. Grandpa's Used Books, located right off campus at 837 N. 700 E. (above Kinko's Copy Service), with another location at 32 W. Center, is owned and operated by Ernest Strack (otherwise known as Grandpa.) Upon first hearing about Grandpa's Bookstore, one pictures a nice old bearded man running a nice little shop with a friendly, relaxed atmosphere. And every expectation would be met—except for the fact that Grandpa is 29 years old.

Grandpa's Used Books had a unique beginning in April 1976 as a food store in Provo. Ernest's love for books led him to expand his merchandise to books also. After closing that business Ernest opened up Grandpa's used books on West Center in April 1978. He opened the 7th East location last September.

Grandpa's Used Book caters to all people who enjoy books. And since it is a used-book store, it is a great opportunity for the student who loves books to pursue his love while staying within his budget.

Ernest opened up his 7th East location to give students easier access to the Bookstore. However, he is not yet satisfied with the business he's getting from students. His main thrust now is in improving the text book area, including the development of a cooperative where students can sell, trade, and buy text books at a minimal cost.

"Not only do I want to give students a chance to save on their text books, I believe it's important to give the BYU Bookstore some healthy competition. That's why I'm now concentrating primarily on expanding our text book area," says Ernest.

Grandpa's Bookstore won't make much money by providing students with this service, "but I hope it will bring more students into the store," says Ernest.

Ernest's interests go far beyond operating a bookstore. Concerned for the lack of social awareness in the community, Ernest has also been active in developing a Food Cooperative in Provo. He is also actively involved with the mormon manuscript underground, so other personal interests include collecting and trading of historical church documents and unpublished manuscripts.

The significance of the location of the store next door to campus also relates to Ernest's deep concern over the lack of alternatives in the general attitudes and opinions characteristic of this area. Although not currently a member of the Church, Ernest is very positive towards the Church and its leaders. "Even so, I see a definite need in Provo for a change of atmosphere to help individuals come to terms with their perception of truth and reality," he says.

The colloquial atmosphere of Grandpa's Bookstore makes it a good place to go to interact with people and exchange ideas.

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Evolution and Creationism Debated

By JEFFREY E. KELLER

Special to the Seventh East Press

The Theories of evolution and creationism were debated before a near capacity crowd last Wednesday, February 10, at Kingsbury Hall of the University of Utah. Representing biblical creationism was Duane T. Gish of the Institute of Creation Research based in San Diego, California. Dr. Gish holds a Ph.D. in biochemistry from the University of California—Berkeley, and presently travels full time for the Creation Institute. Representing evolution was Cedric I. Davern, University of Utah vice-president for academic affairs and professor of cellular and molecular biology. Dr. Davern received his Ph.D. from the California Institute of Technology in molecular biology.

The debate provided a lively and controversial discussion before an enthusiastic audience. Spontaneous applause and occasional disagreement greeted statements of both debaters.

Dr. Gish, speaking first, began by admitting that "Creationism is not a scientific theory." However, he asserted, evolution also cannot be considered a scientific theory because "science deals with what is happening now," not in the past. Evolution, according to Gish, is not empirically provable, because no testable, falsifiable hypothesis can be formulated concerning events in the distant past.

Gish cited the second law of thermodynamics, which states that everything in the universe is becoming more and more disorderly, as an example of an inviolate physical law that contradicts evolution. He characterized the idea that anything could become more complex as time goes by, as evolution teaches, as being "twisted logic."

Asked by Dr. Davern whether a fertilized egg growing into a baby is an example of something becoming more complex with time, Gish responded no, because the fertilized egg already contained all the genetic complexity of a baby.

Gish also stated that the probability of amino acids spontaneously assembling themselves into even one protein out of the thousands in a living cell was "infinitesimally small, essentially nil." Even given five billion years, said Gish, life could never have arisen spontaneously. The probability of that "would be the same as a tornado blowing through a junk yard and spontaneously assembling a Boeing 747."

Gish concluded by quoting several former atheistic evolutionists who were converted to creationism. "If this hard evidence is enough to convince hard core atheists like [these men], it should be enough to convince us."

"Although not all evolutionists are atheistic," Gish admitted, still evolution is inherently godless, materialistic, and mechanistic. "If we are given the choice of 'In the beginning, God,' or 'In the beginning, Hydrogen,' I say, in the beginning, God."

Dr. Davern began his presentation by admitting that he did not know all of the answers to the questions of life's origin. Gish asked him at one point, "Are you admitting that you do not know how evolution works?" Davern responded "I haven't a clue. That's what makes science absolutely delightful. If I thought I knew, I'd be in a church. . . . I do not believe in evolution as I believe in God." Davern stated that disagreements among scientists were not a problem, because no one claimed to have the absolute truth or the last word. However, he continued, disagreements between religions were indeed a problem.

Davern asked the audience to judge themselves between the two following hypotheses on the basis of scientific evidence: First, all life slowly evolved from a common ancestor over millions of years, and second, all species of plants and animals were created suddenly not very long ago.

Davern cited stratification of fossils, with the most primitive life forms being found deepest and the more complex fossils being found above, as the first piece of evidence definitely fitting the evolutionary hypothesis. The second piece of evidence cited by Davern was biogeographic observations. Species, Davern said, originate in a particular place and time and do not, as one would expect from creationism, "pop up" anywhere. Davern characterized creationism as the "biological big-bang theory."

Third, Davern explained that divergence in particular organic molecules correlated remarkably well with evolutionary order. According to these biochemical considerations, man is most closely related to the great apes. "We are blood brothers under the skin, even though we differ in brain power and beauty."

Finally, Davern stated that evolutionary speciation has been observed by scientists, not only in laboratories, but also among fish in recent African lakes.

Davern concluded that both evolutionary theory and creation theory are indeed testable, and although "No scientific theory can be proved to be absolutely true," nevertheless, "evolutionary theory is a fine working hypothesis" that conforms best to scientific data.

CAMPUS CHATTER

One of the helpful hints that women attending the recent **Women's Conference** at BYU learned was how to bake and iron at the same time. Diane Thomas explained how she will often make a cheese sandwich, wrap it in tin foil, and rest the iron on it while ironing, thus accomplishing two things at once.

Through the latter part of the 1960's the second largest political club on campus was the **Young Americans for Freedom**. Last December students were denied permission to reorganize the club on campus.

Simultaneous with the Fall implementation of the new policy requiring contracts for the giving of incomplete grades the administration will also make the following changes:

1. The incomplete change of grade fee will be raised from \$3 to \$10 a grade.
2. The advanced standing tuition will be eliminated.
2. The advanced standing tuition will be eliminated.
3. The fee for dropping a class will be changed from \$3 to \$10.

During the College Republicans Fifth Annual Breakfast with Orrin Hatch, the Senator presented the **Orrin Hatch Freedom Award to Jay Burrup**. Said Christian Sonne, club president, "This award is given in recognition of the Senator's pledge to maintain freedom in America. Each year this award will be given to an outstanding BYU College Republican who has pledged the same hard work, loyalty and determination in fighting for just causes as Senator Hatch."

Wishing to describe themselves in a positive instead of a negative way, but finding no other common denominator, the Non-Mormon Club has changed its name to the **Higher Tuition Club**.

Debating the Creationist, Duane Gish, on channel 7 two Fridays ago, BYU's Doctor Duane Jeffery got caught in his own rhetoric when he said that the head of a certain evolutionary specimen was "larger than any other head that size."

The BYU Student Directory has a listing for a "Non-College of Education" certification.

One recent Sunday after delivering a speech to Bishops and Stake Presidents, Elder **Bruce R. McConkie** took his family out to eat at Rax Roast Beef in Provo.

Academy Award winner **John Houseman** (professor Kingsfield in *The Paper Chase*) seemed a little disturbed at a BYU Bookstore autographing session when students kept handing him notebooks and scraps of paper for his autograph instead of his book which he was promoting. Also, when asked if he ever wished he had pursued a law degree in real life, he replied, "Hell, no!"

On October 13, 1967, the *Daily Universe* ran an article under the headline "Business as the Most Advanced Profession or Endeavor" that carried excerpts from a talk by Steven R. Covey of the same title. The article included the following explanation: "Covey supported his contention about business being the most advanced profession by adding that in business you are required to perform at the highest possible efficiency to be successful. Covey added that another value of business is that the skills of business are eternal in nature. In business you call upon traits of creativity, self-discipline, analysis and integrity, to name a few."

The committee in charge of the restoration of the **Sarah M. Kimball home** in Nauvoo, is seeking a number of items from the 1840's to complete the furnishing of the home. Sarah M. Kimball (1818-1898) first proposed a "ladies society" in Nauvoo, a suggestion that led to the organization on March 17, 1842, of the Relief Society. The committee is anxious to find a sewing machine of the period since the women who first discussed the formation of a women's organization were sewing shirts for men working on the Nauvoo Temple. Anyone having any of the following items from that period is asked to call Relief Society headquarters in Salt Lake City (801) 531-2636:

- Leatherbound books, published not later than 1845.
- Pewter and china.
- A long and narrow table, either crossed leg trestle or straight leg harvest, six feet long, 30 to 35 inches wide.
- Whale oil lamps, particularly Astral or Argand lamps. Kerosene lamps were not in use in the 1840's when the Kimball home was occupied.
- Clothes for men and women.
- Photographs of the family of Sarah and Hiram Kimball before their coming to Utah in 1851. Any letters, family documents, and genealogical information.
- Watercolors.

BUY USED BOOKS

Dr. David M. Sorenson
Dean of Student Life
380 SWKT
Brigham Young University

Dear Dr. Sorenson,

We find the display of armaments on campus during Military week to be an unnecessary aspect of the week's activities. In our opinion, it is an offensive glorification of the instruments of war. We respectfully request that armaments of any type not be permitted on campus.

THANK YOU

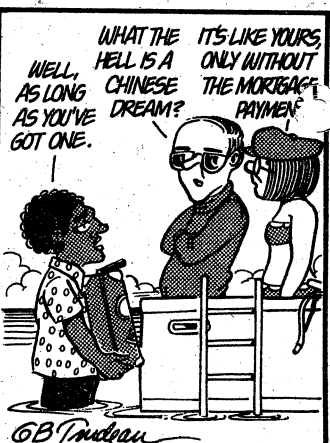
ROBERT S. BEECROFT
PAUL E. NELSON
LAMOND TULLIS
PATRICIA MEONO
MICHAEL K. PERKINS
GEOFFREY PINGREE
GREGORY PINGREE
DAVID BOHN
ALAN THACKER
J.S. TURLEY
NANCY BRENT
TED VAGGALIS

MATTHEW MARCOSTICA
JOHN TAYLOR
RAY HILLAM
LORELEI DAVIS
J. SIDNEY ALLEN
LANT PRITCHETT
DAVID B. DOERING
STEVEN R. THORLEY
KENT APPLEBERRY
MITCH HARRIS
ROBIN SHERMAN RUSSELL
MARTIN HIRAGA

NOTE: These are a few of the initial signers of the petition.

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by G.B. Trudeau



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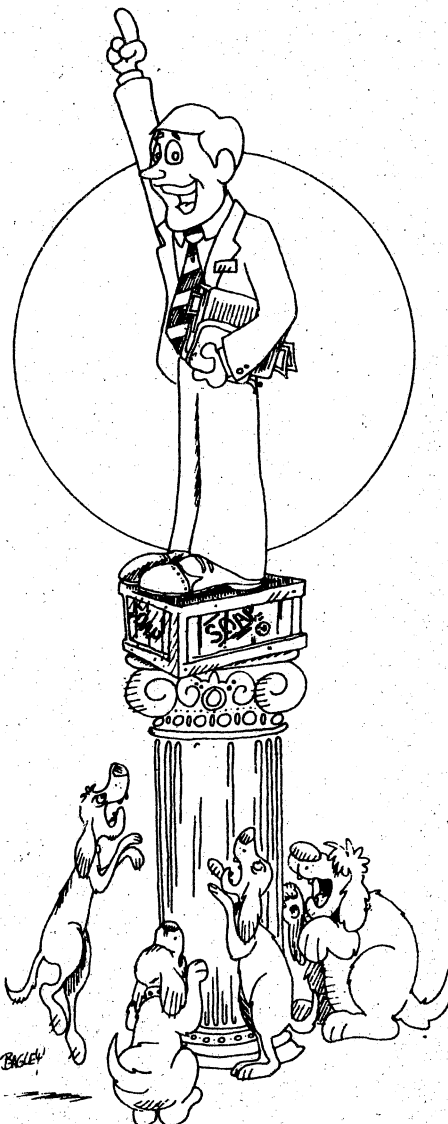
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BYU's First Campus

By SCOTT STRINGHAM

Seventh East Press Staff Writer

BYU's long struggle to become the Yale of the Uintahs has gone through numerous phases, many of which remain unknown to students and the Provo community. One of these was the period in which the infant Academy was housed in what was known as the "Lewis Building," located at 300 W. Center.

This building, the first brick building in Provo, was built by pioneer brick maker Jesse William Lewis, and at one time housed the Timpanogas Branch of the University of Deseret. It was used by Lewis, the Dusenberry brothers and their schools, and Brigham Young before it finally became the home for "Brigham Young's Academy in Provo."

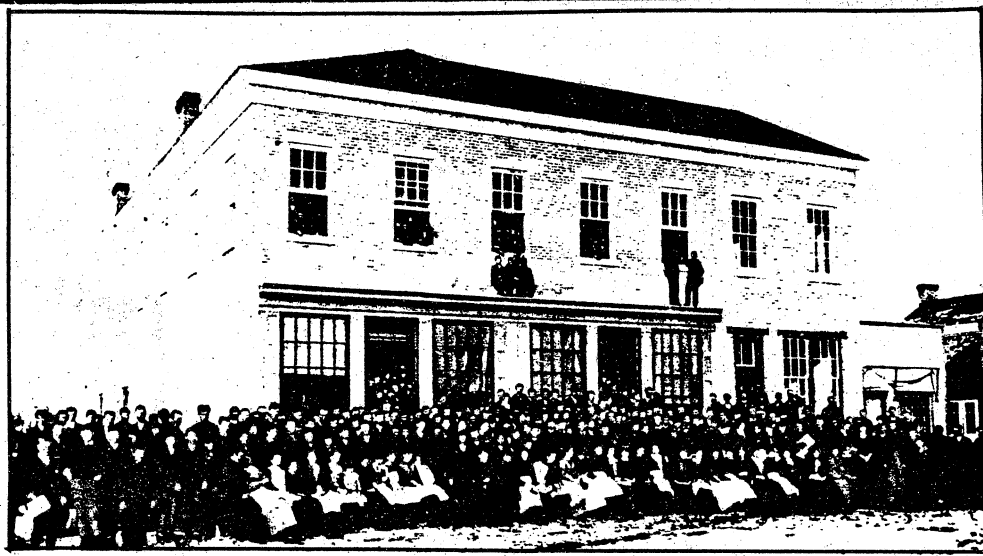
The Lewis Building was not known for its aesthetic facade in fact, Senator George Sutherland, a former student, once described the building as a "grim, non-descript structure without beauty or grace." The front entrance

never! I'd die first!"

On the night of 24 January 1884, as students prepared to resume classes for the new term, the Lewis Building caught fire and burned to the ground in spite of Provo's Bucket Brigade's best efforts. The cause of the fire was never discovered.

As the building lit up the Utah Valley sky, Reed Smoot turned to Maeser and exclaimed "Oh, Brother Maeser, the Academy has burned." Brother Maeser retorted "No such thing, it's only the building."

Today, all that reminds us of the roots of BYA (BYU) is a small plaque on the Western Savings building and the legacy that Karl G. Maeser and his associates have bequeathed to us.



The Lewis Building of Brigham Young's Academy in Provo, had plenty of overflow space.

Looking Back

was located four feet above ground level and if used "one risked having one's spine driven into one's skull."

Brigham Young deeded the building and land to the Board of Trustees on 16 October 1875 for the founding of a school for members of the LDS church and their children. After a ten week trial term, the school opened officially on 26 October 1876 with 90 students in attendance.

The establishment of the Academy received scant notice from the Salt Lake press; the Herald carried a 52 word article, and the Deseret News about the same. There was also no mention made in the three succeeding General Conferences of the Church. Local citizens were wary of the Academy because it drew children away from work on the outlying farms, but in spite of community opposition and scant publicity, by 1880 the school had grown to 313 students.

Because of classroom overcrowding in 1882, Abraham O. Smoot financed an addition containing five classrooms. This year also marked the beginning of Church financial support.

Originally, the school was not limited to higher learning but enrolled students of all ages and educational levels. The courses of study were organized in three levels: Primary, Intermediate, and Academic, with one instructor handling each division.

Even as today's students must endure the trials of final examinations, so also did the students 100 years ago. Finals in those days were a public function with members of the Board of Trustees and other notables in attendance.

Even though faced with problems of small enrollment and limited academic opportunities, Karl G. Maeser, the school's president, demanded excellence both in school work and in personal behavior.

James E. Talmage, a former student and fellow educator said "Truly to know him (Maeser) was to be well educated." George Sutherland further stated "He taught that learning was better than riches, but a clean heart was better than both."

This ideology was typified by Maeser's statement on personal honor which was to become the foundation of the University's honor code:

"If I am placed behind prison walls ever so strong, I may escape in some way; but, if when surrounded by a chalk mark, I give my word of honor never to cross that line, can I escape? No,

During his recent visit to BYU, General William C. Westmoreland, former commander of the American military forces in Vietnam, made some revealing comments about himself and the war.

In response to the hypothetical question, "If you had been our age (early twenties) and had been drafted, what do you think your opinion of Vietnam would have been?" he said, "I wouldn't have been drafted. I would have volunteered and gone over as an officer. My family produces officers."

Responding to other questions, Westmoreland gave his opinion of his performance in Vietnam as well as that of his superiors and subordinates. "I'm not a quitter," he said, "It was frustrating the way Washington dragged their heels."

Westmoreland was highly critical of the leadership he received from U.S. Presidents Johnson and Nixon. "Of all the presidents of the United States, only three had military training. Well, four if you want to include Jefferson Davis (Westmoreland is a Southerner). When you go into something like this you can't act like kids. You must act professionally." However, he recognized that "when you go into the military you know that you will be under civilian leadership."

Westmoreland insisted that the accusations made on a recent "60 Minutes" program are not true. He says that he did not lie about the number of enemy troops in South Vietnam.

Westmoreland said that there was "very little discrepancy" between the figures gathered by the four hundred intelligence personnel under his command and the figures gathered by the CIA. To support this position he gave this example:

"Let's suppose that you and I have to determine the number of cockroaches in the kitchen and the number of termites in the woodwork. You pound on the walls and listen and so do I. The chances of your figures being the same as mine are about one in a thousand."

Therefore, according to Westmoreland, any differences in numbers does not necessarily indicate deception.

Ray Hillam, professor of political science, thinks that the analogy of cockroaches and termites is a good one. Hillam spent two years as an advisor to the Political Warfare College of Dalat in South Vietnam, and was presented a Civilian Patriotic Service Award by Westmoreland while there.

Hillam says that Westmoreland counted the cockroaches and didn't get the termites."

Westmoreland says that his staff counted the North Vietnamese Army, the Viet Cong, and any organized guerillas, but did not count the "home guard" or "village defenders." Hillam feels that the latter groups played a significant role in our losing the war.

Hillam states that "Westmoreland was a rather pathetic actor in a situation beyond his control. He thought of the enemy as only combatants in uniform. He wasn't trying to deceive the president. He just didn't know what he was doing."

Phillip Flammar, BYU professor of history, says that the United States "never understood, and didn't make and attempt to understand" the vietnamese people.

Says Flammar, "To win the war, we had to win the minds and hearts of the Vietnamese people." Flammar spent a number of years in Vietnam helping to write the official history of the war.

Westmoreland admits that only 15 percent of the South Vietnamese wanted American troops in their country.

Even though America only had the "hearts" of 15 percent of the people, it exercised control over the country. Both Hillam and Flammar agree that Ho Chi Minh would have become president of Vietnam had the United States not prevented the elections.

The United States was involved in the assassination of Ngo Dinh Diem, President of South Vietnam. Westmoreland feels that the United States should have extricated itself from Vietnam after the demise of Diem. He says it did not because "the Republicans would have beaten us over the heads politically" had it been done.

According to Westmoreland, what Americans have to learn from the war is that "we should not commit ourselves to a country that is not important to our long-range strategy, and that we should not commit troops where we do not plan on being successful." Westmoreland feels that the Vietnam war was very "idealistic."

Westmoreland favors American involvement in El Salvador. "With the domino effect in Central America, we could eventually lose access to the Panama Canal," he says.

Westmoreland also said that 90 percent of Vietnam war veterans are doing alright. He

says that many of the ones with psychological problems would have been psychologically disturbed even if there had not been a war."

Westmoreland claims that the Pentagon Papers "are not authentic. They do not contain full information," he says.

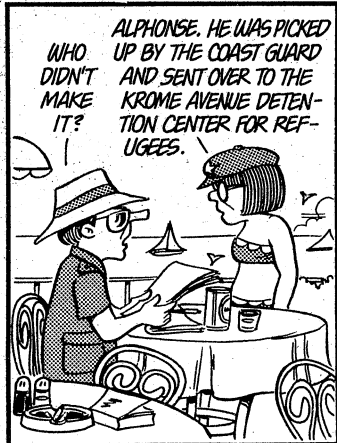
He believes that about one half million Vietnamese were killed during the war. Hillam comments that "if you measure the war in terms of slaughter, we were successful," since American casualties numbered only 45,000.

Westmoreland has not seen *Apocalypse Now* or *Deer Hunter*. He attends a movie only about once every five years. His most recent indulgence was *Absence of Malice*.

Westmoreland reads *The Western Economist*, a British publication which he says is far superior to *Time* or *Newsweek*. He is currently employed as a public relations consultant for the state of South Carolina.

Nay, self-education in any shape, in the most restricted sense, is preferable to a system of teaching which, professing so much, really does so little for the mind. Shut your College gates against the votary of knowledge, throw him back upon the searchings and the efforts of his own mind; he will gain by being spared an entrance into your Babel. . . . [The self educated, despite their liabilities] are likely to have more thought, more mind, more philosophy, more true enlargement, than those earnest but ill-used persons who are forced to load their minds with a score of subjects against an examination, who have too much on their hands to indulge themselves in thinking.

—John Henry Newman in *The Idea of a University*.



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THE ROCKY HORROR PICTURE SHOW RITUAL

Prudence vs. Passion

By ERIC McNEIL

The Rocky Horror Picture Show has been an intriguing film from the moment it arrived. People not only go to see it once, but follow it from city to city and see it as many times as they can. Years after its debut, Rocky Horror continues to draw a multitude of involved followers. Bertrand Russell said some things that may explain the cult nature of the film.

In *A History of Western Philosophy* (Pages 14-16), Russell claims that "to the man or woman who, by compulsion, is more civilized in behavior than in feeling, rationality is irksome and virtue is felt as a burden and a slavery." He says the issue is one of prudence vs. passion: prudence is basically man's willingness to endure present pains for future pleasures; and passion is man's seeking immediate gratification.

If Russell's claim is correct and there are those who act civilized and behave prudently only because of compulsion instead of desire, then sooner or later they're going to react against this compulsion. The followers of Rocky Horror Picture Show are examples of people reacting against being compelled to behave prudently.

Russell uses the worship or the Greek God of wine and drunkenness, Dionysus, or Bacchus, as an example of people reacting against compelled prudence:

[T]he cult of Bacchus...was met with hostility by the orthodox but nevertheless it established itself. It contained many barbaric elements, such as tearing wild animals to pieces and eating the whole of them raw. It also had a curious element of feminism. Respectable matrons and maids, in large companies, would spend whole nights on bare hills, in dances which stimulated ecstasy, and in an intoxication perhaps partly alcoholic, but mainly mystical. Husbands found the practice annoying, but did not dare to oppose religion.

Another example of the passionate rebelling against compelled prudence is in Euripides play, "Bacchae," where "The mad women' (maenids) who feel themselves possessed by Bacchus rush in with rolling eyes and flying hair to tear in pieces the King of Thebes who bitterly opposes their cult. The play can be read as a Greek statement on the danger of trying to suppress the rational and ecstatic in the human spirit" Wallbank et al, in *Civilization Past and Present*, p. 19).

Russell claims "the worshipper of Bacchus reacts against prudence—a way of life sanctioned by current morals. [The worshipper] recovers an intensity of feeling which prudence has destroyed; he finds the world full of delight and beauty, and his imagination suddenly liberated from the prison of every-day occupations."

There are interesting comparisons between the above claims and observations and the Rocky Horror Picture Show. When a person goes to see the movie it's more than just to see it—it's to participate. The film is uniquely ritualistic in the way and to the degree the audience participates. People who are being initiated to the movie, or who don't participate or who are seeing it for the first time are called virgins. The rituals certainly have barbaric elements—particularly when compared to the etiquette expected of the everyday movie goer. These barbaric elements include throwing rice at the screen (or anything else from instant potatoes to BB's), lighting matches (or anything flammable), throwing toast, and finally the

rainstorm provided by squirt guns, bottles and a bucket or two. And, of course, a newspaper for rain protection. These props are used on cue from the movie's dialogue.

The audience also participates by dancing the "Time Warp" in front of the screen, talking, yelling, singing, and swearing new and rote responses at the screen. These ritualistic actions are not learned at one viewing but after seeing the movie 50, 75 or 100 or more times. Finally, the true devotees dress up like a particular character in the movie. It should be obvious that this is more than just a film one goes to "see"—it approaches pagan religious ritual. And, like Thebes, don't try to stop a crowd from getting to see it.

Now let us address the issue of prudence vs. passion. First, when the audience talks, yells, and swears at the screen their conversation often consists of sarcastic and derogatory remarks aimed at the characters Brad and Janet who conform to social norms and thus represent civilization or prudence. Brad and Janet compare to the "orthodox" members of society mentioned by Russell or to the King of Thebes. Brad and Janet definitely provide—almost provoke—an opportunity for those who want to react against prudence. However, during the movie they slowly change; they release themselves from the slavery of being grudgingly prudent by pushing aside rationality and virtue and seek liberation in immediate gratification and unrestrained passion.

In a real sense, the movie enables members of the audience, who are only prudent because they are compelled to be, to temporarily and emotionally throw off prudence and adopt the delightful freedom of passion. This is done by identifying with the transformation of Brad and Janet, by physically participating in symbolic rebellious actions, and by dressing up to play the part. In a way, Rocky Horror is a temple rite of passage from prudence to passion.

Although the rush to passion in Rocky Horror is only emotional and temporary, in the same way that those who frequently attend the temple gradually and eventually change their natures, so are natures changed of those who frequently participate in the Rocky Horror Ritual. And eventually the movie's effects will not only be emotional and temporary, but extended and physical. Rocky Horror is a rite of passage into immorality.

Most of us feel some affinity in our own lives with the desire for passion—admittedly compelled prudent life is boring—there are other alternatives beside Rocky Horrors! As Russell states, "Much of what is greatest in human achievement involves some element of mental intoxication, some sweeping away of prudence by passion." For the latter-day saint, passion for beauty, freedom and delight can be on a spiritual plane and be cultivated through participating in the ritual of the temple.

As feminism existed in the cult of Bacchus, so it exists in the Rocky Horror Picture Show. In this case we turn to the main character Frank-n-furter, a transvestite, who sums up the film's carnal message in the narcissistic line "If you dream it, be it." This statement clarifies the film's intent as a rebellion against prudence and confirms Russell's claims about pagan rituals and

Continued on Page 13

THE NEW HIT COMEDY!



Written and Directed by:

Scott S. Anderson

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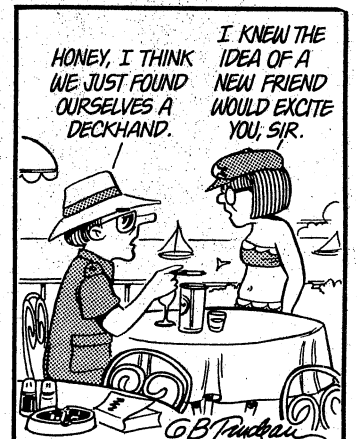
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PROVO WRITERS ORGANIZE

By BARBARA R. HUME

Special to the Seventh East Press

The current membership of Xenobia is quite varied. Shayne Bell, an English major at BYU who plans to do graduate work in creative writing, is writing his first novel and has written a number of short stories. "I'm to the point in my writing where editors send me polite, personal rejection slips," says Shayne, current fiction editor for *The Leading Edge*, a science fiction magazine which chiefly features local SF writers and artists.

Dave Bastian, an artist as well as a writer, recently won first place in the color drawing category at the 39th annual World Science Fiction Convention in Denver. "Writing is something I enjoy, and hope to make money in someday," says Dave, whose art work has been personally solicited by the editor of a national science fiction magazine. Dave has put his work aside for a Spanish-speaking mission in Melbourne, Australia.

Dave Doering, who specializes in short-short stories and high-tech fiction, is currently president of the Quark Science and Fiction Club on campus. Dave says that he "seeks to become another George Lucas, a Kerry O'Quinn, or a Larry Niven." Xenobia has developed a set of rules which experience has proven valuable. For example: "No member may read more than 15 manuscript pages at a time unless sincerely begged to continue." Another rule states, "It is the responsibility of the host for the evening to see that the members concentrate on the subject at hand and behave in a civilized manner." The "subject at hand" could be the criticism of a member's manuscript, the discussion of an article on specific writing techniques, or the analysis of a successful SF novel or short story.

Although the group must retain small to function effectively, new members are sometimes needed as original members leave the area. "Xenobia would be of interest only to people seriously interested in writing for publication," one member explains. "We're not just writing for a hobby, or writing fanzine material. We want to become professionals."

"That's ludicrous!"

"Who is your protagonist? Who is your antagonist? What kind of conflict are you working with here?"

"Your characters are well developed, but the style of this chapter is awkward. I think you need another revision."

These comments are typical of those heard Friday nights at the weekly meetings of Xenobia, a group of Provo writers who have formed a self-directed organization designed to help members improve their work.

The members of this group produce many different types of writing—poetry, screenplays, novels, short stories, essays—but most specialize in science fiction. The group began a little over a year ago when Shayne Bell and Barbara Hume, who had enjoyed a course in science fiction writing taught at BYU by Professor Marion Smith, found that they didn't want to give up the advantages the class had offered. Consequently, they called together other writers with similar interests and began holding meetings.

The members alternate in hosting the group. At each meeting, members present their current work for appraisal. Manuscripts are normally read aloud, but any member who wishes may bring copies of his manuscript to hand out for written commentary.

Tony Markham, who claims to be "descended from Baal," says he takes nothing seriously except writing; he asks, "Why should the adversary have control over what we see in cinema, theater, and television?" Tony has sold two plays and is currently writing a screenplay at the request of an executive at a major motion picture studio.

Diann Thornley, who recently completed her first science fiction novel, is living and working in Hyde Park, Utah, but drives to Provo to attend Xenobia meetings whenever possible. She specializes in space fantasy and medieval legend, having learned to joust and to fence to increase the realism of her work. "My favorite way to learn new things is through research for my books," she says. Diann recently won fifth place in a creative writing contest sponsored by the National Official Star Wars Fan Club.

Michael W. Reed, managing editor of *The Leading Edge*, plans to earn a master's degree in creative writing. He hopes for a career in writing and editing. Michael has written about 15 short stories, and is currently writing the first novel in a projected seven-novel series. In his writing Michael prefers "exploring a certain type of individual—one whose life centers around a value, a cause, a code."

Rayda Reed, Michael's wife, attended the meeting for several months before venturing to present a manuscript to the group. Now, however, she calls Xenobia "an excellent means of developing writing talent." Rayda, in her writing, prefers "to explore how a person with a definite personality reacts in a unique culture."

Melva Gifford, from southern Utah, has published extensively in fanzine fiction, but writes stories with original characters as well. She says that she likes to write stories with "sarcasm and irony" at the core. Melva also writes poetry.

Cara Bullinger recently joined the group after winning second place in the *Leading Edge* writing contest. Cara says she has already learned a good deal about writing from the group's discussions of her work. For Cara, "writing is actually preparing for godhood; you learn to arrange elements—to put things in order." Cara won the 1981 Mormon Arts Ball competition for poetry.

Lareena Smith, a Chinese major at BYU, writes mainly fantasy. "I like trying to create thoughts that haven't been written about before," she says, "not just redoing things that have already been done."

Sharon Barwick won second place in the student art show at Glendale Community College in Arizona. "I enjoy Xenobia," she says, "because I like being able to visualize the stories that are read. The group helps me to think creatively."

Barbara Hume, in the process of completing a Ph.D. in English literature, teaches advanced composition at BYU and does writing and editing for the MTC. "With two teenagers, two jobs, and an advanced degree to worry about," she says, "I'm under a lot of pressure. Writing SF helps me to cope, and the group helps me to write it well."

The members of Xenobia have developed a camaraderie that goes beyond their interest in writing professionally. For example, they have dinner parties for members who publish or otherwise achieve recognition, or gather at a member's house to watch a TV special or talk endlessly about writing.



WHAT IS AMNESTY INTERNATIONAL?

... a worldwide movement of people working for the release of prisoners of conscience, for fair trials for political prisoners, and for an end to torture and the death penalty.

AMNESTY INTERNATIONAL HAS A SPECIALIZED ROLE

AI's mandate is specific and limited. It focuses on prisoners. Amnesty International works to:

- release "prisoners of conscience"—men, women and children detained anywhere because of their beliefs, color, sex, ethnic origin, language, or religion provided they have neither used nor advocated violence;
- obtain fair and prompt trials for all political prisoners;
- end torture and the death penalty in all cases and without reservation.

AI's mandate, based on the United Nations' Universal Declaration of Human Rights, reflects the belief that there are fundamental rights which transcend boundaries of nation, culture, and belief.

AMNESTY INTERNATIONAL IS IMPARTIAL

Wherever documented violations of specific human rights within the mandate occur, AI is at work. Amnesty International is independent of all governments, political factions, ideologies, economic interests, and religious creeds. Group members work for individual prisoners of conscience from differing ideological backgrounds. To safeguard impartiality, groups do not work for prisoners of conscience held within their own country.

AMNESTY INTERNATIONAL DOES PRACTICAL WORK

Members of AI send letters, cards, and telegrams on behalf of the imprisoned and tortured to government and other influential officials. A letter from an AI member on Long Island to a newspaper in Paraguay helped convince authorities to release several political prisoners there. AI's constant action begins to generate pressure. One well-written letter to a Minister of Justice is not pressure; a second letter is. The pressure continues until the violation stops.

In addition, members organize public meetings and arrange special publicity events, such as vigils at appropriate government offices or embassies. They collect signatures for international petitions and raise money to send relief, such as medicine, food, and clothing, to the prisoners and their families.

One New York adoption group enlisted the help of a Russian-speaking psychiatrist who telephoned a doctor at the psychiatric hospital in the USSR where their adopted prisoner was held. Many groups have mobilized lawyers in their area to work for lawyers imprisoned in South America and elsewhere.

AI never takes credit for "successful results" because many factors may enter into a government's decision to free someone. In any case, AI is concerned with getting results, not with getting credit.

STUDENTS INTERESTED IN FORMING A CLUB CALL RODNEY GREENO (375-375-8428), OR COME TO A MEETING ON TUESDAY, MARCH 2, AT 5 PM, AT ROMAN GARDENS #330 (1060 E. 450 N.).

AMNESTY INTERNATIONAL

Recipient of 1977 Nobel Peace Prize

AMNESTY'S INFORMATION IS ACCURATE

Research and documentation are central to AI's work. The International Secretariat in London (with a staff of 150, recruited from nearly 30 nations) has a Research Department which collects and analyzes information from a wide variety of sources. These include hundreds of newspapers and journals, government bulletins, transcripts of radio broadcasts, reports from lawyers and humanitarian organizations, as well as letters from prisoners and their families. AI representatives frequently go on missions to collect on-the-spot information. AI legal observers at times attend trials in which accepted international standards are at issue.

AMNESTY INTERNATIONAL WORKS FOR INDIVIDUAL PRISONERS

AI's work is based on the principle of international responsibility for the protection of human rights. Since it was founded in 1961, AI has intervened on behalf of more than 20,000 prisoners in over a hundred countries.

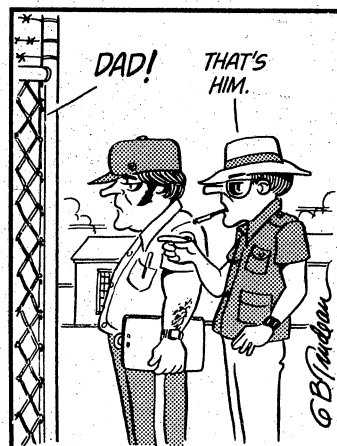
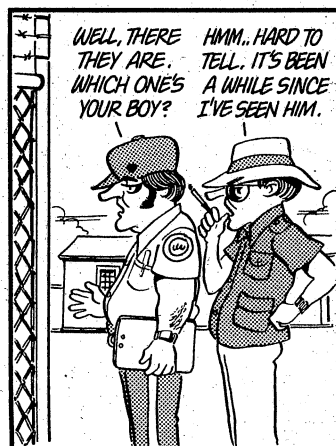
While statistics may be quoted, AI remembers that behind each number stands a person. A prisoner in Taiwan, now free, wrote: "I can never forget how I was moved to tears when unexpectedly I was handed in a solitary cell a brief letter from Amnesty International."

To a Vermont group, working for human rights in Mali means working for Dazie Sogoba, one of 20 teachers arrested for belonging to an independent teacher's union.

When a California group hears "Yugoslavia," they think of Zvonimir Kistic, who was a baker before he was imprisoned on charges of "hostile propaganda."

For a Florida group, Argentina evokes thoughts of the 28-year-old mother of two young children, Elsa Razuel Lopez de Jait, who "disappeared" after army officers, failing to find her sister, took her from her home instead.

Amnesty International brings hope to victims of political persecution and offers practical help to prisoners of conscience and to all people threatened with torture and execution.



THE SEVENTH EAST PRESS NEEDS VOLUNTEERS

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Outsider Observes Executive Council

By DEAN HUFFAKER

Special to the Seventh East Press

"Right, now our item for attainment awards this premise within the next five years. Uh, Franz, if you could report on this..."

"Yeah, thank you Reg. Well quite frankly Siblings, Artus Tavius can't be optimistic unless we can slash the Roman Empire within the next twelve months."

"Twelve months?"

"Yeah, twelve months. And let's face it, as empires go, this is the big one. But we've got to get up off our asses, and stop talking about it."

"Here here!"

"You're right, just sitting around here all day talking, passing resolutions, and making clever speeches won't kill one Roman soldier."

"So let's just stop gabbin' on about it, we're in complete agreement—this is getting us nowhere."

"Right, this is a complete waste of time!"

Door crashes open. Mariam brings bad news.

"They arrested Brian!"

"What?!"

"They locked him up! They're gonna crucify him!"

"Right. This calls for immediate discussion."

"What?!"

"Immediate!"

"Right!"

"New motion?"

"Completely new motion—"

"Uh, That, uh, That there be, uh, immediate action—"

"—at once proposed to be taken..."

"Well obviously at once proposed to be taken!"

"Quiet, while our resolution's being modified."

"Reg, we have to go now! Please!"

"Right, right!"

"He means, he means write down the information from, uh, Sibling Jules?"

"Well, not exactly."

"Reg, for God's sake. It's perfectly simple. All you've got to do is go out that door and try to stop the Romans nailing him up. It's happening Reg! Something's actually happening, Reg! Can't you understand?" (Question met with blank stare)

Mariam screams in frustration, runs out, slams door behind her. (From Monty Python's "Life of Brian.")

On a recent Tuesday afternoon, I retired to the Memorial Lounge for some heavy duty studying. Soon I awoke to the sound of a gavel hitting the table directly in front of me. Seated at the table were about fifteen very important people. I knew they were important because they had their names on name plaques set in front of them. Startled, I looked around the room and saw spotlights, T.V. cameras, and large groups of people watching the proceedings with great intent. Finally I asked a guy sitting near me, "What's going on anyway?" He didn't know either, so we both sat back to find out. We had accidentally stumbled in on an ASBYU Executive Council Meeting. Expecting the worst, my curiosity still wouldn't let me leave the meeting, and the object lesson delivered in the ensuing hours was well worth any study time that was lost.

ASBYU President Kasey Haws opened the meeting and explained its purpose; "This is a weekly ASBYU Executive Council Meeting held every Tuesday at 5:00 in the Memorial Lounge so that all students can take an active part in the democratic process."

I must admit I had a bad attitude from the start. Up to this point I had never even pondered the reality that an ASBYU Executive Committee actually existed, and I was very skeptical as to what kind of impact and importance justified their existence as a governing body.

The meeting started off very uneventfully. The points discussed hardly seemed to justify

holding a meeting to discuss them. Then again, maybe it wasn't that the items weren't important, but the way the Executive Council approached them that made them seem irrelevant. The quick trading of parliamentary jargon among members of the council was very impressive, but often gave the impression of a game show with the contestants on the panel racing to second each motion before someone else did. This made it difficult for those members of the council to participate who seemed to be a bit unfamiliar with parliamentary procedure. This seemed especially apparent in Vice President Don Bigger, whose sincere attempts at ratifying a proposition were thwarted when members of the council informed him that no such proposition was on the table. The proceedings continued to digress to the point where various council members interrupted discussion to ask which issue was being discussed. It appeared that something had finally been accomplished when the highly controversial election pamphlet proposition was passed with just over half of the votes. After the applause of the spectators died down, President Haws was informed that two-thirds of the votes were required for a proposition to pass, so the proposition died. A sigh went up from the audience. A majority was finally achieved when one member stated and the council unanimously concurred that what they were doing was ridiculous. At this point I looked over at the guy sitting next to me and we just shook our heads in pity.

Now, my friend and I didn't know it at the time, but the meeting was about to take on the characteristics of the true principles of democracy in action. It involved the Social Office's staff disapproval of Kasey Haws' appointment to replace Michael Thompson as Social Office Vice President. We didn't know that this had been a hot issue the last few weeks between the Social Office and Kasey Haws. Apparently Haws wanted Shayne Clarke to be appointed and ratified as Vice President of the Social Office. Clarke previously had some experience in the Social Office. However, the Social Office wanted the position filled by someone from the midst of their own ranks to insure a smooth transition and continued success of the programs they had developed. The petitions from the Social Office for Haws to reconsider the appointment of Clarke were ignored for weeks. Finally the entire cabinet of the Social Office threatened to resign if Haws didn't take a little more notice of their interests. Suddenly the meeting took on a more serious atmosphere. Feelings started getting intense as the Executive Council, which had already pledged Clarke its support, began with questions directed to Clarke designed to put everyone at ease with the idea of appointing him Social Office Vice President. The questions were seemingly irrelevant, breeding responses bordering on silliness:

Q: "Why haven't you been working in the Social Office this year?"

R: "Basically I got married." Time was then given for those on the floor to direct questions and comments to Clarke and the council. It was getting very interesting, and I found myself sitting on the edge of my seat

**GENEROUSLY GIVE TO
THE STUDENT COMMUNITY CHEST**

scribbling out notes. The prospect of the entire Social Office walking out scared even me—and I don't even go to the dances! Haws wasn't budging an inch. It looked as if the fate of the Social Office would follow that of the striking air traffic controllers. Haws was going to get his way no matter what the outcome. A ten minute recess was then called, and the Executive Council retired to their chambers on the fourth floor of ELWC to discuss the matter in private. In the meantime the Memorial Lounge was buzzing like a beehive: "We aren't resigning to spite anyone, we just have to be heard." "Does the rest of the team walk off the field when the second-string quarterback comes in?" "Even if we stayed, there's no way Clarke could benefit the programs." "Are they committed to the student body, or to their friends in the Social Office?" "Should the decision represent Kasey's interests or the students?" "We don't want to resign, we want to serve the students. But we have to prove a point. Kasey has won too many of these battles." "This is better than Perry Mason!"

The Executive Council returned half an hour later. It was a bit anti-climatic when Haws announced that the appointment would be reconsidered, and a decision would be reached the following Thursday. Along with my surprise came a feeling of satisfaction that a group of students with common interests could get together, make themselves heard and actually make a difference. It was exciting to see the principles

of democracy take application. It was refreshing to see that the decisions and actions of the student governing body reflected the interests of more than just one man in power. It was gratifying to see that it all wasn't just a game, that in reality "all students can take an active part in the democratic process."

EDITORS NOTE: This article was submitted prior to Shayne Clarke's confirmation on Thursday, February 11. Approximately 50 members of the social office resigned.

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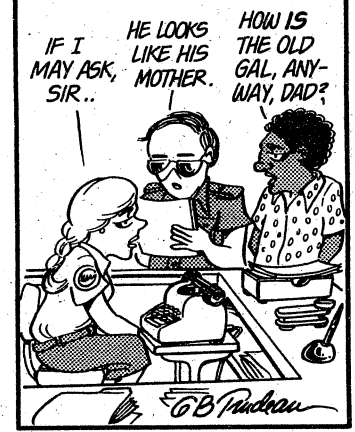
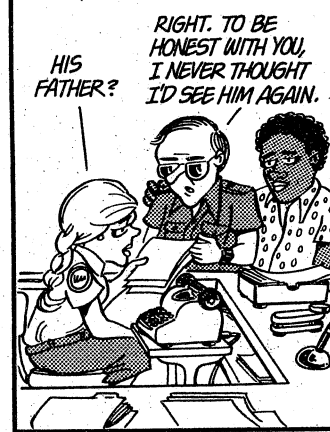
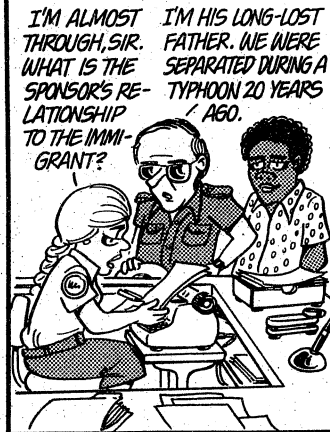
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BRING BACK BEARDS

We feel that it is time to take a serious look at BYU's hair standards for men. There are many reasons why a change in hair standards makes sense. We recently published an article (7 February 1982) that describes some of the hypocritical contradictions in our grooming standards, and in this issue a student relates his frustration with the pharisaical nature of Standards. And of course, one wonders what happened here before the hair standards were introduced in the 1960's. We, however, suggest yet another reason for reconsideration of hair standards—The times have changed.

In his first President's Assembly, Dallin Oaks explained the rationale for the regulations on hair lengths:

The rule against beards and long hair for men stands on a difficult footing. I am weary of having young people tell me that most of our Church leaders in the earlier times wore beards and long hair, which shows that these are not inherently evil. Others argue that beards cannot be evil because they see bearded men enjoying the privileges of the temple. To me, this proposition seems so obvious that it is hardly worth mentioning. Unlike modesty, which is an eternal value in the sense of rightness or wrongness in the eyes of God, our rules against beards and long hair are contemporary and pragmatic. They are responsive to conditions and attitudes in our own society at this particular point in time. Historical precedents are worthless in this area. The rules are subject to change and I would be surprised if they were not changed at some time in the future. But the rules are with us now, and it is therefore important to understand the reasoning behind them...

In the minds of most people at this time, the beard and long hair are associated with protest, revolution, and rebellion against authority. They are also symbols of the hippie and drug culture. Persons who wear beards or long hair, whether they desire it or not, may identify themselves with or emulate and honor the drug culture or the extreme practices of those who have made slovenly appearance a badge of protest and dissent...

By the manner of our dress and personal grooming, we send off signals to the world around us. Our appearance identifies us with certain manners of behavior and creates expectations in those around us. Our appearance and their expectations may influence our own behavior. The standards of dress and grooming prescribed for this campus and for the entire Church Education System seek to identify us with high standards of personal conduct and disassociate us from the currently popular symbols of immorality, drugs, and dissent. (*Speeches of the Year*, "A New President Speaks to BYU," 23 September 1971).

What was true in 1971 is not true today. It seems to us that neatly trimmed beards and longer hair styles currently in fashion are not associated with protest, revolution, drugs, or rebellion against authorities. In fact, they are frequently worn by young ambitious establishment careerists.

Rather than constant pharisaical deliberations over how far the "brushed look" can cover the top of the ear, we suggest a return to the trite but true aphorism of Joseph Smith: "I teach them correct principles, and they govern themselves." In the case of hair we think that correct principles include cleanliness, and an attempt to be handsome without being flamboyant.

NEWSPAPER POETRY

One night, several weeks ago, we were riding to Provo from Salt Lake with professors Eugene England and Karen Lynn. They allied in a campaign to convince us that poetry belongs in newspapers. They lamented the fact that poetry isn't widely read by today's public, and placed partial blame on newspapers which do not publish poetry today as they did in the nineteenth century.

Our own lives have been enriched by the reading of poetry and we feel that good poems should be read by more people than English majors and subscribers to literary journals. Therefore, the *Seventh East Press* in its role of promoting an intellectual marriage between faculty and students will publish poems by both. We hope our readers will give the works the time and effort required to make poetry meaningful.

Supposing I have a lump of clay which I put upon my wheel, out of which clay I want to make a jug; I have to turn it into as many as 50 or 100 shapes before I get it into a jug. How many shapes do you suppose you are put into before you become Saints, or before you become perfect and sanctified to enter into the celestial glory of God? You have got to be like that clay in the hands of the potter. Do you not know that the Lord directed the Prophet anciently, to go down to the potter's house to see a miracle on the wheel? Suppose the potter takes a lump of clay, and putting it on the wheel, goes to work to form it into a vessel, and works it out this way, and that way, and the other way, but the clay is refractory and snappish; he still tries it, but it will break, and snap, and snarl, and thus the potter will work it and work it until he is satisfied he cannot bring it into the shape he wants, and it mars upon the wheel; he takes his tool, then, and cuts it off the wheel, and throws it into the mill to be ground over again, until it becomes passive, (don't you think you will go to hell if you

are not passive?) and after it is ground there so many days, and it becomes passive, he takes the same lump, and makes of it a vessel unto honor. Now do you see into that, brethren? I know the potters can. I tell you, brethren, if you are not passive you will have to go into that mill, and perhaps have to grind there one thousand years, and then the Gospel will be offered to you again, and then if you will not accept of it, and become passive, you will have to go into the mill again, and thus you will have offers of salvation from time to time, until all the human family, except the sons of perdition, are redeemed. The spirits of men will have the Gospel as we do, and they are to be judged according to men in the flesh. Let us be passive, and take a course that will be perfectly submissive.

—Heber C. Kimball in *Journal of Discourses* 1:161

The greatest sin against mankind is not to hate them - but to be indifferent to them.
 —George Bernard Shaw

PLOWSHARES NOT GUNS

By ROBERT S. BEECROFT

Censorship, not academic freedom, is the norm at BYU. That is, not just anyone may speak to the student body. Prospective speakers are deemed appropriate or inappropriate primarily on the basis of morality and offensiveness. If a speaker is thought to have or to espouse questionable morals or to be offensive to a particular segment of our student body, he or she is prohibited from appearing. Whereas the practice of academic freedom allows members of the university community—including students—to discriminate as individuals and to voice—approval or disapproval of a speaker through participation, the practice of censorship discriminates for and represents the university community as a whole.

By allowing certain speakers and prohibiting others, the university, intentionally or unintentionally, gives its stamp of approval to those speakers permitted on campus. Former West German Chancellor Willy Brandt and author Norman Mailer are examples of speakers who did not receive BYU's stamp of approval. General William Westmoreland should have been another, because liberals are as easily offended as conservatives and immorality means more than sex. General Westmoreland is not significantly objectionable just because certain liberal elements in the university find him offensive politically but because they find him offensive morally, since he preaches and symbolizes the grossest of immoralities—war.

War. "Organized and systematic murder," is what Elder Bruce R. McConkie calls it. The scriptures say, "Thou shalt not kill." General Westmoreland tells us that war is horrible and that "no one hates it more than the soldier who has to fight it," and then goes right on to point to a dangerously volatile bi-polar world and to sound the call to arms. He tells us that we must increase our nuclear arms capabilities, close the "window of vulnerability," that we must begin anew the manufacturing of a chemical warfare arsenal; that we must build a bigger and better conventional army with better, more modern, more destructive weapons; that we must reinstate the draft. All this for peace? hardly!

Sufficient military strength to defeat an enemy and to win a war has never meant peace. Victory on the field of battle has never been truly definitive; it has never, as J. Rueben Clark Jr. pointed out, secured a lasting peace: "Guns and bayonets will, in the future as in the past, bring truces, long or short, but never the peace that endures." There has never been a war to end all wars, only more wars.

Likewise, the possession of sufficient military strength has never been enough of a deterrent to obtain peace. Instead, this hit-me-and-I'll-hit-you-back attitude breeds the desire to get ahead, to be able to hit without getting hit back, to be able to win. Even defensive weaponry (an oxymoron of sorts), if there is such a thing, is ultimately, as the First Presidency made painfully clear in their "MX Statement," not defensive: "...History indicates that men have seldom created armaments that eventually were not put to use." Nor is the possession of nuclear arms with its shadow of mutual and complete annihilation likely to frighten us to peace. Instead, our military leaders expose the supreme morbidity and absurdity of the times: they talk of tactical nuclear wars and continuing the horrid tradition of conventional wars. General Westmoreland tells us that the next war (he didn't say, "if") will be conventional. How convenient. A type of unacknowledged gentlemen's agreement to avoid check-mate. The game requires more than one player; it can't be played with only one. And so the military remains, as R. Heinlein defined it, "a permanent organization for the destruction of life and property."

Political and religious leaders over the world (including those in the Kremlin) have called for the negotiating of a peaceful coexistence. Yet, our own national leaders won't ratify a treaty if they perceive it to give the slightest and most meaningless advantage to the enemy. The Soviets, for their part,

appear to be no better. Each side imagines the other as threatening, unrelenting and untrustworthy. Each side insists it must bargain from a position of strength. Yet, the First Presidency continues to call upon "The heads of nations to sit down and reason together in good faith" and to tell us that "when there is enough of a desire for peace and a will to bring it about, it is not beyond the possibility of attainment." Someone somewhere lacks desire and will, for as of yet there has been no lasting peace, only wars. The vicious cycle goes on. We continue to look for peace in strength of arms, in being stronger than, or at least as strong, as our enemies. We keep on trying to succeed with what never has succeeded; we keep on acting in the traditions of war.

As Mormons we have been commanded to "renounce war and proclaim peace." The scriptures clearly state that war is justifiable only when the Lord specifically commands it and that the Lord will fight our battles (see D&C 98:23-37). Instead of concerning ourselves with armaments and military strategy, we should, as President Kimball has stated, "carry the gospel to our enemies, that they might no longer be our enemies." We are to love our enemies. We are to take them the gospel. We are to be peace-makers. And our faith is to be in the Lord, not in the arm of generals or military might.

The issue of war is not limited to military theory; it is both practical and moral. It is the destruction of man's art, culture, and way of life. It is hundreds of thousands of displaced, homeless, maimed, and dead persons. It is, for us, perhaps, annihilation. In its essence, war is the destruction of what we believe to be precious above all else—God-given life. And life if not man's to destroy; to do so is murder, to blaspheme pure and simple. War is a moral issue. For General Westmoreland, or any other individual, to preach nationalism and military strategy, to adhere to or to advocate the traditions of war in any sense—as if they could save us—is both offensive and immoral. As members of a world-wide church, our role in the world drama should be that of peacemakers. And if we are to have peace, we must serve our fellowman, both friend and enemy, with faith and charity. We must begin to beat our guns into plowshares.

Robert S. Beecroft, a senior majoring in English, was one of the students who protested William Westmoreland speaking on campus.

This is the divine mission of America, to spread liberty and free institutions throughout the world, not by armed conquest but by precept and lofty example. America has no place in a conflict either to get or to maintain empire. Her blood must not be shed for hate; it has no need to be for fear; she may not in righteousness sacrifice her sons to the extermination of peoples,—misguided, misled.

—J. Rueben Clark, Jr. in *Sperry Lecture*, 1976, p. 44.

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RICHES AND RIGHTEOUSNESS?

By DOUG DESMARAIS and EDDIE SNOW

Ask a student at Brigham Young University his reasons for pursuing higher education, and you will receive a resounding, almost unanimous answer: "To make money." Although the entrance sign of the University proclaims that we "enter to learn, go forth to serve," a more accurate description would be "enter to learn, go forth to *earn*." As products of the "me-first" decade, it is not surprising to see the obsession the student body has with wealth. Yet how can a university which claims to be the Lord's school justify its emphasis on mastering capitalism in order to become wealthy? Should the heroes of this campus be the owners of corporations and entertainers, or should they be the Mother Therasas and the Eugene Englands?

"Seek not for riches, but for wisdom, and behold the mysteries of God shall be unfold unto you, and then shall you be made rich.

Black and White Matters

Behold, he that hath eternal life is rich" (D&C 11:7). This scripture seems to be the standard the Lord has set for those who seek to perfect their lives; it defines success as an abstract ideal, rather than a worldly one. Then why the current emphasis on wealth? Although those associated with BYU like to think of it as the "Harvard of the West," outsiders take a more critical viewpoint. Kenneth Woodward, religion editor of *Newsweek*, remarked that he "sensed a marked inclination toward an instrumental view of education. By that I mean education which has employment as its underlying goal. What pays off is what's important."

Indeed, BYU is known for mass production of three-piece clad clones who subscribe to *The Greatest Salesman in the World* school of philosophy, and who hold *Especially for Mormons* one step higher than Plato, Socrates and Aristotle. Yet what does the doctrine of the Church that sponsors this university teach about wealth? Is there any advocacy for the acquisition of money? The scripture already presented clearly shows that Saints must quest for wisdom and not riches. The theological implications of this are profound and far reaching.

"Good Master, what good thing shall I do, that I may have eternal life?" (Luke 18:18-24) So asked the rich man, who sought guidance from Jesus Christ. Among believers, this question is undisputably the most important question that man can ask. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." This allusion to "treasures in heaven" is

made repeatedly in the scriptures. Christ commanded his disciples not to lay up treasures on earth, "for where your treasure is, there will your heart be also" (Matthew 6:19-21). The only wealth that is acceptable to the Lord is the richness of eternal life. In fact, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Although the wealthy take refuge in the interpretation which defines a needle as a postern gate, Hugh Nibley states that this explanation was offered by "an obliging 19th century minister for the comfort of his well-heeled congregation." How Firm a Foundation: what makes it so). It is clear that discipleship to Christ is conditional, for he accepts only those who forsake that which he so nobly denied himself—wealth.

Those who would argue that the examples of Job and Solomon are examples of the Lord's tolerance of wealth ignore the revolutionary nature of Christ's teachings. His teachings transcend those of Moses—no longer is the focus on the actions of the body, but on the nature of the heart. The surrendering of oneself to a Saviour, and complete submission of both action and thought are the conditions of discipleship. And rewards are no longer worldly ones, but the greatest gift of all—eternal life. For moth and rust cannot corrupt this ultimate reward—it alone endures.

Love of money remains the root of all evil: the cause of the demise of an entire Nephite civilization, and the destroyer of a perfect society. Thus wealth becomes a cancer, and the only way to prevent a death that reaches beyond the grave is to rid oneself of the growth. There is a danger of extremism—we must acknowledge the very real psychological needs that extend beyond food, shelter, and education. It lies in the heart of every student to sincerely evaluate his or her life, and honestly distribute his wealth as conscience dictates.

And what of this paradoxical university that seems to advocate al. that its sponsor, the LDS Church, claims to be inherently evil? Service, not the accumulation of wealth, is the declared intent of the institution. There is a definite lack of idealism and concern for others amongst a self-proclaimed righteous student body. Students will yearn for their \$500,000 mansions, with thoughts of feeding steak to Fido, while knowing that a few miles down the road there are homeless who can't afford to buy dog food for their own consumption. Again the problem does not lie in the Gospel, but in the failure of its followers to heed this fundamental lesson on the dangers of wealth. If we as individuals do not convert our hearts to the principle of selflessness, we shall be but a

LETTERS TO THE EDITOR

Abusage Corrected

Editor:

I was gratified (if embarrassed) to learn from last week's "Personals" column that my mother wasn't the only one to notice the grammatical mistake in my *Abusage* column. It means, at least, that there are still people out there who are conscientious about language. Actually, my error is the exception which proves the rule: *Everybody* needs to double—or triple—check his writing.

Scott Dunn

"Promote the Faith" History

Editor:

Your recent articles concerning the stolen documents relating to the diaries of William Clayton bring up several points which, to my mind, have never been adequately addressed. Why does a church in which history plays such an important role continue to restrict certain materials in their archives; and why does the Church and other institutions persist in producing "acceptable" history for the faithful?

The concept of "restricted materials" in an archives generally has applied to documents relating to more recent history. The desires of a family, government documents relating to national security or foreign policy etc. have been recognized as legitimate restrictions on the use of archival materials. While there are no laws for private institutions governing restrictions, I have found religious and other private organizations very helpful in providing materials needed for historical research and I see no need for such laws. However the Church of Jesus Christ of Latter-day Saints has not been very cooperative with the secular historian attempting to examine certain facets of the early church. While in recent years the restrictions have lessened, I still find researchers have been discouraged in their attempts to examine certain materials. Stolen notes, underground photocopying and private collections would be unnecessary if the Church Archives was open to all genuinely interested in scholarly research.

It seems the only injustices done in this case were by the Church and certain historians who deliberately use history as a tool to support their own testimonies or to strengthen the testimonies of others. As for the public not understanding William Clayton's diary, Lyndon Cook shows no faith in his fellow Saints. But when the history of a movement such as the Mormons has been distorted to such an extreme, Mr. Cook may be right. If the public were privy to certain aspects of the early Church in a way other than the "promote the faith" history, then it may indeed be damaging. If the Church was portraying history in a somewhat less than honest view, there would be cause for alarm. When groups of historians view events from an imposed viewpoint it is only natural to expect a history reminiscent of the ideological histories of the Soviet Union.

Raymond K. Cunningham, Jr.
Archivist/Records Manager
University of Utah

Suppressed Evidence

Editor:

In a court of law, for very obvious reasons, should evidence be suppressed, the entire trial can be declared invalid and thrown out. Should not the same rules of evidence be necessary in the case of religion? Regarding the stolen documents (notes from the "restricted" Diary of William Clayton, Press article January 18th), is not the arbitrary withholding of such evidence of the Church's authenticity beyond the authority of any one person or group of persons within the Church, even that of the Prophet or the general authorities?

Since the Church teaches that the salvation and exaltation of even the lowliest member is as important as that of even the Prophet, how can anyone take upon himself, or themselves, the right to withhold any document or other information which would affect the other members' ability to discern whether or not they desired to belong to the Church? Would not such deprivation of

information make such an evaluation impossible to make with certainty? Again referring to the importance of the individual within the Church, what right has anyone else to decide for himself whether information should or should not be given to another or others? Does not such action become self-serving and assume a self-superiority position? Is not every piece of information, document and property of the Church as much in ownership by the least member as by the Prophet or any other person? To say that a leader has such a right because "it might destroy the Church" indicates to me that membership in a church which could not disclose every particular of its nature would not be a wise choice.

The suppression of even one piece of Church history brings into suspect every other doctrine and event related, as well as the honesty and character of those doing the suppressing. If there is material being withheld from the members which, according to the article, "may injure some who are of weaker faith," is not that decision to be made by themselves? To make such a decision for someone else appears to me to insult their intelligence. Who can presume who has the weaker faith? Does not acknowledgement of the papers coming from the "vault of the First Presidency" suggest that there remains yet undisclosed to the membership the rest of the materials in such vault which might also bring discredit and suspicion upon the divine authorship of the Church? And does not acknowledgement of the existence of such materials which are too sensitive for presentation to the membership as a whole speak for the credence anyone should give to an organization which must hide its history?

Members of the Church should assert their rights of ownership not only of the principles of Christianity and the restored gospel which they claim, but also their rights, as dues-paying members in any legitimate organization have, to help make the decisions, elect their leaders, vote on decisions, compete for the paying positions in the Church businesses, and be treated as if they have equal intelligence as the leaders. To accept anything less is but to acknowledge they consider themselves inferior to their leaders not only in their own eyes, but in the eyes of their Creator, and all in direct contradiction to stated Christian doctrine.

Grant N. Mildenhall
An excommunicated member
of the LDS Church.
American Fork, Utah

First Vision Accounts

Editor:

The two-part article by Scott Faulring ("Joseph Smith's Account of the First Vision") must be applauded for its effort to continue an open dialogue on what may be termed a "sensitive issue." While the article's framework is an apologia, Scott has still maintained a great amount of scholarly criticism.

For those familiar with the critical method the points raised by Scott and those representing the more critical approach, are certainly understandable. One need only examine the Birth or Resurrection narratives of the New Testament to see the difficulties of harmonization. In his monumental work "The Formation of the Resurrection Narratives," the noted Biblical exegete Reginald H. Fuller wrote that it

"is no wonder that many have found these discrepancies [in the resurrection accounts] a major obstacle to belief in the resurrection. In his autobiographical novel *The Way of All Flesh*, the Victorian novelist Samuel Butler tells us that it was precisely through the discovery of these discrepancies that [he] . . . lost his Christian faith and became an agnostic. More recently, the late Bishop James A. Pike confessed that the same "discovery" led to his abandonment of the orthodox Christian belief in Christ's resurrection" (pp. 5-6).

An example of the difficulties that can arise from conflicting traditions can be found in the pericopes of Jesus' burial. An early Pauline tradition states simply "that he was

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Riches and Righteousness

Continued from Page 9

footnote to the many fallen societies of the ages, who "wax proud" because of their many possessions, and eventually fall.

What about the wealth of the Church juxtaposed to the wealthy man? We have shown that the Lord's anger is kindled against those who obtain riches and thus become "rich men." Many ask how the church is justified in building big, expensive temples and yet teaching that one should give to the poor. The chandelier in the Washington, D.C. temple represents a great monetary expenditure. How can a wealthy church be reconciled to the idea of the Lord's aversion to wealthy individuals?

Let it be said that the church does much for the poor through programs such as education, welfare, and fast offerings. The building of temples is for the most part sustained by individual member assessments and tithing. Temple building and tithing are both commandments; furthermore, it is between the Lord and His prophet how tithing money is spent and how much is spent on temples. The prophet has delegated his responsibilities for the management of the funds, and if a prophet misuses these powers, he alone will answer to the Lord. Our responsibility is to keep these certain commandments and sustain the leaders of the church.

One could also ask whether or not the Lord Jesus Christ gives His sanction to a wealthy church and the building of temples. For instance, is the chandelier in the D.C. Temple necessary? Indeed, it was "very costly" and one man has asked in a similar circumstance, "Why was not this ointment [temple, chandelier] sold for three hundred pence (\$300,000) and given to the poor?" This was the question Judas posed to the Lord and His disciples at Bethany as Mary, sister of Martha, anointed the feet of the Saviour. This extravagant, lavish display of adoration for the Saviour was met with approbation instead of aversion. In fact, the Saviour said, "Let her alone; why trouble ye her? She hath wrought a good work on me" (see John 12:3-8 and Mark 14:3-10). The Lord is pleased when His disciples attempt to worship Him through sacrifice and gifts. Why does the scripture report the story of the wise men from the East who present the infant Jesus with precious gifts, if this is needless waste? These wise men were apparently men with the divine gifts of the Spirit, and were justified in presenting the Lord with the best that they had.

Another example concerning the Lord's apparent approval of the use of precious and costly objects in worship and building sanctuaries is found in the *Book of Revelation*. In Chapter 21, John states that he saw the new Jerusalem and that "the city was pure gold" and that "the foundations of the wall of the city were garnished with all manner of precious stones." Of course, Solomon's temple and the tabernacle are examples of lavishly adorned objects to be found in the liturgy and ritual of the church.

Does this seem contradictory? We have shown that the Lord disapproves of riches; however, that is only when these riches are controlled by and for elite groups of men. In fact, under the law of consecration, all men would be equally rich. The Lord has created a beautiful world to be enjoyed by all of His children. The Lord said through Jacob in the *Book of Mormon* that seeking riches for the sake of blessing the poor has his sanction (see Jacob 2:17-19). The wealth of the church is shared by all who want to keep the commandments. Interestingly enough, while enjoying the beauty of temples, one is not cognizant of the fact that anyone is of a higher social standing than anyone else. All wear white, all are equal. It is in itself an equalizer.

We believe, therefore, that the Lord is not

particularly averse to wealth and riches as long as they are sought after and earned (and distributed equitably) for the express purpose of blessing those in need. There is nothing virtuous in being poor; in fact, they can come under the same condemnation as the rich if they are greedy, licentious, and do not provide for themselves (see D&C 56:16-18).

So it seems that the Lord wants us to take the initiative and to bless those in need, to be active in all good causes, to go the extra mile and not depend totally on the church to do our duty of being Christians. Are we to be "slothful servants," to be commanded to do all good things (see D&C 58:26-29)? How could the church function if some didn't seek riches to further the work of the Lord and bless those who are less fortunate? Those who have gone through the temple have covenanted to fully consecrate their lives and possessions to the work of the Lord. Whether we fall under the condemnation of being a "rich man" depends on what we do with our money, not how much we earn. The spirit of Ananias (see Acts 5:1-11) still permeates our church today; can we ever become the Lord's chosen people with this spirit?

First Vision Accounts

Continued from Page 10

buried" (1 Corinthians 15:4a) without giving any details as to who was responsible or for what motive. In Acts 13:27-29 Paul makes a most intriguing statement: "For those who live in Jerusalem and their rulers . . . asked Pilate to have him [Jesus] killed. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb." A contrast is then made with these dastardly deeds. "But," Paul continues "God raised him from the dead" (v. 30). For Paul then, the burial of Jesus represented the culmination of the evil acts perpetrated by the Jews, contrasted with the act of righteousness (i.e., the resurrection) initiated by God. The difficulty emerges when this tradition is compared with those found in the Synoptics and John, which depict the burial as an act of love and friendship performed by a (secret?) disciple (s?) of Christ and through a Jewish leader, one who did not consent to the death of Jesus, (Joseph of Arimathea [and Nicodemus?]) cf. John 19:38-39; Matthew 27:57-60; Mark 15:42-46; Luke 23:50-54). Gospel accounts indicate that Joseph of Arimathea was the one responsible for the removal of Christ's body from the cross ("tree") and also for the placing of that body in the tomb. This appears to be somewhat contrary to what Paul is saying, i.e., that the same Jews who condemned Jesus were also responsible for the acts attributed to Joseph of Arimathea in the Gospels.

While this example may appear to be a minor point, it becomes important when a reconstruction of the burial story is attempted. Logic would seem to dictate that the earlier antagonistic Pauline tradition would contain the most accurate information. However, the later amicable narratives found in the Gospels cannot be ignored. It is most likely that both stem from even earlier sources.

These exegetical criticisms help us in learning more about the "Jesus of history," not in determining the validity of the "Christ of faith." Likewise, a critique of the First Vision accounts assists us in understanding the events surrounding Joseph Smith's role in the restoration, not in proving or disproving the reality of his prophetic call.

Brent Lee Metcalfe
Centerville, Utah

The "Bearded Look": An Encounter with the Standards Office

By KENT HICKENLOOPER

I lead a hounded life. You've probably seen me around, darting from tree to tree between classes, hiding behind *Daily Universe* kiosks. You may have noticed me carefully giving The Kimball Tower wide berth and avoiding the watchful eyes on the third floor. I'm even typing this article with strips of black tape across my eyes to avoid being recognized.

It wasn't always this way. Just a few short months ago I was a carefree student in a college on the East coast. There, my biggest problem was turning down

expression" I'd never get to class.

In the meantime, Standards had decided to "investigate" my prescription. Within twenty four hours of my first visit I was back in their office being asked why I wasn't in Dr. Moran's files. I explained that he was an emergency room doctor, and that emergency room doctors don't have files, also that they could have called Yale as I had mentioned and talked to my doctors there. I then gave them a copy of the letter from my doctors at Yale and they again reassured me that everything was fine again.

Within a week I was called back for more questions. My beard was getting to be a time consuming habit. Finally Standards decided in all their wisdom that the best thing to do to assure themselves that they were correct in letting me wear a beard was to send me to their own specialist. Soon I received a letter asking me to again call the Standards office. When I complied, I discovered that they were still unsure of the opinions of Dr. Moran and the department of hematology at the Yale School of Medicine and would rest much more assured if I saw BYU health center dermatologist.

When I arrived at the health center with my official Standards Office memorandum to be signed, the doctor merely glanced at my chart, checked to be sure that I had my doctors letters and nonchalantly signed my form. I got justice, but oh, the trouble.

The later trip to the Health Center, a staff member took me aside and told me that any time spent dealing with my beard was a waste of "sacred" tithing funds that paid the administration's salary. I carefully tried to point out that I had not initiated this plethora of paperwork, but that I had it thrust upon me. His reaction was in admonition that I settle this matter on my knees. He then informed me that he could not waste more of the sacred funds allotted to his salary by disgracing beards, he then dismissed me.

If your affections are placed upon anything so as to hinder you in the least from dedicating them to the Lord, make a dedication of that thing in the first place, that the dedication of the whole may be complete.

What hinders this people from being as holy as the Church of Enoch? I can tell you the reason in a few words. It is because you will not cultivate the disposition to be so—*this comprehends the whole*. If my heart is not fully given up to this work, I will give my time, my talents, my hands, and my possessions to it, until my heart consents to be subject; I will make my hands labour in the cause of God until my heart bows in submission to it.

—Brigham Young in *Journal of Discourses*, 1:4.

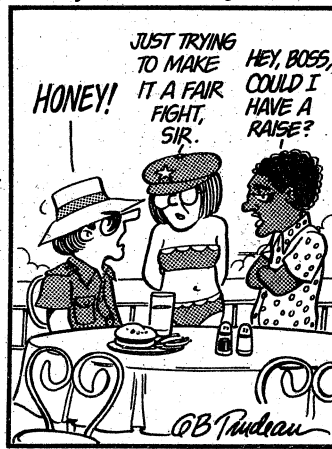
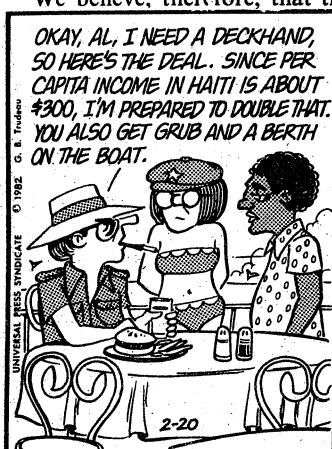


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Why Malapropism?

By SCOTT DUNN

The word *malapropism* is derived from the name "Mrs. Malaprop," a character in the play *Rivals* who frequently exemplified the phenomenon to which her name is applied, namely the misapplication of a word, frequently one that sounds like the one intended, but which usually bears no semantic resemblance. Though, as H.W. Fowler points out, few people in real life are inclined to commit as many of these verbal misfires as Mrs. Malaprop herself, those caught in such blunders usually inspire a giggle or two.

Abusage

Such was the case when my sister and I happened to overhear a young woman on campus declare to her friends that she "just couldn't do it; it would go against my ethnics." While her friends took this all very bravely, my sister and I couldn't help wondering just what nationality this young woman was afraid of offending.

Recently, a friend of mine tried on a new dress in a department store and was told by the salesperson, "Oh, those colors coagulate so well together!" Obviously, this salesperson was a real clot.

On another occasion, I was present when a student addressed her peers and suggested they read a certain article written by a "devote Catholic."

A number of the malaprops I've noticed have occurred over the pulpit. Once, for example, I was part of a congregation which was urged to "emanate our Church leaders." I still haven't figured how to do that, but I'm convinced that this sermon was somehow intended for the *Star Wars* generation.

In another meeting, a local missionary explained that it was his responsibility to bring people within "the confounds of the Church." Only the disorganized and confusing nature of the rest of the sermon kept me from thinking that this was some kind of premeditated satirical comment.

But what does the phenomenon of malapropism tell us about the way we think? Most of us do most of our thinking in our native language, which means that when our language is messed up, it very often means our thinking is, too. Perhaps the girl who admired the "devote Catholic" suffered from some damage to the part of her brain which forms past participles. Or maybe the brain stores words according to sound instead of meaning, something like a dictionary. Her brain aimed at the word *devout*, but missed and struck *devote* instead.

Some people might wish to suggest that such errors betray one's true, but unconscious, feelings. A good example of this kind of mistake occurred in my hearing the other day when a friend explained that she had made sandwiches for two brothers and later learned that one of the brothers had eaten them all without offering any to his sibling. "When I heard that," she explained, "I felt furious—uh, no, I mean, *frustrated*."

This might explain a comment a ward leader made in church not long ago, when he said that "we don't announce excommunications because we don't want the family to be osterized." Maybe this was his way of saying that he didn't want such families to blend in.

But if so-called "Freudian slips" account

for all malapropisms, what does this say about the missionary who plans to bring people into the "confounds of the Church?" Have we uncovered some underlying bitterness? I think not. To me, it seems more likely that we have discovered a lack of discipline in learning new words and using them with care.

Whatever the explanation, I am convinced of one thing: People who are conscientious

about their use of language rarely need worry about such mistakes. If we will be more willing to look up words we don't understand and increase our vocabulary every chance we get, and then make some effort to choose our words with care, we will not only avoid embarrassing mistakes but will also find ourselves in command of a great power—the power of language.

There is only one way to wisdom: awe. Forfeit your sense of awe, let your conceit diminish your ability to revere, and the universe becomes a marketplace for you. The loss of awe is the great block to insight.

--Rabbi Abraham Joshua Herschel as quoted by Edmund Fullir in *The Wall Street Journal*, February 2, 1973.

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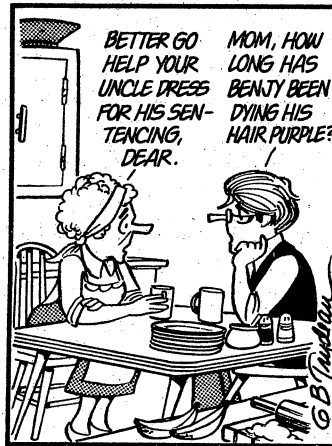
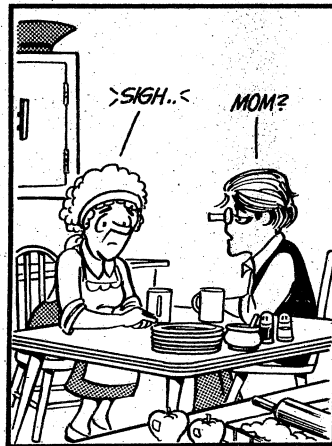
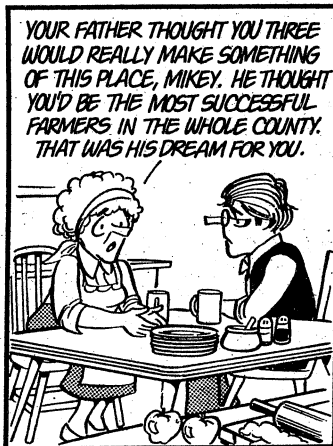
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I maintain that "simple faith"—which is so often ignorant and simpering acquiescence, and not faith at all—but simple faith taken at its highest value, which is faith without understanding of the thing believed, is not equal to intelligent faith, the faith that is the gift of God, supplemented by earnest endeavor to find through prayerful thought and research a rational ground for faith—for acceptance of truth; and hence the duty of striving for a rational faith in which the intellect as well as the heart—the feeling—has a place and is a factor.

--B. H. Roberts in *The Seventy's Course in Theology, 5th Year*, "Divine Immanence and the Holy Ghost" (Salt Lake City: Deseret News Press, 1912), "Introduction."

BYU's Dissent

Continued from Page 1

1962 Panty Raid

The *Daily Universe*, December 3, 1962, reported that "Smoke billowed from a burning effigy and toilet tissue shot up like old faithful as rioters shouted '14th, 14th' and 'off at the end,' in response to the Administration's rejections for a longer Christmas vacation.

"Following the rally, students stampeded off the field. According to Captain Swen Nielsen, Security, 'about a thousand students swarmed to Budge Hall for a panty raid. Perhaps two dozen fellows actually entered the hall and emptied drawers and threw books on the floor.'

"In the Cannon Center cafeteria, salt and pepper was emptied onto the floor and raw eggs were thrown at the windows, according to Ron Shouten, manager of the Cafeteria."

Anti-war Protests

An affidavit signed by one of the "student spies" of the Wilkinson administration describes the administration's concerns over a planned "love-in" to be held north of the administration building during a certain LDS conference weekend. The event was finally staged in Kiwanas Park, and was apparently a peaceful demonstration.

During the Vietnam War years ASBYU established what they called "Hyde Park" in the memorial lounge where students and faculty could come and freely air their views about any subject.

One headline from the period read, "Hyde Park Sparks Heated Debate: Can Religion Justify Vietnam?"

One student is reported as having addressed the topic of totalitarianism and said that, "If you want to see communism, it's here at BYU."

On one occasion, Bryant S. Jacobs, a professor of English, criticized the BYU administration so severely that he incurred the public censure of his colleagues.

Pressure was finally brought to bear on ASBYU to discontinue Hyde Park.

When the Army ROTC program was introduced at BYU there were a number of Letters to the Editor opposing the idea, including one which commented that "we can't beat our swords into plowshares until we have the swords, right?"

The Young Democrats were the largest club on campus during the sixties. The club was actually a coalition of Democrats and other groups which were not officially on campus including Students for a Democratic Society (SDS) sympathizers, and Veterans and Friends for Peace.

Volume II, number 8, of *Zion's Opinion*, an underground "newspaper" of the period, reported that the Young Democrats temporarily lost their right to meet as an organization because their Wilkinson Center table displayed "a peace symbol, anti-draft material, and books by Malcolm X and Che Guevara." The faculty advisor interceded for the club and the next week they showed a film in the Wilkinson Center called, "Vietnam Dialogue."

Other films which were shown by student

groups on campus, some of which were banned after the first showing, included "In the Year of the Pig" and "War Game." In response to the movie censorship sentiment, one student burned his movie card in the Wilkinson Center.

Lamond Tullis and Stan Taylor, professors of political science, staged what they called a "teach-in," during which they presented alternate views on Vietnam.

An "International Relations Task Force" of about ten students gave a series of presentations on Vietnam which were "very liberal." The group traveled throughout Utah and to selected locations in California with this presentation.

A group on campus known as "Spectra" utilized the Varsity Theater for what they called "Guerilla Theatre"—an anti-war skit that was both applauded and hissed by the student body. A Letter to the Editor, October 30, 1970, stated that the Guerilla Theater was the "most trashy and evil thing I have ever seen on BYU campus. These people, dressed in sheets and whited painted faces, whined around on the darkened stage showing us their version of the Vietnam War, which included portraying 'Uncle Sam' as a naive brute...It seems at the same group...brought us that yellow piece of litter... 'An Important Message to the Men of BYU.'"

ASBYU Officers Lead Dissent

At the beginning of Fall 1970 Semester, President Wilkinson distributed to the students a brochure entitled "A Message to the Men of BYU" which encouraged enlistment in ROTC. A group of twelve students wrote a response to the brochure, which they called "An Important Message to the Men of BYU." The authors signed the brochure.

Among the twelve signatures were those of the ASBYU President, Brian Walton, the ASBYU Executive Vice President, Jon Ferguson, the chair of the ASBYU Committee on Student Rights, Terrelle Hunt, a student who had also published a response to Hartman Rector's pave-the-way-for-missionary-work justification of war, Jay Christensen, and Spencer W. Kimball's grandson, Andrew Kimball.

The brochure quoted a statement by The First Presidency in opposition to universal conscription, Pascal on war, and Tolstoy comparing military discipline to the training of animals "by hunger, whip, and the red hot iron."

"As fellow students, we ask you to consider openly and in good faith the following thought: When 10,000 men decide to go to war, 10,000 wars are fought. When one man decides for peace, then one less war rages," the brochure read.

According to Brian Walton, the ASBYU President who signed the brochure, "when that thing came out, all hell broke loose." The brochure was initially passed out at an assembly in the fieldhouse. "The guys passing it out made sure that Wilkinson got one. He was so mad, he just shook. He sat there on the stand holding it and shaking, and when he spoke he said that it misquoted the First Presidency and took things out of context. I was the final speaker, but I didn't

mention the pamphlet. I spoke on Civil Rights.

Walton, now an attorney in Los Angeles, says that President Wilkinson "would allow a demonstration on campus if it were against welfare but not against the war, because that would be interpreted as being against the government."

Before he attained office, Walton helped arrange to have Bobby Kennedy speak on campus. Walton remembers that "the fieldhouse went crazy. It was like anticipating a rock star. The whole fieldhouse started singing until the spirit was just incredible. When Kennedy walked in, the whole place erupted. Poor Wilkinson didn't know what to do.

A letter in the BYU archives from Walton to Wilkinson, criticizes Wilkinson for having Barry Goldwater speak at a student assembly, over the protest of the student government officers. "As representatives of the student body, we hope a similar situation will not be allowed to occur in the future," says the letter, dated October 30, 1970.

On April 21, 1971, President Wilkinson issued a statement saying that students in violation of the dress code would thereafter be suspended "without warning." Terryl Hunt, chair of the Student Rights Committee, complained by saying that the new policy "threatens the standards of judicial due process" and offered his committee's assistance to anyone "confronted by the University as a result of the new policy."

Jesse Owens

One of the casualties of the policy was Jerry Owens, a Vietnam veteran from Rockford Illinois. Owens was one of several hundred BYU students who marched in the anti-Vietnam War Moratorium Day procession in Salt Lake City. That evening and the next day national T.V. and local papers reported a speech Owens gave in front of the Salt Lake Federal Building dressed in a BYU sweat shirt.

The following day, in Provo, Owens was called into the Dean of Student Life's office and asked if he had any "Word of Wisdom or other morality problems." According to Owens, the Dean, who had a copy of the Salt Lake *Tribune* with portions of the Moratorium Day article underlined in red sitting on his desk, assured Owens that, if he had any morality problems, he should feel free to confide in the Dean. Owens claims that the Dean never mentioned the Moratorium demonstration as a reason for being kicked off campus. Owens was dismissed from BYU for a hair length violation. He was declared "persona non grata," and was later arrested for trespassing when he returned a date to her dorm.

Owens established a "Peace Center," with "draft deferment information" in a house across the street from Heap's. He later founded The Emporium on Center Street.

Other anti-war demonstrations involving BYU students included a candle light vigil from BYU to the Provo Federal Building, where a window was "accidentally" broken, and the demonstration at Pioneer Park shortly after the shooting of four students at Kent State. One of the slogans used at the demonstration was "They shoot students, Don't They?" Country Joe and the Fish provided the music for the event. According to Swen Nielsen, Provo Chief of Police, the speaker from San Francisco was very liberal, and drew some heckling from the BYU audience.

Underground Newspapers

An interesting phenomenon at BYU has

been the appearance of underground publications. There have been at least ten of these including, *Zion's Opinion*, *The Centennial Free Press*, *Sign of the Times*, *The Iconoclast*, *Things Exactly as They Are*, *Logos*, *The Olive Leaf*, *The Phantom Press*, *Cuspidor*, and *A Reasonable Alternative to the 71st Ward Newsletter*.

A paragraph from "Dick Decent," an article appearing in the *Cuspidor*, indicates the flavor of these publications:

"Just the other day in my ROTC unit...my beloved leader Captain Comade told us that...we are the last hope the world has... 'Oh my Goodness,' said Dick, 'it is already time for me to go and learn more about the great things that our wonderful Military Industrial Complex is doing...'"

Westmoreland Protest

The most recent demonstration at the address delivered by General Westmoreland in the de Jong Concert Hall, was organized by a number of students with the encouragement of several professors. The group passed out mimeographed flyers containing anti-war statements by Church authorities; dropped the banner from the balcony which read, "Plowshares not Swords," and tried to raise another banner from the floor of the concert hall which was ripped by ROTC students. The black arm bands were worn by first-year law students acting independently of the other group.

Spokesmen for the main group of protestors say that their complaint is mostly with the University's speaker policy. They point to the fact that Westmoreland has been to BYU twice, and others like him have come also, but that we have yet to hear from a pacifist, except for Hugh Nibley, who in 1971 explained what it means to "renounce" war.

Rocky Horror

Continued from Page 5

society. Frank-n-furter invites those who are prudent because of compulsion to be immorally passionate. If one is prudent for compulsion alone, then nothing stops him or her from accepting Frank-n-furter's invitation. Frank-n-furter relieves the believer of any rationality that might be considered "irksome" and definitely frees him from the virtues that are felt to be a burden and a slavery.

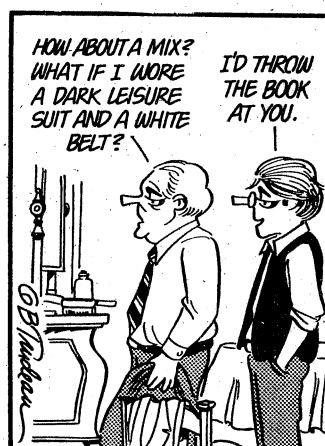
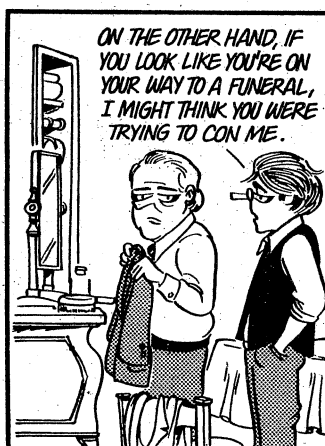
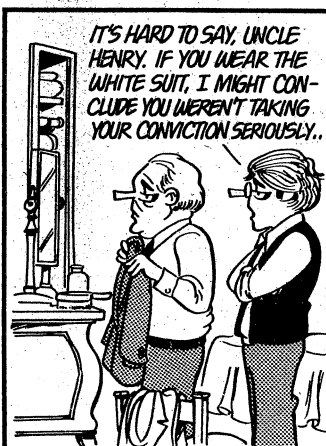
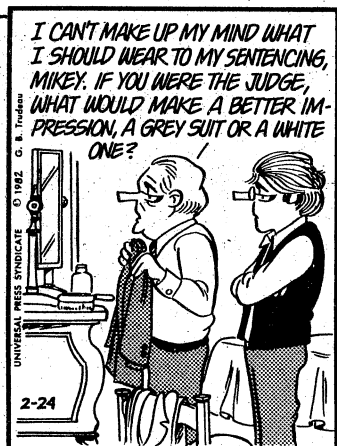
Considering Russell's claims, the intent of the movie, and the kind of response it has received, we must be careful if we decide to tell people what they "must" do before a desire to "want" to do those things has been instilled or they will turn against prudence to passion. In our civilized and prudent society, where rationality and virtue still abundantly exist, it would be just as easy to help others develop a love and a desire to do what's right as opposed to demanding it of them, especially when one considers the convenient but immoral alternative Rocky Horror offers them.

Eric McNeil, from Great Falls, Virginia, is majoring in philosophy and mathematics with a minor in history.

Force rules the world today...Unwise legislation, too often promoted by political expediency, if enacted, will seductively undermine man's right of free agency, rob him of his rightful liberties, and make him a cog in the crushing wheel of regimentation.

--David O. McKay

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ART DISPLAYS FEBRUARY

Take a break from your busy schedule and browse through the HFAC exhibits this month. **WOMEN IN ART** is a display of various art works by noted Utah women artists on display daily through Friday, February 26 in the B.F. Larsen Gallery from 7 am to 10 pm.

TWO DECADES OF METAL features an unusual collection of jewelry and metalsmithing techniques, and displays applications of traditional techniques and creative aesthetic and technological innovation. See it in the Secured Gallery, Monday through Friday, from 8 am to 5 pm through February 26.

JAZZ CONCERT FEBRUARY 23

THE SUITE FOR FLUTE AND JAZZ PIANO performed by the Salt Lake Chamber Ensemble, features Ricklen Nobis on hapsichord, Patrick Zwick on viola de gamba, John Thompson on violin and Erich Graf on flute. Hear it Tuesday night at 8pm in the Main Gallery of the Kimball Art Center, corner of Heber St. and Park Ave in Park City. Admission \$4. Call 1-649-8882.

FLUTE RECITAL FEBRUARY 23

BYU faculty member Susan Goodfellow presents a flute recital on Tuesday at 8pm in the Madsen Recital Hall, HFAC. She plans to perform works by Francois Devienne, Friedrich Kuhlan, and Albert Roussel, along with three Sonatines. Take advantage of this FREE cultural event.

UN-OPERAS FEBRUARY 23-27

Two light-hearted operas, **THE OLD MAID AND THE THEIF** and **BEAUTY AND THE BEAST**, are currently staged in the Nelke Experimental Theater, HFAC. Sung in English, these non-traditional comic operas are designed to give Y students a taste of "opera without pain." "Old Maid" is the comic tale of a romantic triangle between a spinster, a thief, and a maid servant; "Beauty" is a cornball fairy tale that is sort of medieval, but slightly off. If you've ever seen an opera and hated it, you'll have a great time seeing these. Performances nightly at 8pm. Tickets available at music ticket office in the Franklin D. Harris Fine Arts Center.

RDT FEBRUARY 26-27

Repertory Dance Theater premier's **RECENT INNOVATIONS: INFLATABLES**, this weekend in the Capitol Theater in Salt Lake. Section I is the popular piece **Waves**; while the sections of the performance feature inflatable sculptures for props. Friday and Saturday at 8:00pm. Tickets from \$5 to \$12. Call 1-581-8382.

NEW WAVE FEBRUARY 26

Break away from the same ole weekend activities and experience the latest dance craze this Friday night at the Star Palace—**NEW WAVE**. Use your wildest clothes and take advantage of this rare Provo occurrence, from 8:30 pm to midnight.

CONTEMPORARY MUSIC FEBRUARY 26

The University of Utah contemporary Festival spotlights clarinetist

The University of Utah contemporary Music Festival spotlights clarinetist Christie Lundquist in performance with the Utah Symphony under Varujan Kojian. The program includes music by Wolking, Copeland, and Stravinsky. Friday night at 8pm in Symphony Hall. Tickets from \$6 to \$15. Call 1-533-6407.

FREE CONCERT FEBRUARY 26-27

Pianists Mel Dunn and Shauna Kleine share the spotlight this week in the North Visitors Center on Temple Square. Both Friday's and Saturday's performances begin at 7:30pm.

JAZZ FESTIVAL FEBRUARY 26-27

BYU's Jazz Festival spotlights the up-beat student band **SYNTHESIS**, this weekend at 8pm in the de Jong Concert Hall, HFAC. If you've never heard Synthesis perform, now's your chance to feel the excitement generated by some of the Y's most talented musicians. Tickets are on sale now in the music ticket office, HFAC.

ANDRE PREVIN FEBRUARY 27

Enjoy the sounds of the Pittsburgh Symphony under the direction of its famous conductor Andre Previn this Saturday at 8pm in Symphony Hall. Previn conducts Berlioz's "Overture to Rob Roy," Falla's "suite from the Three-cornered Hat," and Vaughn Williams' "Symphony no. 5 in D major." Tickets from \$9 to \$15.

CHUCK MANGIONE MARCH 2, 3

Jazz enthusiasts shouldn't miss **An Evening with Chuck Mangione and the Chuck Mangione Quartet**—the ultimate flugelhorn experience. Selected Jazz Artist of the Year for 1978-79, a variety of his composition and arrangements, including some songs written for the Winter Olympics at Lake Placid, from his Fun & Games album will be performed.

Catch him Tuesday night at 8 pm at Symphony Hall in Salt Lake, or Wednesday night at the Marriott Center at 7:30 pm. All tickets are \$8 and \$9.

LECTURES

THE EXPLODING UNIVERSITY, THE POPULATION BOMB, AND THE FUTURE OF HIGHER EDUCATION IN UTAH is the discussion topic in the Salt Lake Town Meeting Tuesday, February 23. The lecture, sponsored by the American Association of University Professors, is FREE. The lecture is given in the First Unitarian Church, 569 S. 1300 E. in Salt Lake City.

THE QUESTION OF FAITHFUL HISTORY is the topic of the B. H. Roberts lecture on Thursday, 25 February 1982 at 7:30pm in the Behavioral Sciences Auditorium (U of U). James L. Clayton, professor of history at the University of Utah, and Ronald K. Esplin, senior research historian for the Joseph Fielding Smith Institute, will discuss the topic. This lecture is the second in a series on Perspectives on Mormon culture. For more information call 1-355-5926.

'NO NUKES' MARATHON MARCH 22-29

In an effort to keep America's first high-level nuclear repository from being sited on the "front of the doorstep" of Canyonlands National Park, the Grand County Concerned Citizens Coalition is sponsoring two protest activities for the outdoor minded.

The six Shooter Peaks Walk, a 45-mile hike from the proposed nuclear repository site to Moab, Utah, across some of the nation's wildest canyons, will occur March 22-27.

The U-235 Marathon, on March 27-29, is a 235-mile run from Moab to the steps of the Utah State Capitol building in Salt Lake where a resolution will be presented to Governor Scott Matheson.

Shuttles, sleeping arrangements, and support facilities will be provided. For more information send your name, address and phone number, and a little about your level of interest to: Grand County Concerned Citizens Coalition, Box 405, Moab, Utah 84532. Or call (801) 259-8465 in Moab, or (801) 355-2154 in Salt Lake City.

FILMS

Several good films are currently showing at the Blue Mouse Theater in Salt Lake. See **THE LION IN THE WINTER** where Henry II deliberates over his successor one fateful Christmas Eve—starring Peter O'Toole and Katherine Hepburn. Showings are at 6:00 and 8:30pm on February 22-23 and at 4:00pm on February 24-25.

CATCH 22, the well-written and acted anti-war satire, starring Alan Arkin, Art Garfunkel, and Orson Welles, plays February 24-25 at 6:00 and 8:30pm and on February 26-28 at 5:00pm.

THE KING OF HEARTS stars Alan Bates as a Scottish Soldier who stumbles upon a French town wasted by World War I battles and inhabited solely by inmates of an insane asylum. This beautiful and funny anti-war film can be seen on February 26-28 at 7:00 and 9:00pm and on March 1-2 at 5:00pm.

The Salt Lake Art Center is sponsoring two good movies this Saturday, February 27, at 7:30pm for only \$2. (A cheap Salt Lake date.) **LOVE AND DEATH** is a Woody Allen that takes a comic look at death and one's existence in a godless universe. Cast as a cowardly Russian soldier fighting Napoleonic wars, Allen indulges in his love of esoteric humor, complete with gags about despair and emptiness.

WATERSHIP DOWN utilizes the talents of John Hurt and Zero Mostel, and the effects of pastel water-colors and innovative animation techniques to create a cartoon odyssey about Rabbits who search for a new home safe from man.

HAWAIIAN DINING

For a taste of the Islands, try **THE BAMBOO HUT** restaurant, at 1161 N. Canyon Road, nestled in-between Domino's Pizza and the Posey Patch. Owned and operated by a family from Oahu, the Hut specializes in Island hospitality and cooking carefully prepared in a wok by chef Tom Tom. Only \$2.29 buys you a complete dinner, with a generous helping of fried rice and two entree choices. Choose from their Teriyaki chicken, curry stew, sweet and sour pork, or bamboo ribs. An excellent buy, we recommend the fried rice and chicken. The eggrolls are deliciously different at only 75¢, and fried won tons are 10 for \$1. Stop in and try a large bowl of won ton soup for 90¢ or a frozen fruit popsicle. Somewhat of a To-Go situation, the food is served on disposable dishes, and hours are 11 am to 7:30 pm—but if you call them and say you're coming—they'll wait.

SKATES N' STRAUSS

There's public skating to music at the SALT PALACE ARENA in Salt Lake whenever special events do not pre-empt its use. General admission is \$1.50, and skate rental is 75¢. Call 1-521-6920 for specific information on the ice skating schedule for the week.

FM

FM 90 listeners have the opportunity to meet novelist Dorothy Sayer's eccentric english detective and gentleman Thursday night at 9pm, as KUER presents Lord Peter Wimsey in **UNNATURAL DEATH**. This 7-part serialization of the Sayers novel airs every Thursday, with episode #2 on February 25.

LORD OF THE RINGS pulls you into the strange magical world of Middle-earth each Friday night at 6:30 pm, when the radio series version, hosted by Tammy Grimes, airs over KBYU (FM 88). This week tune in for **The Mirror of Galadriel** on Friday, February 27.

Last week on **HITCHHIKER'S GUIDE TO THE GALAXY**, we left Zafod in the most totally evil place in the universe. This Tuesday (February 23) Zafod escapes from the Total Perspective Vortex because of his cosmic ego, and attempts to decipher clues to rescue his companions from the past. Don't miss these weekly episodes aired over FM 90.

TV

See Cary Grant and Rosalind Russell in **HIS GIRL FRIDAY**, the non-stop comedy about an ace reporter who runs into a breaking news story while on the way to her lover's house. Thursday, February 25 at 8pm on channel 7.

Watch the NOVA program **LIFE: PATENT PENDING** which explores fantastic breakthroughs in genetic engineering. NOVA shows how scientists create new forms of life, and investigates the impact of the gene bonanza on industry, medicine and universities. See it Sunday 28 February at 8pm on Channel 7.

Pop some corn and watch **THE LITTLE MAN WHO WAS THERE**, this week's ALFRED HITCHCOCK thriller. Thursday at 9:30pm or Friday at 11pm on channel 11.

CHEAP THRILLS

Are you bored with homework already? Feeling like Spring will never come? Try the **Godfather Game** with your friends. Put all your names in a hat and draw for "victims." Each participant receives a name and must try to eliminate the person by gunning him down with a rubber dart. Since every participant is both a hit man and a victim the game becomes a race to see who dies first.

After each series of killings, the survivors names are drawn again and the game continues until the sole survivor remains. The fun is in scheming how and where to surprise the victims with assassinations. All you have to buy are the dart guns.

The Rocky Horror Picture Show: A CULTURAL Experience

By KIP TOWNSEND

Byron, my southern Californian roommate (you know, the kind who thinks nothing of wearing pink knit shirts with no socks), turned to me, his eyes glimmering, and asked, "Kip, you're still a virgin, aren't you?"

Trying to scrap the peanut butter from off my pants, I answered, "What kind of a question is that? Anyway, do you think I'd tell you if I weren't?"

"Hey, no harm intended, man. I just mean you haven't ever seen 'The Rocky Horror Picture Show,' have you?"

"What's that," I hazarded.

"Man, you really are from Utah, aren't you? It's only the King of the Cult films. The best example of the worst kind of movie. The main character is a bisexual transvestite from a planet named Transsexual."

"Do you think he's heard about the Church?" I interrupted.

"I read that it's playing at the Blue Mouse Theater in Salt Lake every Friday and Saturday at 11 p.m. Dick hasn't covered it yet in his *Going My Way* column, has he?"

"Dick is still trying to figure out which one of his friends fingered him to Standards," I winced, remembering the look on my brother's face after he was silently referred to University Standards for alledging violating the University's dress code—his hair wasn't long enough.

"Well, then, what do you say we go up this weekend? Believe me, it's well worth the wait."

"The wait?"

"Yeah, sometimes people stand in line for two or more hours before they finally open the doors."

"A movie that doesn't start 'til close to midnight? People waiting in lines for up to two hours just to get in? This 'Rocky Mountain Horror . . ."

"... 'Rocky Horror Picture Show,' " I continued, "must really be something special."

"It's got to be seen to be believed."

A line of people had already formed by the time Byron and I finally found the theater.

"Are you sure this is the right place," I asked, as Byron edged the car up to the curb.

"This is it," he smiled. I could see he was really beginning to enjoy this.

"Just how many times did you say you'd seen this movie?"

"Twenty," Byron said, slamming the car door shut.

I was about to ask him if he hadn't memorized the dialogue by now, when I noticed the line in front of us. "It's not Halloween, is it?"

"People always dress up," Byron helped. "See that girl with the maid's costume on? She's supposed to be one of the characters in the movie. As a matter of fact, everybody you see dressed up is supposed to be someone in the movie."

"I take it that the guy by the door, the one with the four inch platforms, the black fish net stockings, the garters, shorts, corset, and make-up, is the main character."

"You got it. Dr. Frank N-Furter."

"Hmmm. I'm beginning to feel a little out of place," Byron didn't hear me. I hadn't noticed until now, but he'd brought a paper bag with him.

"If you were hungry, we could've stopped off some place to eat, you know. Do you think they'll let you in with that?"

"This isn't food, man. Look, I've got rice, a spray bottle full of water, some toast, a deck of playing cards, and a newspaper. What do you think, have I got enough

water?"

"What's the matter? They don't have restrooms here?"

"No, it's for the movie."

"The movie?" I was beginning to wonder if Rod Serling wouldn't soon step in front of the theater to explain what was going on.

"Yeah. This is the best part. Just wait."

I leaned against the side of the building and began to watch the people around me. Some of them couldn't have been more than 16. Others looked to be in their 40's. What is it, I wondered, that brought all these people here? The sign at the ticket booth didn't help. It read, "The management cannot be held responsible for the behavior of its clients"

Going My Way

before, during, or after the showing of 'The Rocky Horror Picture Show.' "

"Listen, Byron," I whispered, as we were sitting down, "I've got a funny feeling about this."

"Yeah, so do I," he smiled back, "isn't it great?"

I could see I wasn't going to get any place with this Californian beach nut. I settled back, fully expecting the worst.

The theater itself was small and packed. Had we arrived any later, we wouldn't have been able to get in. As it turned out, though, we managed to find two vacant seats at the very back. To tell the truth, I felt out of place. It seemed as if time had somehow stopped, reversed itself, then shifted into first, without slowing down at all. I found myself repeating silently, "This is still Utah. This is still Utah."

A man suddenly appeared in front of the screen. He looked out thoughtfully over the audience. "What'd ya wanta see?" he yelled. "Lips!" the audience responded. I glanced at Byron. He was fervidly ripping the top off his box of Uncle Ben's. The room then went black.

A red spot appeared in the upper corner of the screen. It quickly grew into two giant lips, large enough to fill what space was available. The audience was going wild by this time. "What's happening?" I yelled to Byron.

"Just watch," he yelled back.

The lips started to sing—"Michael Rennie was ill the day the earth stood still"—I thought I could make out.

Well, without giving the plot away, let me say that Byron got to use his rice, his water

bottle, his toast, and his playing cards. The newspaper, too, came in handy. Brad and Janet, two of the most normal people in this time-warped morality play, endeared themselves to the viewers as only nerds can. Riff Raff and his sister stood out as prime examples of what "love at home" can mean on Transsexual. Columbia and Eddie, two star-crossed lovers, found that half a brain may be better than none, especially at dinner time. Dr. Scott loaned his name to a far more useful cause than science. Rocky Horror, that Frankenstein's monster of the body builder set, worked hard to relieve his maker's dynamic tension.

And Dr. Frank N-Furter? What can one say about a sassy, cock-sure scientist in nylons, whose sexual interests and proclivities extend along a spectrum that would make Hugh Hefner blush; who apparently thinks nothing of hacking his delivery boy to pieces which he then serves to his unsuspecting guests at a birthday party; who creates life, not to further scientific knowledge, but to satisfy his own pleasure; and who, in spite of these shortcomings, still manages to elicit the sympathies of the audience when towards the end of the film his questionable activities are finally terminated? I'm still trying to figure out the answer to that one myself.

The following day, I telephoned Dick.

"Kip," he answered, "how're things going? Is Byron still trying to get a tan by holding up empty pizza pans to his face?"

"Yeah, and he's still steaking his hair with lemons. But that's not why I called, Dick."

"Yeah, I'm listening."

"Listen, I just wanted to tell you that I'm no longer a virgin."

I heard what sounded to be the receiver hit linoleum. Then: "Kip, shouldn't you phone the bishop?"

"Not that. I mean that Byron and I went to see 'The Rocky Horror Picture Show' last night."

"The what?"

"Boy, you really are from Utah, aren't you, Dick. 'The Rocky Horror Picture Show' It's only the King of the Cults." Byron, who was standing quietly beside me, had just cut a lemon. As I continued, he glanced over just long enough to reveal a knowing smile. As he moved over to the window overlooking the Morris Center I thought I could hear him sing, "Let's do the time warp again."

REMEMBER TO GIVE BLOOD

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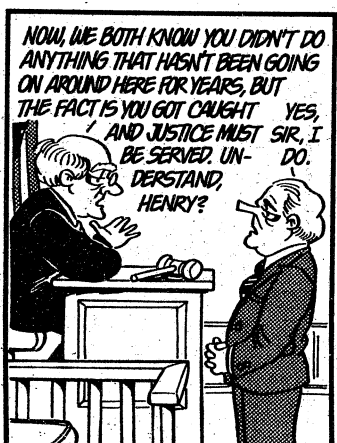
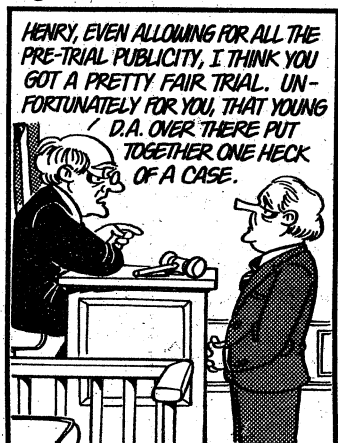
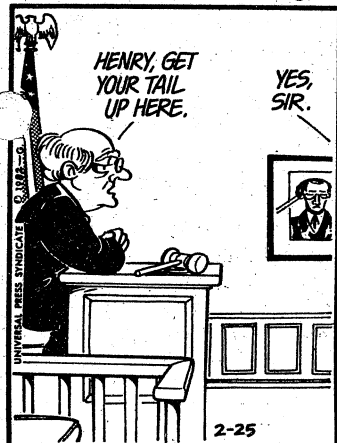
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PERSONALS

MELANIE. I disagree! I still don't see why members of the Board of Directors of the Bookstore should get a 28 percent discount. Members of other university committees receive no remuneration. EPHRIAM.

Wayne: Why fast for the Polish people when they're doing it for themselves.

P.S. Sorry, but it looks like Robbee turned out to be the Robber after all. But I still think you're a great friend.

—Gill

MARTHA—Congratulations!!!!!!
—Your study group.

Personal:
My Dearest Scott: Fortunately for me, Marion D. Hanks is my 9th cousin. However, he is no relation to my sister Jeanie. —M. Hanks

Do you want your hair cut by a professional but don't have time during the day? Call me. I make house calls day or night. Guys \$5; Women \$8; Perms \$25. Call 377-8741. Ask for Tom.

Sherrie: How about a movie in SLC?—I'm tired of this Provo Hibernacle! You have my phone number. Your sometimes friend, Brian.

PRESIDENT HOLLAND: Thank you for your wonderful devotional talk. MaryAnn

CHE: I would never want to force your hand, but please understand, I'd be good for you. EVITA

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—Bela Petsco

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Saturday Feb. 27

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8:30 to midnight

\$3 admission goes to Food for Poland

SEVENTH EAST PRESS

Year 1 Number 13

AN INDEPENDENT STUDENT NEWSPAPER

14 March 1982—Lyle Peck's Birthday

Westmoreland Demonstrators Interrogated

Several students who protested against General William Westmoreland's visit to BYU have been called in by University Standards.

Effa Farnsworth, a BYU student from upstate New York, was recently called into Standards for disrupting Westmoreland's visit with her death mask costume and was told that if she "persisted in her actions" it would lead to disciplinary action and possibly suspension.

According to Farnsworth, Michael Whitaker, director of University Standards, told her that by wearing her "disruptive attire" she had violated the provision in the Honor Code which prohibits students from abusing people verbally or physically.

Farnsworth states that she told Whitaker that she differed with his interpretation of the Honor Code because her clothes were "a silent protest against something I disagreed with." She says that Whitaker replied by saying "the University disagrees with you."

Whitaker states that Westmoreland was "an invited guest of the university and should be treated with respect." Farnsworth states that since the university claims to represent me, they should allow my dissent when I disagree."

Farnsworth says that Whitaker told her that there are other methods of protesting and that she should have gone through proper channels. When asked what the proper channels were Whitaker stated, "appeals to the Speakers committee and voicing dissent during the question and answer session."

Farnsworth replies "How was I to voice my dissent to the speakers committee when Westmoreland's visit was announced only two days before his arrival?"

Says Farnsworth, "I didn't disobey the Honor Code. The university was invading on my Constitutional rights of assembly and freedom of expression." She says that U.S. Supreme Court rulings allow individuals to make statements with their clothes and to pass out leaflets at private establishments like shopping malls because they have become the village commons of our society."

Farnsworth says that, even with the threat of suspension, she would do what she did again if the matter presented itself. She states that "the university would be hard pressed to prove a violation of the Honor Code."

David Sorenson, Dean of Student Life, agrees that Whitaker's interpretation is a

Continued on Page 12



Effa Farnsworth, the costumed demonstrator who was called into Standards and threatened with suspension.

CHURCH ARCHIVES RESTRICT ACCESS TO GENERAL AUTHORITY DOCUMENTS

The Library-Archives of the LDS Church's Historical Department has placed restrictions on General Authorities' diaries, letters, and other materials while a reviewing and reclassifying process is conducted.

Many people first learned of the changed status of these materials on Thursday, February 25, when Professor James L. Clayton, Dean of the University of Utah

Arrington Released

In a recent lecture sponsored by B.H. Roberts society, James L. Clayton, Dean of the Graduate School at the University of Utah, announced that Dr. Leonard J. Arrington has been dismissed as LDS Church Historian. Dr. Arrington is currently serving as a Director of the Joseph Fielding Smith Institute for Church History and is the Lemuel H. Redd Professor of Western History at Brigham Young University. He holds degrees from the universities of Idaho and North Carolina. Dr. Arrington is also known for several books on Mormon history, including the classic *Great Basin Kingdom* (1958).

Reliable sources report that Elder G. Homer Durham, member of the presidency of the First Quorum of Seventies, has been set apart as the new Church Historian.

Graduate School, announced in a lecture sponsored by the B. H. Roberts society that "the archives of the LDS Church have been closed to all research into the diaries, letterbooks, and other sensitive materials of the First Presidency and the Quorum of the Twelve clear back to the 1830's, diaries and letters long open to and currently being used by scholars."

LDS Public Communications, however, has responded that such materials have only been withdrawn temporarily in order to be "revaluated and reclassified." Even during this period, access to these documents can be obtained with permission from Elder G. Homer Durham, managing director of the Historical Department.

In spite of such reassurances, some BYU students have expressed puzzlement over the situation. A number of students report that their requests for such materials were denied by Archives Search Room employees, who did not tell them they could obtain permission by approaching the managing director. "The search room workers seemed to be as uncomfortable and confused about the situation as I was," reports one student.

Other students give similar accounts, explaining that they were even unable to see materials which are also available in other libraries. Policies governing manuscript and other special collections in the BYU Harold B. Lee Library, for example, have apparently remained unchanged, even though the BYU collections include copies of many items which are now restricted in Salt Lake.

When the new restrictions first took place, one student spoke with James Kimball, Archives Search Room supervisor, who is said to have told the student, "the way things stand now, I don't know if we could allow direct descendants to see their ancestor's papers." Later reports, however, indicate that some individuals have since been granted access to information which they donated to the Library-Archives.

While the Church has not explained what is meant by "reevaluation and reclassification," some have speculated that archivists and General Authorities are working on a policy which would limit access to "sensitive" information. So far, no statement has been made as to when the temporary restrictions will end.

Symposium on Peace

During the week of March 22-26 the ASBYU Academics and Social offices, the College Republicans and the College Democrats are co-sponsoring a Symposium on Peace. Throughout the week individuals, including many professors, will lecture on alternatives to militarism as a strategy for the United States. On Wednesday night, 24 March, *Dr. Strangelove* and *King of Hearts*, two famous anti-war movies will be shown free. On Tuesday evening, 23 March, there will a gathering in the ELWC Memorial Lounge, where faculty and students will read poems that deal with war. Students interested in reading a poem should contact Valerie Hegstrom at 377-5457.

BYU SPY CASE UNSHELVED

By RON PRIDDIS

Seventh East Press Staff Writer

In 1966, after returning to the university from an unsuccessful bid for the U.S. Senate, President Ernest L. Wilkinson organized a group of students to gather information about professors whose political views differed from his own. The information was to be used in hearings to determine the future status of these professors.

At the insistence of the observed professors, a committee of three vice presidents was organized to investigate the manner in which the information about the professors had been gathered. After a two-year investigation, the committee reported that, at the request of Wilkinson, faculty members had been placed under surveillance and that Wilkinson had guided the activities of the student monitoring group from beginning to end.

Wilkinson had, on a number of occasions, denied that such a group existed, and denied that he would have any involvement in such a group, if it did exist. He later admitted the existence of the group, but denied any personal connection with it.

In light of the president's denials, the committee—after disclosing the degree of the president's involvement—recommended that

the record be expunged. It was thought that this would be the best thing for the university's image. However, at the request of N. Eldon Tanner, a member of the Board of Trustees, the record was preserved.

Eventually, Wilkinson admitted his involvement in the affair, and recompensed the professors whose positions had been threatened. In a bizarre twist, Wilkinson's life was threatened by one of the students who had acted as a spy.

After Wilkinson had been released as the president of the university, he was commissioned to write the official centennial history of BYU. In the history, Wilkinson admits that there was a "spy ring," but denies any personal involvement with it. This portion of the history was written over the protest of one of Wilkinson's former aides.

In light of the incomplete printed history, especially when juxtaposed with the hundreds of pages of documents contained in the BYU Archives, "The Spy Case" (as the archives' file is referred to) remains one of the best documented yet carefully concealed secrets about BYU. The Archives file is uncataloged, and is kept in the basement of the Harold B. Lee Library. It is a portion of BYU's history that some would rather forget, but which others see as too important to overlook.

Wilkinson Packs a Punch

On August 4, 1964, the *Provo Daily Herald* carried a full page political ad for "Ernie Wilkinson - The Boy Who Wouldn't Quit Punching." Wilkinson was running against Sherman P. Lloyd in the Republican Primaries for a seat in the U.S. Senate. The ad traced Wilkinson's career from his success as a collegiate welterweight boxer to his presidency at BYU.

Two days later, the *Herald* carried a half page ad for Wilkinson's opponent, Lloyd, that identified Lloyd's rating with the Americans for Constitutional Action as "the most conservative member of the Utah delegation in 1963." The ad concluded with

Continued on Page 11

STUDENTS PETITION TO CREATE "HYDE PARK" CLUB

A group of students are going to petition the administration to organize a Hyde Park Club on campus. The purpose of the club would be to "allow students to have free access to publically air their views on campus," said John Paul Lilly, leader of the group.

The group hopes to get permission to erect a podium in the checkerboard square between the BYU Bookstore and the library where individuals can come and speak.

"We want to publicize a topic that will be discussed during lunch time on a certain day in the week, then people can come and express their views on it," says Lilly, a student majoring in psychology and minoring in philosophy.

At times other than the specified one during the week students would be free to come and speak. "It would be nice to have a tradition where during lunch time students would gather around to eat and listen to

people speak," says Lilly.

"When we dream big we think about redesigning that plaza into a nice park with brick pathways, trees and benches. The podium could be constructed with a sound system for Hyde Park and would be a platform that could be used by students to perform impromptu concerts and dramatic presentations. We are going to approach the Student Guide for the Fine Arts to see if they would like to help sponsor the project," says Lilly.

Only half in jest, he talks about naming the club after the latter-day apostle Orson Hyde, who extemporaneously preached the gospel in Hyde Park in London, England. The park then could be called "The Orson Hyde Park."

Students and faculty interested in helping to form the club should contact John Paul Lilly, at 373-5122.

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Self Deception Theory Explained

By DEAN HUFFAKER

Seventh East Press Staff Writer

Dr. Terrance D. Olson lectured last Thursday, February 25th on the "Self-Deception Theory." Olson received his PhD in Marriage and Family Relations at Florida State University. He has been working with Dr. C. Terry Warner of BYU's Moral Studies Center for four years developing the theory. The Self-Deception Theory deals with how we often handle difficult situations by fooling ourselves and avoiding reality. Dr. Olson claimed that when we view circumstances in a deceived light, it is due to a type of act on our part.

Olson expounded on the characteristics displayed by "self-deceivers" through the use of a very effective example about a fictional character, Tip, who had just flunked out of college. Tip's academic failure created bad feelings back home. By stepping into Tip's shoes and inviting questions from the audience, Olson allowed the audience to take a closer look into Tip's feelings and the deceived way in which Tip and his parents viewed the circumstances. Through questions the audience discovered that Tip was very depressed. He felt like a failure, in fact he was repared to fail before he started school. He felt that his Dad was infallible, and Tip knew that he could never match the great accomplishments of his father. He blamed his parents' high expectations for his failure. On the other hand, Tip's parents felt that his abuse of the educational opportunity, for which they had sacrificed much, was a major obstacle in being able to love him. His parents felt bad about not being able to truly show love for Tip, but they felt that even if they could give Tip love it would be condoning his failure.

Olson explained that neither Tip nor his parents saw the reality of the situation. He then related the characteristic behaviors of self-deception using Tip's story to illustrate his points.

According to Olson a self-deceiver feels helpless against circumstances. Both Tip and his parents couldn't help the way they felt—they were forced to feel that way, and therefore they had an excuse to feel that way. A self-deceiver shifts responsibility elsewhere; Tip couldn't succeed because of the way his parents were, and they couldn't love him because of the things he did. Olson called these deceived feelings "concocted emotions"—emotions that are very real to the person feeling them, but they are in the service of a lie and not genuine to the situation.

Olson then used another example to illustrate the act by which people deceive themselves. He shared a personal experience involving an embarrassing traffic situation. On a busy street in downtown Salt Lake (it was General Conference time) Olson attempted to turn into a parking lot. Upon finding that the lot was closed, he tried backing out of the entrance, clogging the already-congested street and upsetting the pick-up truck driver directly behind him who told him in a rude manner to place his driving apparatus elsewhere. Olson decided to take the upper hand of the situation and teach this man a lesson on courtesy by very calmly and coolly getting out of his car and in "utter control" explaining to the man that he was now ready to move his car out of the way. This also intensified the frustration and anger of the man in the pick-up truck.

Using this story Olson accentuated the second main point of his lecture: the act by which we deceive ourselves is to behave in a manner that goes against our own moral values, or simply refusing to do what we know is right. In reflecting upon the traffic situation Olson realized that his actions only provoked more hostility. He recognized his self-deception in that he allowed someone else to govern his feelings and that his

resulting actions denied some of the most important christian values he holds.

Olson explained that there is an alternative to self deception in the way we react to situations. He states that we deceive ourselves when we deny or overlook these better alternatives. He went on to say that when we look back on situation of self-deception and acknowledge our fault, we are then able to become free of the deception. On the other hand, if we later tell the story through the same deceived view that we

experienced during the situation, we remain prisoners to that deception, even should a shift in blame occur. Self deception is the avoidance of responsibility, and although and because the self-deceiver continually tries to justify himself, he never feels justified.

Olson closed by mentioning that he'd covered in one hour what usually requires about fifty hours of instruction to be understood. The audience seemed to feel, however, that it was an effective, informative and entertaining hour.

Students Gain Permission To Perform "Independent Production"

When was the last time you attended an independent student play? If you've spent your entire higher education at BYU then the answer is never.

Your first opportunity will come next month when a group of students will present *Inherit the Wind*, a full-length play, April 8-April 10 in the Moot Courtroom of the Law School.

Dave Cameron, a sophomore majoring in history, and Dave Carter, a junior majoring in chemical engineering are co-producers and directors of the production. Neither are theater majors but both enjoy acting as a hobby.

But this play represents more than a hobby. The idea for a student production came after a small part of the play was performed by members of the Mask Club. After the performance, many students said that they would like to see the entire production preformed and Cameron and Carter began their crusade to produce it at BYU.

Carter explains that the play is not only indicative of students doing independent work at the university, but is also extremely timely in lieu of the recent ruling in Arkansas prohibiting the teaching of creationism in school. *Inherit the Wind* deals with the "Monkey Trial" in the 1920's over the teaching of evolution in the schools, and

explores the themes of careful evaluation and open-mindedness.

Since BYU has never had an independent student production before, Carter and Cameron spent a lot of time running from one bureaucrat to another receiving the reply, "I don't know if you can do this, this has never been done at BYU before."

Help finally came from the newly formed organization in the ASBYU Cultural office called the Student Guild for the Fine Arts (SGFA). The Guild, according to its chairs, Rhonda Randall, is to help fine arts students with their personal endeavors. Cameron and Carter, although not in the fine arts, just happened to "be in the right place and ask at the right time," said ASBYU Cultural Vice President, Steve Abaroa. The SGFA provided the two producers with the financial backing they needed.

"A university should provide the opportunity for students to be able to develop their talents and interests outside of their major," said Carter.

Cameron believes that the play is "an alternative for many to the theatre department," and that by drawing from students outside of the department, "only makes the play better."

Both Cameron and Carter hope that they have helped to lay a foundation for future plays by independent groups.

No man knows how bad he is till he has tried very hard to be good....That is why bad people, in one sense, know very little about badness. They have lived a sheltered life by always giving in.

—C. S. Lewis in *Mere Christianity*, p. 124.



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"When Mormonism finds more glory in working out new social ideals than in the contemplating of past achievements or the beauty of its own theological system, it will begin to feel its old-time strength."

Despite this strident critique, the Church soon gave Ephraim an opportunity to help "vitalize its institutions" and "work out new social programs." In 1922, the same year his dissertation was published, he was called to the general board of the Young Men's Mutual Improvement Association.

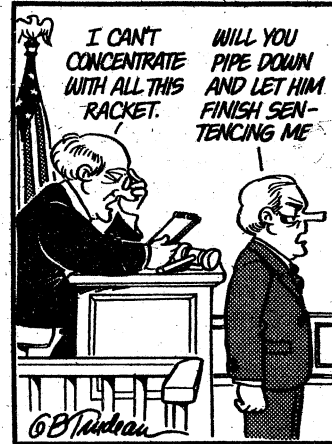
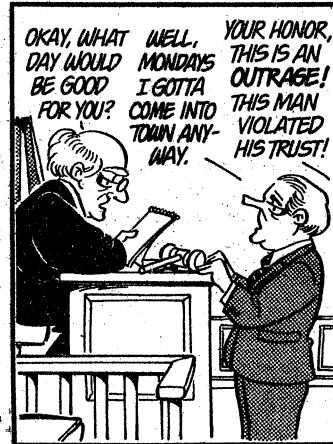
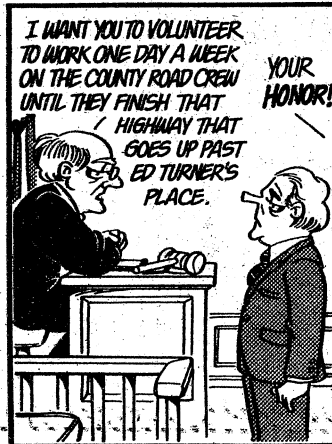
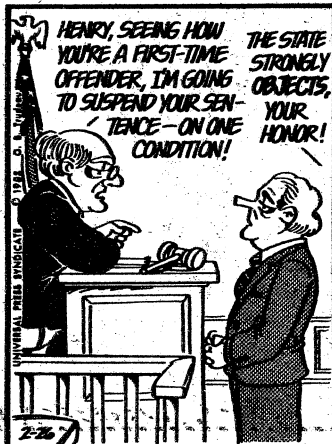


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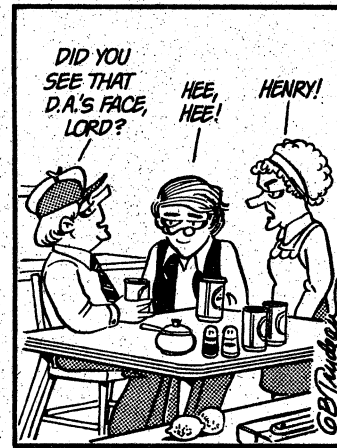
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Mr. Nausee in extremis

Part II

By L. A. NAUSEE

"Well, Mr. N., I suppose my receptionist Miss Pearson told you that the check you gave her last week has been dishonored by your bank?"

"Yea, hey, I'm really sorry. It was the last of the month. There's some money in there now. I told her to send the check through again. It'll clear this time, I think."

"I certainly hope so. But I'm sure you didn't want to talk about money today, did you, Mr. N.?"

"Actually, money is a serious problem for me. Maybe we should talk about it."

"Now, now, Mr. Nausee, you're a BYU professor. I'm sure money is not a problem for you, is it?"

"Yes, it really is."

"You don't manage your money very well, then, is that it?"

"No, I don't think so. My wife and I try very hard to be frugal. We have an older house—and we're very glad to have that—which is just barely big enough for our family. Oh, it's quite adequate, really, considering the people in other countries, and so on. We have one older car, I walk to campus every day—3 miles round trip—we almost never go out to dinner, my wife's relatives give us their children's hand-me-downs, I almost never buy a book, I don't have a record collection, or even a functioning record player, even though I teach music history in my humanities courses. I buy bikes for my kids at DI, I almost never eat lunch, just to save money, we seldom have luxury items like meat and fresh fruit, we can't afford school lunches for the children, even though we make more than the poverty cut-off line for free lunches. . . I dress quite poorly, as you see, yet we never seem to have any money left at the end of the month. I have been teaching for 15

years now and we have no savings at all. I recently cashed in some retirement funds to pay off bills. We have no investments. . ."

"Well, that really surprises me. Some of my neighbors are BYU profs—I just built a home up in Quail Valley—and they seem to be getting along just fine."

"What fields are they in?"

"Well, let's see, on's in the Law School, one's an engineering prof and the other is in business, personal finance, I believe. In any case he has some investment deals he works with."

"Ah, there's the difference, you see. These professors are in areas that are in demand outside the university. Therefore the university has to bid higher in the marketplace for their services. Also, since there is a

A Fiction-like True Story

greater demand beyond the university for what they do, they can earn quite a bit of money on the outside, doing consulting, etc. And of course the thing is, such consulting is usually central to their discipline, their field, so it is not a great distraction to their teaching or their research. I read in the paper recently, for example, that a law professor here had been on a retainer for some years from the state of Arizona for the flat-rate of \$50,000 per annum. So that is why your neighbors can afford homes up there and that's why they are doing OK. Don't misunderstand me doc, I think they ought to be getting that much money. They deserve it. They are highly trained specialists. They do valuable work."

"But what about you? Can't you do some consulting on the side?"

"Well, you see, the fact is that what I do is

not marketable outside the university. That's why a university is not a shopping-mall or an industrial park. You can't make money outside the university with intellectual history or art criticism, or with pure mathematics or history, or quantum mechanics, or any of pure disciplines, for that matter. For this reason, and because the student enrollments in the pure disciplines are also tied to the outside market-place—you see, we've allowed students to come to the university and then just follow their vocational noses, the smorgasbord idea of general education, I call it—the university can hire us in the marketplace for relatively small salaries, to teach relatively small numbers of students. And, in addition to our smaller initial salaries, because there is less demand for us on the outside and at other universities, we get smaller raises. Plus the fact that we can't make any money consulting, at least not in anything that would contribute to our research and teaching. If we do work outside the university, we earn very little, just hourly wages, really, and what we do is only tangentially related to our discipline, so our teaching and our research suffer."

"Aren't you really exaggerating? I mean, you are a professor aren't you? You aren't paid *that* badly, are you?!"

"Well, no, I'm grateful to have a job at all. And I appreciate what I do have. But let me give you a comparison. A secretary whom I happen to know in an office at Geneva Steel makes more than I do. And yet she has been working only 5 years. I've taught 15 and then I took 10 years before that, almost, earning my Ph.D. During all that time, others my age were making money, earning seniority, buying houses at lower prices and lower interest rates, and so on."

"But you only teach a few hours a week, and you have all summer free. You make quite a bit for only working that much."

"Well, you see, I work about 75 hours a week, 50 weeks a year at my job, so I don't have much time left to moonlight. But, let's say I did moonlight, teach evening classes, or such, it just doesn't add up to enough. The real problem is that if I moonlighted, I couldn't do research. . ."

"Why do you need to do research? What

kind of research does a professor of humanities do?"

"Basically the same kind as any historian, pure scientist or mathematician does: By carefully examining one facet of the universe, we attempt to understand the cosmos and man's relationship to it. When we think we have discovered one small piece of the grand puzzle, we share our discovery with others, so that they can check its validity and, if it is valid, learn from it. Then we can teach it to our students and start them on the path of examining the grand puzzle themselves, in the hopes of understanding as much of it as possible. If we do not continue to learn like this, do research, in other words, our well eventually runs dry and we cannot teach without being hypocrites. That is, we cannot teach at all, really. So you see, it is really not just a question of spending so many hours per week in the classroom, so many months of the year. By the way, that reminds me. Your neighbors in Quail Valley, ironically, teach far fewer classes per week, on average, than we do in the purer disciplines. In other words, they are paid more for teaching less and they are paid for their research, in many cases, in the form of consulting. Those lucky stiff! Because the market place allows it, those of us in the pure disciplines not only make less, and are not paid for our research, we have to teach larger loads which cuts into our research, which makes us poorer teachers. No wonder I'm having to go to a counselor!"

"Wait just a minute, Mr. N. Hold on. You keep on saying pure disciplines. What do you mean by pure? Isn't that kind of egotistical? Isn't that sour grapes?"

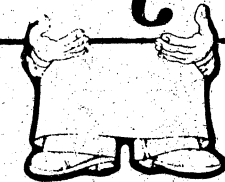
"Well, maybe, doctor. I hope you can help me get my head screwed on again. Maybe you are right, maybe I'm overwrought. . . No, I don't think I'm wrong about this. I don't know, maybe I am. But you see, some academic disciplines deal with knowledge for its own sake, without regard for any immediate practical use to which such knowledge can be put. These I would have to call the pure disciplines: Philosophy, theology, history, mathematics, art criticism, physics, etc., etc. Now it is professors in precisely *these* disciplines, since they have no market value, and the university is guided by market place values, that are underpaid, or, that are at least paid *less* than the others. When inflation and other financial distress comes along, they are the first to feel the problems and have to leave teaching. Future faculty are affected as well. Seeing the plight of the pure researchers, the brightest students go into the more marketable and lucrative subjects, and the pure disciplines start to atrophy on a long-term basis."

"Is that really so bad? After all, if you are in the buggy-whip business, and if buggy-whips don't sell, then shouldn't your business be allowed to die?"

"That's a common attitude. The last president of BYU held it too. But the analogy is a poor one. You see, even the



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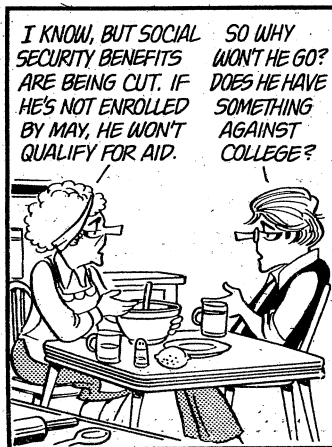
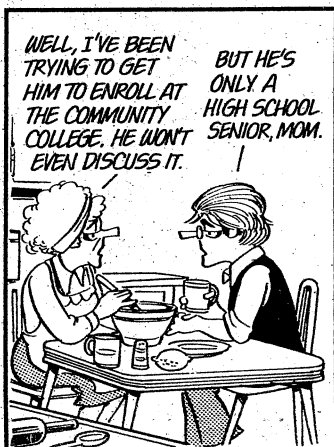
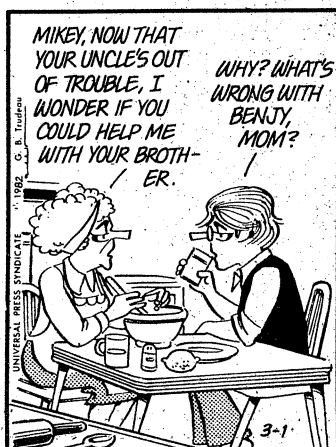
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long-term success of the applied disciplines like engineering, business management, etc. depends on ground-work laid by the pure ones: mathematics, physics, psychology, etc. etc. And some of the pure knowledge we produce, though no one will pay anything for it at the moment, is, in fact, more practical in the long run than some of the more marketable disciplines are in the short run. Let me give you one example. Maybe you'll think this is crazy, but the military is eager to hire anybody who can help them design more deadly and more efficient weapons systems. Yet a philosopher, a historian, a humanist, a psychologist and a theologian have knowledge that directly bears on war. Do you think the military would pay for this knowledge? Not unless it helped them wage war better. And if it actually tended to prevent war, they would shun it like the plague! Yet what could be more practical in the long run than the prevention of war? So you see, you can't just dismiss pure knowledge as an academic buggy-whip."

I get the feeling that it's not really the money that upsets you but these academic problems, is that right?"

"I guess it is. I'm not going crazy just because I don't get paid as much as one of your neighbors. I'm very grateful to have a job at all and to be able to live. What really does bother me, I guess, is that this money business is the tip of a giant iceberg that is actually sinking, or going to sink, the university."

"Sink the university?! What do you mean?"

"Well, see, if these free-market factors are allowed to go on unchecked, then eventually BYU will cease to be a university and will become a trade-school, a technical college, teaching and researching only those things for which the students and the professors can find an immediate market. Can you imagine: BYT, Brigham Young Tech. It makes me nauseous. I LOVE BYU!"

"Well, what's the problem? Don't you like technical schools?"

"Of course I do!! I think every one should have a good, solid technical vocation, even humanities professors. I'm a journeyman plumber myself. I could be making a lot more money plumbing, but I love knowledge. I think technical training is great! I support technical schools fully! I support and love engineering, accounting and business! Hey, don't misunderstand me! It's just that a university is something else, and this particular university is something else again. I mean, why should the Church support a BYT? That sounds like a sandwich. I mean, they got out of the hospital business a few years back. That doesn't mean that they don't like hospitals, it just means that they don't feel that tithing money can make a unique contribution to the world of hospitals."

"What kind of unique contribution does BYU make?"

"Well, right now, I'm not so sure it does. If it did, and I hope it will someday, it would

be precisely in those areas that are so intangible, so unmarketable, so pure. Say, do you have a D&C handy? Look, here, this is Section 88. What it calls for is that the members of the Church be *educated* in the broadest sense of the word. Sure they should have a good vocation. That's obvious, but here it says that they must be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms, that they may be prepared in all things when He shall send them again to magnify the calling whereunto He has called them, and the mission with which He has commissioned them. Hey, this doesn't exclude the tangible areas, like engineering. But it sure doesn't exclude the humanities, history, law, etc. etc. either! I'm worried that the market place is making BYU regress in many of these key areas. Fewer students study them carefully and their teachers in those areas are becoming less-and-less qualified as years go by. I'm really upset, doc! I feel like I may freak out again!"

"Come, come, Mr. Nausee, why should you worry about all this? This is the concern of the administration, isn't it? It's not the faculty's responsibility is it? I'm sure you're exaggerating your fears anyway, why, BYU seems healthy enough to me. Look at the enrollments. More and more students have to be turned away. Look at the sports programs! Why, BYU is a powerhouse! We win the WAC every year! Look at the physical plant. Everything up there is nice. No, no. It's obvious to me, at least, that they really know how to run a university. There's no long-hairs, there's no hippies. I'm not a member of the Cougar Club for nothing. Nosireebob! . . . Look. Why don't you try not to dwell on this problem. Teach a few evening classes! What the heck! Try to reduce your fixation on this research business. Get a few deals going on the side. Maybe you could publish a text-book or two. Frank A. Mold and LaVell Edwards have done ok on their books, and Steven Covey. Hey, there is always Education Week. That'll bring in a few bucks. Fix up your schedule, so that you can stay home on Tuesday and Thursday and let your wife get a part-time job on those days. Use your summers more productively. I know a guy who needs people to sell scripture tapes. You can really do well in Idaho if you tell them that you are a BYU prof. Or get into Amway. You can do that in your spare time, and maybe your students would buy some stuff from you. Try to get a positive mental attitude and I'm sure you'll be ok! Well, it looks like our time is up for this week. I'll see you next Wednesday. You'll leave the check at the reception desk again, won't you?"

"Right. Well, thanks doc. I appreciate it. I feel a lot better. Maybe you're right! I'm going to go out there and get something accomplished! Thanks a lot! See you next week!"

" . . . You know, Miss Pearson, I think that Nausee guy is really a jerk. I mean, he is really nuts. If his check bounces again I'm going to stop seeing him. I'd stop seeing him anyway, but I need the money. Imagine insulting the Y! . . . He didn't postdate the check did he? Well, ok, that's something."

1982 SUNSTONE THEOLOGICAL SYMPOSIUM: EXAMINING MORMON RELIGIOUS THOUGHT

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The Sunstone Foundation announces its 4th Annual Sunstone Theological Symposium to be held in Salt Lake City, August 26-28. Abstracts of prospective papers must be received no later than April 1982. Invitations to submit papers will be based on the attractiveness and relevance of the proposals but final selection will depend on the quality of research, thought, and expression in the finished paper. Papers should be between 10-15 double-spaced, typewritten pages, capable of being read comfortably in about twenty minutes. Final drafts must be completed by 1 July 1982 and submitted in duplicate to the Sunstone Foundation. There are some funds to help defray travel expense available upon application. Sunstone reserves the right to publish at some time in the future all papers presented but is not obligated to do so.

Works that are exclusively literary, scientific, political, historical or sociological and do not in some way, albeit broadly, deal with basic theological issues are beyond the scope of this symposium. However, we will consider proposals on any subject related to Mormon theology such as:

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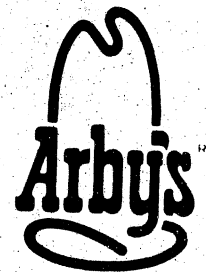
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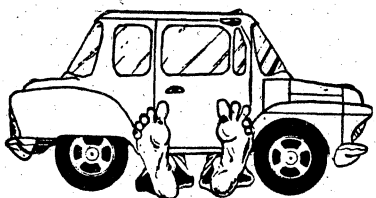
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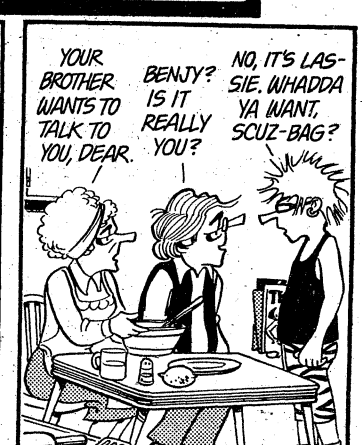
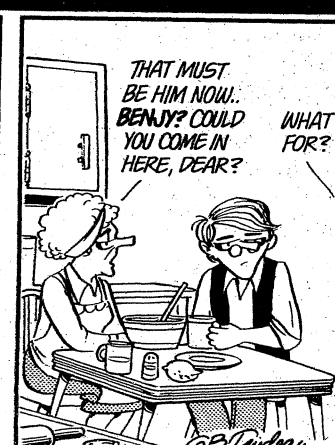
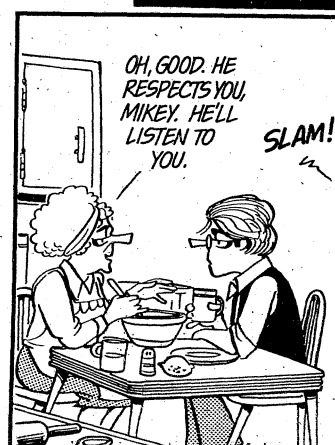
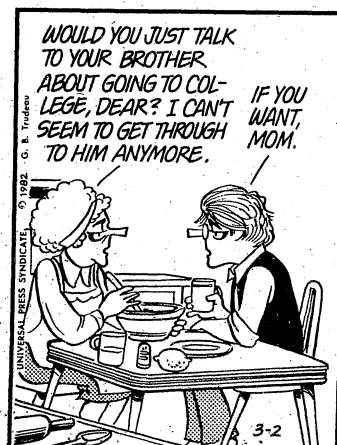


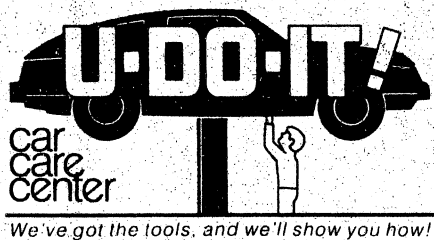
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International Students Evaluate "American Way"

By JULIE PETERSON

Staff Writer for the Seventh East Press

During the past several weeks I have talked with a dozen international students from countries all over the world. Since my foreign experience has been limited to Canada and BYU, I gained a greater understanding and awareness of my country and of the world as a result of these interviews.

Before talking to any of the students, I assumed that a main characteristic of America that all foreigners would appreciate is our freedom. However, the comments were not strictly in favor of American freedom as I expected.

Yuko Ushino, a student from Japan, said "I like the freedom here and the fact that the U.S. has the Gospel."

However, Naiyana Charaenyang, a Thai, comments "Teens have much freedom here but abuse their freedom by complaining rather than using their time to benefit." In contrast to the common American criticisms of Reagan, Naiyana said "In my country, we don't dare mock the King or we'd be thrown in jail."

Commenting on the freedom of our university system Olga Papadopolou, from Greece, said "I like having the choice to pick the classes I want to take, to be able to change my major, to decide how many years I want to go to school and to be able to continue education off and on."

Olga also said "Although education in my country is free from kindergarten through university, students are only required to go to school through the ninth grade. Many are lucky to make it that far because the classes are hard. I went to school seven hours a day six days a week and then had seven more hours of homework to do everyday after school."

Chulhee Kim, a student from Korea, said "American students can do anything they want to—but in Korea they are limited."

South African, Mike Martin, related that "American education is more liberal and broad. Back home it is deeper and narrower. ...There are advantages and disadvantages to both systems."

Wes Delhove from Belgium agrees, "In Belgium education is more straight and serious. You stick to your major and study it straight. Here things are more relaxed and there's more variety."

Many foreign students commented on a general lack of respect in America. Chulhee Kim said "In Korea teachers are respected without condition. Here they are just ordinary everyday people. American students think that professors are here to earn money so the professors serve the students."

Marilou Paderanga, from the Philippines, agrees with Chulhee, "At home school is very structured. Teachers are revered—they are professionals and experts on their subjects and they just lecture about them. Here teachers motivate students to question and discuss and to be creative. This system is unstructured compared to home. It was hard to adjust to but I like it."

Many students commented on the way children treat their parents here. Rumina Ahsani, from Pakistan India, said "We know that our parents are very important and significant. We accept and respect what they say."

Rumina, a moslem, has found it difficult not being a Mormon. "People at BYU don't respect my religion but ask, 'Why don't you change? Our religion is better than yours."

When are you going to be baptized?"

When asked if they felt discriminated against at BYU, most foreign students said no, but all knew of someone who had been discriminated against.

However, Yuko feels discrimination when she gets messages such as "I would like to get to know you better but you're Japanese, so I can't take you out." She says she feels discriminated against when "People hear my accent and turn off their hearing. They don't try to understand. They don't listen."

Comments on differences in food were common. Many students don't prefer American food.

"Europe gourmet food is common and people enjoy good meals."

When asked what he liked about the U.S., Mike Martin replied, "Rootbeer and ice cream. We don't have either in South Africa. I'm taking a supply of rootbeer back with me."

Cesar Ruiz from Peru said, "I don't like the food. Too many sweets; people here eat a lot more sweets than food."

Wes Delhove grinned as he reminisced on the gourmet food back in Belgium and said, "There's a saying that in America people eat to live and in Europe people live to eat. It's true. Here people are always in a rush and fast food is very popular. In Europe gourmet food is common and people enjoy good meals."

Many students commented on the difference in the quality of relationships here.

Hans Baanijer, from the Netherlands, said that here, "People are open and hospitable. You can make thousands of friends but they don't last long. In Holland it takes a while to make friends, but they are long lasting."

Chulhee Kim said "it seems that there is no true friendship in this country...In Korea when I'm in trouble or sad, I talk to friends—share. Here people don't share problems...Americans seem ashamed about sharing. If a man talks about his problem, he is less of a strong man."

Olga, from Greece, disagrees. "I have many close friends here. People here can be really open."

I want to go home because I love my country, but I want to come back to be with my friends."

Concerning the provincialism in the United States, Canadian Dave Pitcher said, "U.S. news covers only U.S. events. International news usually includes only events that have to do with the United States. Canadian news has a lot of information on countries that have nothing to do with Canada."

Olga agrees: "In Greece there is more international news and less sports and weather."

Wes Delhove pointed out that American culture is lacking diversity. "In Europe where there is a mixture of old and new, children go on field trips to places like old castles. They can understand their past better. The U.S. is boring in that respect." Europeans need to know two to three different languages to make it. So Americans aren't as aware of other countries...

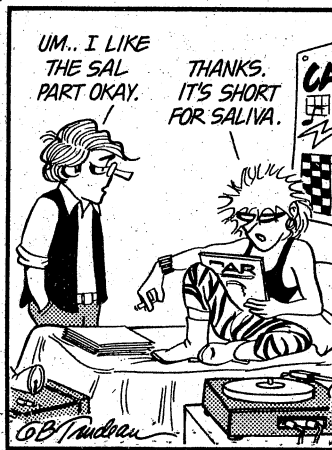
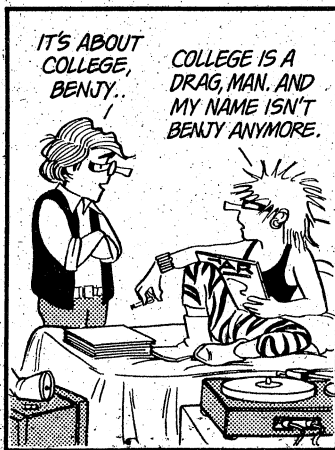
Mike Martin concurs: "In South Africa there are drastic differences of culture that range from primitive tribes to modern cities. There are three hundred different languages and two are official."

Chulhee Kim said, "Americans don't understand what's going on elsewhere. There are many people who are poor or who live under dictators and need freedom. Americans are so busy enjoying themselves that they're not aware of what's going on"

By talking to these international students and trying to see the world as they see it, I have gained a greater awareness of myself, and my surroundings and that the "American Way" is not necessarily the only nor the best way to do things.

The fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. He who knows it not and can no longer wonder, no longer feel amazement, is as good as dead, a snuffed-out candle.

Albert Einstein



Safire's Book Not For Snobs

By DON NORTON

William Safire, *New York Times* columnist, is probably the leading, and certainly the most active, writer on language etiquette in America today. His qualifications are many. He himself is an active writer—mostly on political subjects. He knows well what is going on in contemporary writing. He does his homework—careful, open-minded research into facts of usage, style, word origins, and other aspects of American English. But above all, while tending to a conservative stance, he is not at all a snob. There is in his writing none of Edwin Newman's snooty glibness (Newman is a skillful compiler of language abuses, but he treats the whole problem superficially). Nor does Safire attempt to appeal mainly to the academic crowd, as do Follett, Barzun, and Williams.

Safire takes up conversation with those who, like him, "write to live and live to write." He is sharply aware of how hard it is

by definition, are thus excluded), Safire chooses to be an activist in usage matters: "People who care about good writing, whether readers or writers, have the power to set the criteria for good usage higher than the level acquiesced by...common usage." The standard of "what is in use" is a weak standard: it "excuses; good usage demands." In other words, what *careful* users speak and write should be the standard, not what anybody or everybody happens to be using.

Safire also makes another useful distinction, between people who are *conscious* of their usage, and those who are *self-conscious* (who over-correct, or who "write scared").

There is a big difference between being conscious of your language and being self-conscious about the way you write and speak. To be conscious of language is to be proud of the magnificent and subtle instrument in your hands; to be self-conscious about the possibility of error, or fearful of the decision of your listener at your experiments with the instrument, is to be a nerd, a schnook, and a wimp.

In *On Language*, the reader will find the facts of the debate on such debated or misused points of usage as *anxious* vs. *eager*, *bi-* vs. *semi-*, *further* vs. *farther*, verbed nouns, *who/whom*, *less* vs. *fewer*, and another 70 or so hot points of contemporary style, word origins, pronunciation, jargon, slang, and dialect.

Who are Safire's competitors on matters of language and usage? Most have died in the last few years: Robert Pooley, Bergin Evans, Ted Bernstein (also of *New York Times* fame, whose brief columns still appear in the *Salt Lake Tribune*). As mentioned, Edwin Newman plays in a lesser league, as do William and Mary Morris, of *Harper Dictionary of Contemporary Usage* fame. Their material is simply unreliable, owing to flawed surveys and lack of usage sophistication.

A reference comparably valuable to Safire's is Roy Copperud's *American Usage and Style: The Consensus* (Copperud is another journalist, incidentally). It's a very useful summary of what all the usage experts say about the debated points of usage.

On Language is an excellent introduction to the world of writers' decisions—what the problems are, and how one active writer solves them.

As administrative problems have accumulated in a growing Church, the authorities have tended to delegate the business of learning to others, and those others have been only to glad to settle for the outward show, the easy and flattering forms, trappings and ceremonies of education. Worse still, they have chosen business-oriented, career-minded, degree-seeking programs in preference to the strenuous, critical, liberal, mind-stretching exercises that Brigham Young recommended. We have chosen the services of the hired image-maker in preference to unsparing self-criticism, and the first question the student is taught to ask today is John Dewey's golden question: "What is there in it for me?"

As a result, whenever we move out of our tiny, busy orbits of administration and display, we find ourselves in a terrifying intellectual vacuum. Terrifying, of course, only because we might be found out.

—Hugh Nibley in "Educating the Saints" in *Hugh Nibley on the Timely and the Timeless*, p. 252.

Book Recommendation

On Language

By William Safire
Avon Paperbacks, \$5.95

to make the right choices all the time. Expertise in language usage is hard to come by. Even the "experts" as often spout prejudice as good judgment. So when Safire commits a boo-boo, or defensible mistake (having been misled by presumed authorities), he owns up to it. When he writes *alternate* for *alternative*, he not only confesses his error but includes excerpts from letters of readers who take him to task for his carelessness or ignorance. When in his column he gives too easy an etymology for a word, or cites an inaccurate source of a well-known saying, he prints the letters from his readers who take exception to his judgment and "facts."

This means that *On Language* is valuable because it is a candid record of an active writer's struggles to learn and use the language with force, precision, propriety, and even elegance. The reader benefits not only from Safire's knowledge, but also from the experience of dozens of readers, whose letters make up at least a third of the book.

On Language is of course simply an anthology of Safire's weekly columns in the *New York Times Sunday Magazine*, an assignment foisted on him several years ago by Executive Editor A. M. Rosenthal.

In a very frank introduction, Safire takes up the question readers most commonly pose to him: What makes Bill Safire an authority on language? Or anyone else, for that matter? Safire's answer is simple: "I am a working writer....I have taken an interest in the implements of my craft."

As to his stance—liberal or conservative—Safire announces that he is "libertarian conservative: Let thinking people decide for themselves." Safire merely provides the various facts and opinions of usage.

Like most reliable usage authorities (snobs,

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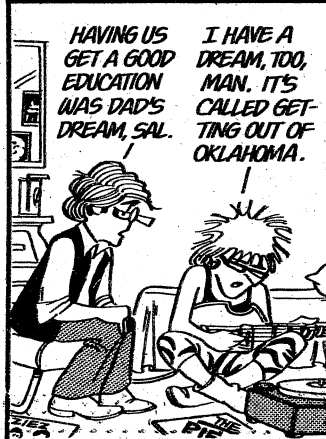
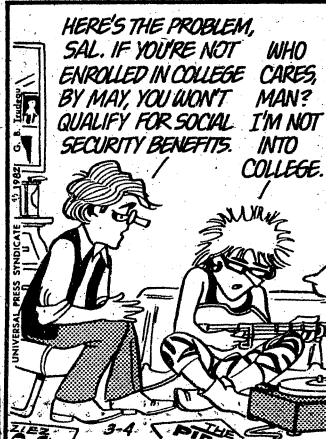


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ALL ARE PUNISHED!

In his recent devotional address, Elder McConkie, acting rightly in his apostolic calling, tried to bring us all to a unity of understanding concerning our relationship with each member of the Godhead. Regrettably his attempt to help us become "of one mind" was done at the cost of hindering us from becoming "of one heart."

Understandably there are some who have serious, and perhaps justified, differences of opinion with the doctrine of diety Elder McConkie expounded. However, we have been surprised at the overwhelming number of traditionally conservative, orthodox, sustaining LDS members who have expressed criticism of Elder McConkie's presentation. People who we would never have suspected to say an unkind word about their delinquent home teacher have gone out of the way to state their distress over Elder McConkie's "uncharitable rebuke" of George Pace, abrasive style of presentation, unneeded mocking of other religion's rituals and saints, dogmatic approach, and condescending tone.

The oft-quoted section 121 of the Doctrine and Covenants applies in this instance. Although Elder McConkie was, as he made sure to point out, "on his own ground" as speaking as an especial witness about Christ, the scripture is explicit that "no power or influence can or ought to be maintained by virtue of the priesthood" or, we add, one's calling in the priesthood, but only by persuasion, gentleness, meekness, etc. Other general authorities, President Hinckley for instance, could have made the same points as Elder McConkie and yet not have been offensive. There is a difference, as the scriptures point out, between being necessarily "bold" and unnecessarily "overbearing" (See Alma 38:12).

We must not, however, fall prey to the sin of expecting perfection from our leaders. Individuals throughout history have only damned themselves because they could not look beyond the locust eating, sack cloth eccentricities of the Lord's anointed. Hence, that Elder McConkie's address was so contentiously divisive is not his fault alone. Many of the offended saints seem to be looking beyond the mark of learning truth from a great gospel scholar in the Church by going out of their way to find fault. Indeed some seem to be trying to position themselves so that Elder McConkie would be sure to knock off the chip on their shoulder. With any general or local authority—and especially with Elder McConkie—we need to have listening ears to hear beyond the hyperbole, the offending abrasive attacks, the legalistic formulation of the gospel, the apparent lack of compassion, and the arrogant tone. Those who criticize Elder McConkie's tone, and then pharisaically pick at his exaggerated sentences are doing the same thing he does. Indeed, being aware of Elder McConkie's previous discourses on the Savior and His role in our lives, we are surprised and appalled—yes appalled—that saints, with almost gleeful maliciousness, extrapolate doctrinal implications Elder McConkie clearly did not intend, and would not want us to believe.

It is easier to see Elder McConkie's address as a matter of emphasis instead of a final doctrinal statement on Christ and the Godhead if one understands the "siege mentality" that exists in the Church office buildings and how it occasionally incites authorities to overreact to problems by using baseball bats, where fly swatters are more appropriate. Without tempting the humility of our leaders by making them supermen, we must understand, forgive and sustain them. In this cause as Elder McConkie pointed out, it is the spirit which endows saints with compassion, forgiveness and the knowledge we are contending about.

Without question, doctrine is subordinate to charity. When we act with contention over doctrine we collude in the postponement of the establishment of Zion. So much of the divisiveness—on both sides—is self-serving and the Prince's judgment in Shakespeare's *Romeo and Juliet* applies here: "All are punished!" What worse punishment can we be granted—because of our contention, anger and "petty wranglings,"—than to be consigned to continue to reside outside of the sanctuary of Zion?

THE ASBYU AWARDS

Now, at BYU, the same people who brought us the glamour and the glitter of a lighted Y are rallying support for a "Student of the Month" award. Although we are confident that ASBYU can develop some selection system to ensure that only worthy students would receive the honor, we are opposed to the distasteful concept for more fundamental reasons and would be happy to see other similar awards—including professor of the month—discontinued.

It is elitist and anti-gospel to single out one individual to be the recipient of an award when other competent, and more competent, individuals are not equally honored.

The final selection from a pool of equally eligible candidates will understandably be biased by political "who-you-know" considerations instead of merit. If there must be a system of honoring people for achievement, all who merit the award must be honored, such as is done in the scouting program. Otherwise, a disservice is done to both those who do and do not receive the award for both are given a false perception of their standing in society.

More horrifying is the underlying presumption that we know how to give honors. We are very inadequate at even determining what to praise, and wholly incompetent at pronouncing any correct judgment. Why is it we try to play God with our mortal perspective, which can use only observable, quantifiable data, when the Lord again and again tells us that matters of consequence are unseen, spiritual and in the unknowable heart? Our best judgments, even if consistent and untainted, are only superficial.

Public rewards are part of a false system that reinforces the notion that the praise of the world and recognition by others is more important than the inner satisfaction of godly acceptance. With a gospel that commands secret, unassuming acts, it is ironic that ASBYU would even consider a rewards system that encourages acts to be deliberately done for others to see. Usually public rewards only help us collude in the superficial game of the world because they cannot deal with real matters, and are frequently given for the purpose of bringing praise and attention to the giver as much as to the receiver.

King Benjamin and other prophets remind us that it is dangerous to raise anyone above another. And that is not only because the raising of one tempts an individual's pride, but especially because we are all pretty equally rotten, but with God's good gifts graciously distributed to all. A gospel culture of fellowship among the saints is one of unqualified acceptance of each other, not of pseudo differentiations.

Hence, great men are embarrassed when they are praised, and unsure men seek to give and receive praise. Let's work to develop culture at BYU where individuals esteem all others as themselves—not as their betters, nor (heaven forbid!) as their lessers.

THOUGHTS ON CREATIONISM AND EVOLUTION

By JEFFREY F. KELLER

One thing distressed me about the debate at the University of Utah a month ago concerning the merits of Charles Darwin's 120 year-old theory of evolution. The issue seemed clear enough. Dr. Duane Gish, representing the Creation Research Institute of San Diego, California, claimed that much scientific evidence exists supporting the idea of a sudden supernatural creation of life on earth. On the other hand, Dr. Cedric Davern, professor of cellular and molecular biology, representing the scientific community, maintained that evolution is still the best working hypothesis science has to explain the origin and variety of life on earth. I attended the debate expecting these men to define "creationism" and "evolution" for the predominantly lay audience and then compare each model with scientific data to determine which one fit better.

Unfortunately, this never occurred. It seemed to me that both men were confused as to exactly what it was they were supposed to be discussing. Both confused the basic debate by bringing up tangential issues and pretending that they were also debating them. The most noteworthy of these was the issue of the existence of God.

Creationists, Gish included, like to refer to the theory of evolution as being inherently godless, materialistic, and mechanistic. The theory of evolution, they often claim, is merely a pretext used to provide a rational justification for atheism.

While a few evolutionists have admittedly made statements to this effect, nevertheless, the assumption is undeniably false. The theory of evolution is no more or less godless, materialistic, or mechanistic than any other scientific theory.

One good example of this is the germ theory of medicine. Medicine is founded on the belief that germs (or other materialistic entities) cause disease—not that God causes disease. In essence, medicine has eliminated God from the picture because God can't be put into a test tube to be studied. It would be fruitless for a physician to attempt to understand or to cure a disease that God had caused. In the first place, if one attempted to do so, one would be acting against God's will! In the second place, even if a physician dared to attempt this, how could he or she even begin to quantitatively understand God's disease, or prescribe a material drug that would counteract a spiritually derived disorder?

It was exactly this moral dilemma that stifled progress in medicine for hundreds of years, and effectively limited medical treatment to magical panaceas and incantations. Germ theory liberated medicine from this magical heritage by assuming (assuming mind you!) that the causes of disease were entirely materialistic and mechanistic. And yet do we call modern medicine godless? Do we insist that all physicians must necessarily be atheists to practice scientific medicine?

The theory of evolution is completely analogous. It does not invoke God, but only because the issue of God cannot be scientifically, falsifiably dealt with. One can be an evolutionist who believes in God, or one can be an evolutionist who does not.

I have noticed that many people seem to be unable to understand how an evolutionist can consistently believe in God, and so I would like to point out specifically how this might be accomplished. Let it be understood, however, that at this point I leave the realm of science (as do creationists) and enter the realm of religion since matters of faith cannot be scientifically proved or disproved, only believed or not believed.

The theistic evolutionist can postulate that, yes, God did create the earth, but that he did it using evolution as the mechanism. Where the creationist criticizes evolution for being statistically improbable, this theistic evolutionist replies, "But the evolution of a species was not a random event, it was specifically willed and directed by God." Where the creationist invokes the second law of thermodynamics as an example of an inviolate physical law violated by evolution, the theistic evolutionist can reply, "The

second law of thermodynamics does not apply to evolution, because evolution was powered by the will of God." As the Rev.

Thomas P. Rausch has recently stated, "Certainly for someone who sees with the eyes of faith, God's hand can be just as active in guiding the evolution of the species as it was in shaping man's body from the dust of the earth."

Perhaps creationists can see how frustrating it would be to attempt to argue with this kind of reasoning. Fortunately, evolutionists rarely, if ever, invoke this avenue of rhetoric, both because they are more comfortable dealing with scientific issues scientifically, and, more importantly, because the issues of "improbability" and the second law of thermodynamics (which are most often raised by creationists) can be refuted much more easily on scientific grounds than on religious grounds.

It also seems clear that, technically, theistic evolutionists are also creationists. However, the creationists represented by the Creation Research Institute have steadfastly refused to accept such evolution-creationists into the fold. If they did, what would be the point of arguing so vehemently against evolution? It is useful, therefore, to distinguish between "sudden" supernaturalistic creation and creation within a framework of natural law, i.e. theistic evolution.

With this distinction in mind, one wonders exactly what would constitute "proof" of creationism and what would constitute "disproof" of the theory of evolution? In the debate between Gish and Davern, Dr. Gish's entire presentation consisted of a refutation of evolution. Supposedly, once evolution was disposed of, sudden creationism would stand alone on the field of battle. Gish never once in over three hours presented the scientific evidence that *directly* supports creationism. Indeed, it is hard to imagine exactly what scientific evidence Gish could have cited to directly support his position. He argued only by default: if evolution is wrong, then a sudden, ex nihilo creation must have occurred. It should be obvious that this method of argumentation is beside the point.

A second area of confusion manifest in the creation-evolution debate was conflicting interpretations of "science." When one individual considers a literal interpretation of Genesis as the only reliable authority on the creation, and another person considers scientific observation more compelling, the two people not only disagree, but do not even have a common basis for meaningful discussion. I am convinced that many (perhaps most) sudden creationists would not be convinced of the truth of evolution no matter how much scientific evidence was piled up against them. And if this is the case, it is highly superfluous even to argue about scientific data. The real question then is the validity of science itself.

It is confusion of this very issue that leads creationists to attack science as not being truly objective because it relies too heavily on "unprovable" assumptions (uniformitarianism

Continued on Page 10

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Unaddressed Issues That Affect America's Economy

By LANT TUELLER-PRITCHETT

The fact that Reaganomics is no panacea for our nation's economic woes is by now painfully obvious. Even if in the next year or two the economy recovers from its present slump that shows more the resiliency of the economy than the efficacy of the current policy.

The important lesson to learn from the failure of Reaganomics to produce a quick easy solution to American capitalism's twin ills of inflation and unemployment is not, however, that Reaganomics was just a bad plan. The critical issue that must be grasped and grappled with is that there are no quick easy solutions. Until the American public and its politicians come to grips with the fact that the American economy and its position in the world is drastically different now than it was 20 or even 10 years ago, candidates will continue to promise painless easy

Reaganomics: A Plan for Disaster

solutions to an increasingly skeptical yet desperate public and the real problems will go unaddressed and, more importantly, unanswered. The changes in the world economic order preclude America's return either to a laissez faire or liberal welfare state capitalism. In this article I'd like to present two areas in particular in which changes have drastically affected the priorities and even the very issues involved in U.S. economic policy.

The first change is that America's position in the world, economic order, has been slipping and probably will continue to slip through the 1980's. For several decades America enjoyed substantial control of the world economic order due to its position not only as the world's breadbasket but also as its manufacturer and financier. American multinationals controlled the world's oil and other raw materials. American bankers dominated the world's capital markets, and American factories set the standard for the world in productivity.

However, due to many factors beyond America's power to control we no longer occupy that position. The rise of world socialism, the formation of raw material cartels, the re-building of Western Europe and Japan, the rapid industrialization of some developing countries as well as America's declining rate of productivity have all contributed to the United States' loss of power in the international economic arena. America no longer calls the shots, and despite any military buildups or rhetorical recurrence of nationalistic chauvinism, America will not be calling the shots in the near future. Due to this loss of power,

America needs to adapt and learn to play more cooperatively. It can no longer always be quarterback because it no longer owns the only ball in town.

The second issue is America's declining rate of productivity. America's productivity is not a simple problem and there are no easy solutions. America's rate of productivity growth will probably never be as high as it once was and until America addresses the real roots of the problem instead of the superficial symptoms, productivity will continue to decline causing increasingly bitter disputes over distributional issues. As the size of the pie shrinks the fights over how to divide it become more strident. The reason distributional issues have been able to be kept in the background is because the size of the pie was increasing so rapidly that contention about its division was muted. Now that America is not (and will not be) maintaining these rates of growth, distributional issues that have heretofore been ignored or addressed only indirectly need to be brought out and discussed for what they are.

Any new plan for America's economy must take into account at least these two factors: America's decline as the dominant world economic power and America's slower growth with its concurrent emphasis on distributional issues. Most plans now being proffered both by the Democrats and Republicans ignore at least one of these changes in the order of things and, therefore, propose antiquated solutions for antiquated problems. The American public cannot wait for its politicians.

We need to become better informed and more actively involved in searching now for the solutions to the problems of the eighties rather than allowing the politicians of the 60's and 70's to offer us solutions from the 20's and 30's.

Liberals are so intent on preserving and enhancing individual freedoms that they inadvertently atomize social communities and isolate individuals, who thus become mainly bent upon serving their own interest, doing their own thing, and not minding anybody else's business. The oft-repeated injunction "Never mind others, just be yourself", while admirable in theory, tends to make people so self-centered that they become lonely inside their own skin. Unconditional individualism fails to guarantee human happiness; where you have people simply doing their own thing and minding their own business you have people isolated from one another and alienated from their society.

—Ervin Laszlo in *The Inner Limits of Mankind*, p. 31.

LETTERS TO THE EDITOR

Response to "Plowshares Not Guns"

Editor:

Robert Beecroft's article column, "Plowshares Not Guns" (*Seventh East Press* 11:12) speaks out against something we must all speak against—war. It's easy to be against war; no sane person claims war can "build bodies twelve ways." Not even a General Westmoreland or a George Patton would extol the virtues of carnage and only ill-taught, little boys (and some ROTC types) still believe in glory.

Then why does Beecroft feel the need to speak against something everyone condemns? I suppose Beecroft speaks against war because war goes on and on and on—and it seems he still possesses that wonderful, childlike naivete many of us marched with in the sixties.

Beecroft still hopes that if enough people say, "Let there be peace!" suddenly it will be created in this world and that hope is as beautiful as it is sad. Hope alone doesn't work; it didn't work during the sixties, when hopes were chanted in mantra-songs. Words alone don't work, for words never penetrate into the jungle or the gulag or the interrogation room.

There are two major objections which must be placed against Beecroft's column. First, his superficial appeal to religious authority is objectionable, if not specious. Second, his disregard of reality and its necessities is pervasive.

Beecroft's appeal to the authority of the scriptures and to the words of the prophets (D&C 98:23-37) is a bullying tactic which is highly selective in its use of scripture and which makes any refutation difficult, if not socially suicidal.

We must ask what are such sources really telling us. What are the intentions of the prophets when they tell us to "Renounce War—Proclaim Peace?" Are such authorities speaking specifically of a weapon's system (MX) or are they speaking generally of a total unilateral disarmament? Do such authorities really think peace will come into the world through man's efforts or are they merely stating the millennial ideal? Do these authorities (operating with a Quixotic myopia) believe all men are trustable and desire peace or are they only saying such a universal desire is the hope of the initiated God-believers?

We must exercise extreme caution and tough-minded thought whenever we quote scriptural or prophetic authority because it is easy to succumb to the trap of ambiguity and out-of-context citation.

When the Lord says we should trust in Him and He will fight our battles, is he saying we should lay down our arms, stand aside and let Him do our fighting? Is that the Messiah's role? Or, do we have the responsibility to do all we can for ourselves, knowing well that faith in God is the bottom line?

When we are commanded not to kill and are taught the sanctity of life, are we also told that freedom and truth is not worth dying for—or killing—or living for?

A second objection against Beecroft's essay is his disregard of the reality of the world and its strategic necessities. It would be nice if this world were composed completely of good-willed, peace-loving, always-trustable people. But that's not the way it is; there's opposition in this world. The world is polarized—and, paranoid though it may sound, there are people who are out to get us.

It is either abundant naivete or ignorance which would lead anyone to believe seriously the Soviet block sincerely desires "peaceful coexistence." From its birth, the Soviet "republic" (with its use of the Comintern, KGP-GPU) has been aggressively expansionistic.

The only reason the Soviets speak for negotiations is because of political and strategic considerations. Negotiations are "civilized" battles. Through negotiations the Soviets buy time or strategic superiority.

The Soviet leadership is "threatening—unrelenting—and untrustworthy" as a body. (Is U.S. leadership untrustworthy as individuals?) The Soviet KGP-GPU, with its

Byzantine mentality, operates internationally to destabilize the world community through its support of terrorists/guerrillas/aggressive third world nations. The Soviet system is inimical to the Western system. This requires "defensive" weapons.

It is irresponsible for one to suggest policy when the suggestion is based upon inadequate knowledge of men and the strategy they necessitate. The issues are complex and demand more than cliché-knowledge for proper consideration.

I applaud Beecroft's antipathy for war. Unfortunately, I cannot applaud the manner in which he speaks against the obscenity. We must be tough-minded in our pursuit for alternatives to nuclear war. We cannot afford to fall back on the irrational or the sentimental alone. We must look deeply into the issue and make hard choices. There are alternatives to annihilative nuclear war—we can find them in deterrence, economic strategies, or low-intensity, small squad hostilities.

We cannot afford the luxury of the easy answer: War will always be with us. Peace is not a gift of man; it is a gift of God. Man has to work for it. We cannot retreat into sentimentality or jingoism.

Warren Icke

The Book of Abraham Controversy

Editor:

In July 1835 the Prophet Joseph Smith and his colleagues may have thought that the papyri they had just purchased were the Egyptian originals of the Book of Abraham, but in 1982 we know better.

By revelation, the Prophet was enabled to translate the papyri fragments. What was produced was not the Book of Abraham; rather the mysteries of the temple. The first record of Joseph learning anything specific from the papyri occurred on the first day of October 1835. On the third and the fifth Joseph met in council with the Twelve to discuss the papyri "and to prepare their hearts in all humility for an endowment with power from on high." (HC 2:286-7.) On the 12th day of November, these same men met again, and the topic was the same: the Temple and the Endowment. (307ff.) In the nearly completed Kirtland Temple, a room was set aside for the purpose of translating these ancient documents. (347.56) It was in this translating room on the 21st of January 1836 that the first ordinances of the Endowment were performed, and the first revelation foreshadowing temple work for the dead was received. (379-81; DC 137.) The History of the Church advises us that these ordinances involved a "washing" after which they were perfumed. When we examine the opening lines of the Egyptian papyri, the Saint is not surprised to read of "purification by washing" and the application of natron. (Fragment 11, Column 2, Lines 5 & 6.)

The critic, of course, is surprised. But these are common copies of the Book of the Dead, they howl. So, what's new? Didn't even Oliver Cowdery (under Joseph Smith's tutelage) write that these papyri contained "epitaphs" to the dead? (M&A, Dec. 1835.)

When I read about the Book of the Dead, I'm not surprised at all to learn that these writings represent a dramatic ritual acted out by players assuming the various roles of Egyptian gods. (See documentation in Vestal and Wallace, *The Firm Foundation of Mormonism*.) This drama revolves around the deity Osiris, the Egyptian mythological equivalent of Abel, the son of Adam. After Abraham's return from Egypt, the Lord revealed to him that the worship of Abel (Osiris) was a feature of apostasy. (JST Gen. 17:1-7.) In the process of restoring lost truths in his day, Abraham helped restore the true endowment and the meaning of the True Sacrifice (shortly following his affairs with the Egyptians) on Mt. Moriah. Abraham's affairs with the Egyptian mysteries is analogous to Joseph Smith's experience with Freemasonry.

Joseph Smith's explanations to the facsimiles in the Book of Abraham also evidence his inspiration. Here we understand that Abraham has assumed the sacrificial

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BOOK OF ABRAHAM

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role of Osiris in the Egyptian religious drama. (Fac. 1, fig. 2; Fac. 3, fig. 1.) The crocodile in the lower left corner of Facsimile One represents Sobek, the deified figurehead of the House of Pharaoh. Joseph seemed to know something about the matter when he explained that it represented Pharaoh's god in the accompanying explanation. In facsimile number two, the character in center stage—figure one—Joseph identifies as Kolob, the star of the god. Hypocephalus 37909 in the British Museum identifies this same character as *tua neter*—"the star of the god." The same facsimile, figure six represents the four sons of Horus who symbolized the four ends of the earth, while Joseph puts it this way: "represents this earth in its four quarters." On Facsimile Three, figure three, Joseph explains this feature as indicating "Abraham in Egypt," while the Egyptologist writes, "I perceive here a small altar with a jar and lotus flower upon it....The lotus was often placed upon altars to signify the land of Egypt." (Nelson, *A Translation and Study of Facsimile Three*, p. 14.) Of 40 explanations that Joseph Smith offered in these three facsimiles, 38 have been substantiated by independent sources.

It seems to me, that rather than judge the "Book of Abraham Controversy" by the things that we do not know or understand, that our focus should be on the light and understanding that the Lord has indeed revealed. Joseph Smith never claimed to know Egyptian, but he did claim to be inspired. The only thing that the facts indicate, is that Joseph was right on both counts.

Kirk Holland Vestal
Class of 1980
Mesa, Arizona

Response to Book of Abraham Controversy

Editor:

In his article on the Book of Abraham controversy (*Seventh East Press* 1:77), Scott Faulring is too quick to accept the judgment of Heward-Tanner on the Kirtland Egyptian Papers (KEP's). Although he is to be commended for his concise description of the Egyptian Alphabet and Grammer (EAG) documents, he seems to have been ignorant of the present state of the Book of Abraham controversy, the problems entailed with the assumption that the KEP's were the "source" of matching the Sen-sen papyri with the Book of Abraham in particular.

First, his statement that Hugh Nibley has "avoided the issue" entailed by a study of the KEP's is simply erroneous. Nibley has in fact written rather extensively on the KEP's, answering the contentions of Heward-Tanner head on. For instance, Nibley's lengthy article, "The Meaning of the Kirtland Egyptian Papers" (BYU Studies XI, 1971) was simplified in his "The Book of Abraham Acquitted" to answer the relevant issues raised by Heward-Tanner (n.p., 1979, available from the Ancient Studies Office).

Second, the thesis that the KEP's represent an attempt to translate the Book of Abraham from the Sen-sen fragments is problematic. First, Joseph Smith employed five scribes (W. W. Phelps, Oliver Cowdery, F. G. Williams, Warren Parrish and Willard Richards) to copy and recopy the identical text of the Book of Abraham matched, however, with variant hieratic signs to represent the same translation. Third, the same hieratic signs are given variant

translations in the manuscripts 1-3 and the EAG. For instance, the "reed" sign appears three times, yet Cowdery and Phelps disagree on its intended translation. Fourth, even when the hieratic symbols are discontinued in the "symbol" column, the text of the Book of Abraham continues exactly as it stands in the *Times and Seasons* without hesitation or indication of variant translation possibilities in MS #1. Thus, the text of the Book of Abraham appears to have been completely independent of the sen-sen hieratic. Fifth, Joseph Smith continued to work on the EAG a year after the Book of Abraham was published (*Journal History*, 15 Nov. 1843).

The work of Heward-Tanner ignores all evidence that should be honestly dealt with and answered before reaching any conclusions about the relationship of the KEP's to the Book of Abraham. The work of the Tanners in general, but especially when dealing with the Book of Abraham, cannot be taken seriously simply because they refuse to deal honestly with the evidence, i.e., to account for evidence which disagrees with their preconceived conclusions. However, at times, Mormons have also been unwilling to deal honestly with the evidence. Hopefully, future attempts to deal with the problem will be more responsible.

In sum, although the purpose of the KEP's is uncertain, I believe that the evidence can be best accounted for by assuming that the translation of the Book of Abraham was completed before any attempt at matching the hieratic symbols occurred. Thus, the KEP's may represent an *ex post facto* attempt to translate Egyptian from the Book of Abraham instead of the other way around. In addition, even though Joseph Smith's interpretation of the facsimiles is problematic, many of his interpretations of the three Book of Breathing vignettes (Facsimiles 1-3) can be demonstrated to be *actual* interpretations of Egyptian vignettes by those who transmitted accounts of the patriarch Abraham, associating Abraham with these vignettes in the very period from which the Joseph Smith sen-sen papyri originate. (see my "Abraham: An Egyptian Connection" available from FARMS).

Blake Ostler
Salt Lake City

CREATIONISM

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is often cited) etc. Philosophically, they might have a point. But ironically, by arguing this, creationists are tearing at the walls of the very house (science) they want to live in. Creationism wants to be scientific. They claim that scientific evidence supports their hypothesis more than it does the theory of evolution. And this *statement* should be the basis of any debate about creationists and evolution.

The creationist hypothesis goes like this: all animal and plant species were created suddenly and supernaturally (i.e. in direct violation of natural law) not very long ago (within several thousands of years). Moreover, all kinds of life live today in the same form as when they were created.

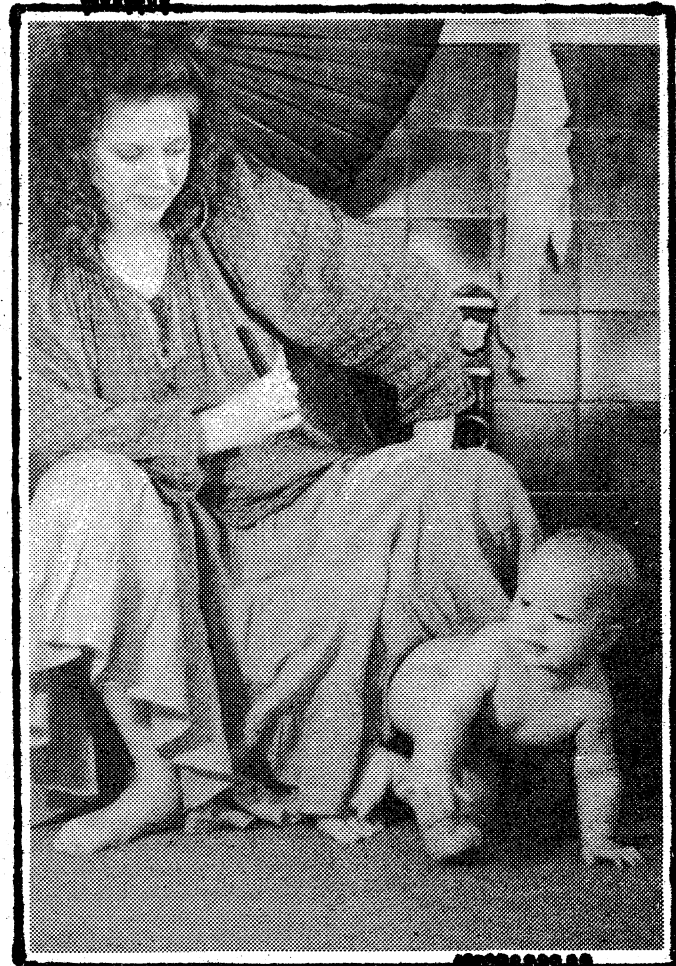
The theory of evolution, roughly stated, says that life on earth evolved gradually, (over a period of millions of years) from a common ancestor.

Now, once these two basic positions are stated (perhaps in greater detail than above), we have the beginnings of a decent debate, namely: What is the evidence, and which theory best accounts for the evidence?

Jeffrey Keller is a student of medicine at the University of Utah.

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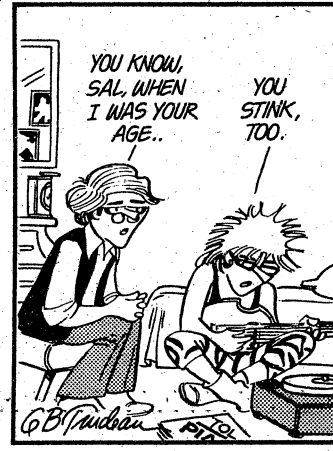
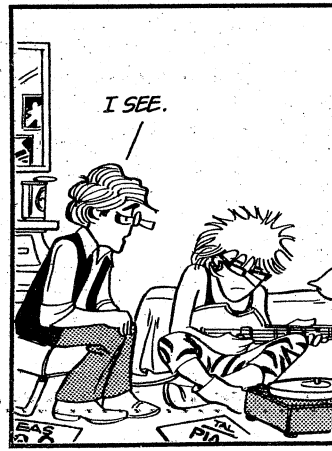
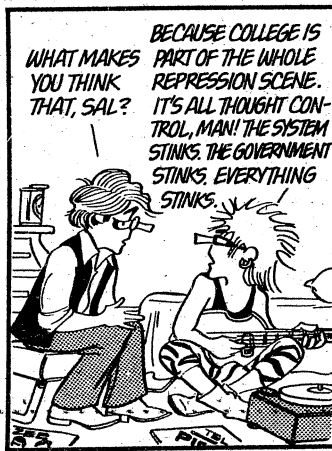
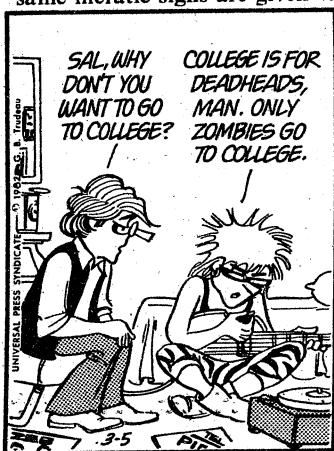
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BYU SPY CASE

Continued from Page 1

the statement, "This is the Whole ACA record - not the Wilkinson half-truth campaign."

On August 9, a Lloyd ad criticised Wilkinson for his "personal attacks...upon me and my integrity." The ad continued, "And now, in the last minute, there has been a desperate smear upon my family, my staff, and my friends." The Lloyd ads were paid for by the "Minute Men for Lloyd - Louis Midgley, Ray C. Hillam, Melvin P. Mabey, Edwin B. Morrell," all of the BYU Political Science Department, and six others. Wilkinson's campaign manager, John Bernhard, has said that Wilkinson was incensed to find such opposition from his faculty.

After the election, Wilkinson released the chairman of the Political Science Department and appointed his campaign manager, John Bernhard - who was also the dean of the College of Social Sciences - to be both department chairman and dean. Wilkinson reportedly said that he could not find anyone in the department who could serve as an acceptable chairman.

The Speech that Rocked Campus

In mid-April 1966, Wilkinson called his comptroller and aide, Joseph Bentley, and informed him that he was going to give a talk in the fieldhouse that would "rock the campus from one end to the other." Wilkinson's topic was to be "The Changing Nature of American Government From a Constitutional Republic to a Welfare State." Wilkinson instructed Bentley to contact Stephen Hays Russell, an economics major who had recently received funding from the president's office to attend a conservative economics symposium in New York, and ask him to organize a group of students to gather reactions to Wilkinson's talk. This was to be done clandestinely. Russell tells that "I was told that President Wilkinson's name must remain clear from the project," that "if I got caught at this, official university reaction would be that I was acting on my own."

According to Bentley, Wilkinson's motive was to "subdue criticism of the Brethren." Bentley explained, "in some of these classes, sentiments were expressed against Elder Benson. Wilkinson was loyal to the Brethren."

According to Russell, "Brother Bentley praised me for my conservatism and expressed hope that I would use my abilities to realize my full potential as a Libertarian

economist. That day in his office, I developed a deep respect and appreciation for a fine man."

Bentley remembers the confidence that he and Wilkinson had in Russell. "We seized upon the opportunity to use this young man and to set up the monitoring group," says Bentley.

John Birch Society Mobilizes

Russell called a number of friends together he felt he could trust, all of whom he had met at local John Birch Society meetings. They met on the evening of April 20, 1966, in room 370 of the Wilkinson Center. While one of the students stood guard at the door, Russell read a mission statement to the group of fifteen students and gave them their assignments. Russell had a list of seven professors to be monitored. They included Ray Hillam, Louis Midgley, Richard Wirthlin, Stewart Grow, Briant Jacobs, Melvin Mabey, and Jesse Reeder. The list later expanded to include Kenneth Davies, Russel Horiuchi, David Hart, Keith Melville, Gordon Wagner, Richard Poll, and others.

Wilkinson presented his fieldhouse address the following day. The students attended assigned classes, took notes, and reported back to Russell, who typed a composite report and submitted it directly to Wilkinson. Russell says that he "read a few of the more explosive and derogatory remarks to him (Wilkinson) and then handed him the report." "He expressed his thanks and I left," says Russell.

Wilkinson gave the report to Clyde Sandgren, Vice President and General Counsel to the University, and asked him to confirm the reports. Sandgren met with Russell to obtain a list of the students involved, and then met with the students individually to confirm their reports. Sandgren has since commented on the odd circumstance of being asked to "present the President with information that he had created."

The students continued both to monitor classes and report on professors for the next ten months. A few visited professors with the intent of entrapping them. On more than one occasion, conversations were recorded without the professors' knowledge.

Information Leaks

One of the student spies attended a National Guard summer camp at Hill Air Force Base. While there, he inadvertently and indirectly informed two professors of the covert monitoring. Whispering to a friend in a darkened theater, Ronald Hankin related his involvement in the spy ring. Unknown to him, sitting directly behind him was a next-door-neighbor of Louis Midgley. The neighbor confronted Hankin about his story and convinced him to divulge everything. Ray Hillam at that time was a campus bishop. One of his counsellors in the bishopric also happened to be attending summer camp. Hillam's counsellor heard about Hankin's story, asked him to relate it to him, and later made the following observation: "Hankin is not a very mature fellow and does tend to exaggerate things, but he told the story two times and there are no discrepancies."

Wilkinson soon appointed Edwin Morrell chairman of the Political Science Department. Hillam told Morrell about the reports coming to him relative to the administration's behind-the-scenes investigation. Morrell approached Wilkinson and told him what he thought of spying. Wilkinson responded, "What's wrong with spying? The FBI does it." Hillam visited Sandgren and demanded an opportunity to confront his accusers. A hearing was arranged. It was to be presided over by

three BYU vice presidents: Ben Lewis, Earl Crockett, and Clyde Sandgren. The first session of the hearing was held August 15, 1966. Hillam was charged with such things as being pro-communist because he had endorsed Red China's entrance into the United Nations.

Fritz Adolf Becker, a staff member, "spoke of the need to purge the university of its liberals." One of the student spies accused Hillam of a number of indiscreet remarks, including, "Faculty meetings are as useless as Stake Priesthood Meetings. The faculty is indoctrinated at these meetings." Hillam allegedly said, "BYU is becoming an evangelical college and a center for indoctrination for conservatism." He was also accused of having prophesied that "within one month, BYU's graduate school accreditation will either be taken away or will be on a three-year probation." As it happened, Hillam's prediction was correct. BYU was granted only a short-term, probationary accreditation.

On September 12, 1966, Wilkinson spoke at a faculty meeting and said, "I now hear that I am bugging phones and have instituted an elaborate spy system. This latest rumor is as false as the others...But, in the spirit of candor with which I speak to you today, may I ask you to get your information from authentic sources rather than from those who couldn't know."

aHankin Tells All

On September 16, Hillam was brought before Sandgren's "kangaroo court," as some of the professors referred to it, for a second time. He asked to have his department chairman present. At first, his request was denied. Later, it was decided that the chairman could attend if he did not speak. Russell was summoned to the hearing. Hillam tried to establish the means by which Russell had gathered information, and to show Wilkinson's motivation, but was unsuccessful. Toward the end of the hearing, there was an abrupt knock at the door; Louis Midgley stuck his head in and said, "Hillam, I've got Hankin and he'll talk."

A bit puzzled, Sandgren asked what the interruption had been. Hillam announced that he was prepared to introduce a witness. He opened the door, and in walked an unabashed Hankin. He first acknowledged Sandgren, who questioned whether the two had ever met. Hankin insisted that Sandgren had received reports from him, and then explained the activities of the monitoring group. Sandgren demanded that Russell explain "these accusations being made against the administration." Russell was evasive and suggested that he be given three days to study the evidence and prepare a

response. His request was granted.

That evening, Hillam met with a number of colleagues in his home for what they called a "strategy meeting." During the meeting, Hillam received a call from Sandgren who requested a memo from Hillam indicating that the hearing had been conducted fairly. Hillam turned to his colleagues and indicated that he would write the memo. "Like hell you'll write a memo and get Sandgren off the hook," said one of the professors. After the strategy meeting, the professors began conducting their own investigation. Hillam and Midgley taped an interview with Hankin. Richard Wirthlin, one of Hillam's supporters, approached Wilkinson directly.

According to a source close to Wirthlin, Wilkinson's response to Wirthlin was "explosive." Wilkinson "became furious," demanding that Wirthlin "give him all his evidence. He stated that Hillam, not Stephen Russell was on trial, and that the vice presidents had no right to look into this aspect of the matter. The President concluded by threatening to investigate Wirthlin by opening his file and looking into the charges against him which the President declared had been accumulating, but had heretofore been ignored."

Larry Wimmer, through a former mission companion and relative of Hugh B. Brown, arranged meetings with President Brown, President Tanner, and Harold B. Lee. According to Wimmer, "President Lee was concerned about the moral implications of the whole affair. Before we had had a hard time getting anyone to listen to us, and then it was always, 'Oh, dear, how can we keep

this thing quiet?' President Lee said, 'I want you to know I consider this morally wrong.' It was like a breath of fresh air." Tanner recommended that the professors keep accurate, duplicate records of their findings.

After the Hillam hearing, Russell went to Wilkinson and explained that the spy ring was being exposed. According to Russell, "Wilkinson gave me a condescending look and with an instructive tone of voice said, 'You know of course this is the first I've heard of this group.'"

When Russell left his office, the President called Bentley and suggested that, considering "the interests of the University," he and Bentley deny their involvement. Bentley didn't like the idea of making Russell the "scapegoat," but agreed to it when Wilkinson suggested that they provide Russell with legal counsel. The next day, in Bentley's home, Russell met with Verlan Andersen, a faculty member with legal training, to work out a defense. They

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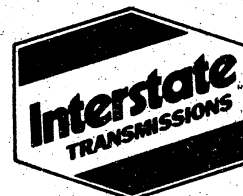
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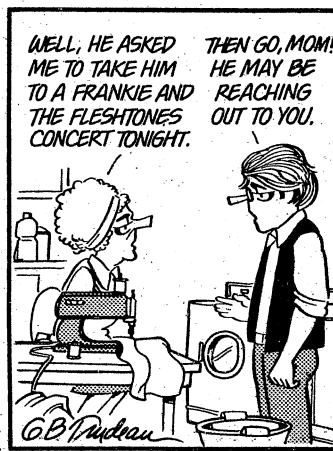
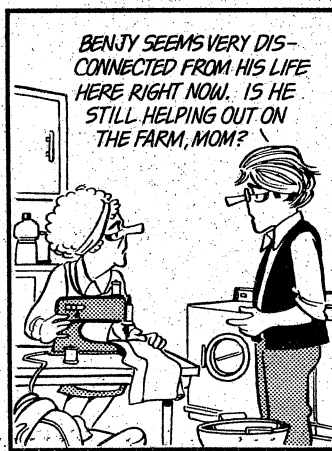
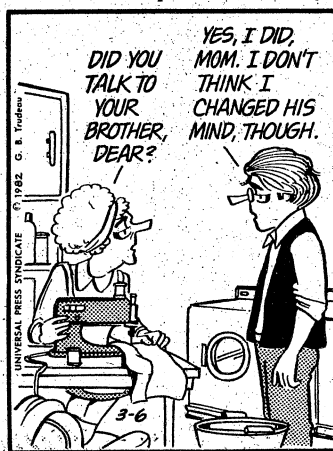
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Spy Ring

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prepared a five page reply to Sandgren which avoided the central spy-ring issue, but criticised Sandgren for his method of conducting the hearing, and claimed that Hankin had a neurosis.

On October 17, 1966, the three vice presidents issued a statement of findings, accusing Hillam of minor indiscretions and advising him to be more cautious in the

future. That Hillam had been spied upon was not an issue in the report. On October 20, in another faculty meeting, Wilkinson "reiterated" that he had "not knowingly urged any students or others to report on faculty members." "I feel confident," said Wilkinson, "that no members of the Administrative Council would do so."

Russell Confesses

On February 28, 1967, Hankin went public with his testimony. He was televised in the Memorial Lounge in the Wilkinson Center admitting his and others' involvement. Russell

later explained that, with Hankin's disclosure, he heard his name "on every front...mentioned with derision." "I felt the burden of the whole affair had been carried long enough," said Russell. On March 7, Russell went to his bishop and gave "a detailed confession of the affair." Russell's bishop required that Russell repeat his confession to President Tanner.

On March 10, Wilkinson issued a formal response to Hankin's public accusations, admitting that there had been a spy group on campus, that "reports were made and the students were under the impression that they were acting with the sanction of the administration." "As President," said Wilkinson, "I must accept responsibility, and I regret the misunderstanding and uneasiness which has been engendered."

On March 31, Wilkinson called Hillam to his office and explained that he had initiated surveillance because he had had a "need to know." Wilkinson claimed that he had been acting on President McKay's advice to prevent the advocacy of communism at BYU. "Things got out of hand," said Wilkinson. Hillam asked why, if he had had a "need to know," he hadn't simply approached the faculty and asked them what he wanted to know. Midgley agrees that the faculty would have "blabbed all the day long" if he had only asked their opinion. Wilkinson had no answer for this. Shortly thereafter, Hillam was made the chairman of the Political Science Department.

On April 4, the professors investigating the spy case requested that the administrative committee amend their initial "Report, Finding of Fact, Conclusions and Recommendations" of October 17, 1966, to include President Wilkinson's involvement. On May 15, 1969, the vice presidents amended their report as requested. On June 13, the vice presidents recommended that the record be expunged. Remembering the advice of President Tanner, the professors insisted that the documents be preserved.

Faculty Gets Two Christmas Turkeys

Dallin Oaks replaced Ernest Wilkinson as president of BYU in 1971. As President Emeritus, Wilkinson was asked to write the centennial history of BYU. He enlisted the help of Cleon Skousen, and others. Wilkinson later called Bentley and read what was being written about the spy ring. Wilkinson wanted to know if Bentley would oppose him on that point. Bentley says that he responded by saying, "Ernest, why don't

you come clean and admit your guilt? It wasn't that bad." Bentley finally told Wilkinson he would not go public with his objection. The account was printed as it stood. It states that Wilkinson "reflected the discipline of his legal training by rejecting student allegations unless they could be proved," that, as a result of this, students "concluded that they should immediately make secret tape-recordings in class."

When the history was published, a complimentary copy of *BYU: School of Destiny*, the one-volume version, was presented to every faculty member at the annual "turkey social." Midgley comments that he heard many faculty remark about receiving two turkeys that Christmas, only one of which was digestible.

March 27, 1967, just after BYU had been granted probationary accreditation, *Newsweek* reported that six professors left BYU in one year because of administrative harassment. During the subsequent years, a number of other professors left, who otherwise would not have. Wilkinson's former campaign chairman, John Bernhar, whose stomach finally "revolted," as one professor put it, was the final person to be spied on. He was offered a position as president of Western Illinois University, and accepted it. Richard Wirthlin, who later said he would "never" put himself "under the corrupting power of Wilkinson, Bentley, et. al. again," went to Arizona State University. He is now the Director of Decision Making Information, which does political polling for President Reagan. David Hart transferred to the University of Washington. Richard Poll and Jesse Reeder went elsewhere.

Of those who survived, three have become department chairmen (Ray Hillam - Political Science, Larry Wimmer - Economics, Russel Horiuchi - Geography). Others have distinguished themselves in other ways. All but one have since served in responsible positions in the Church. Edwin Morrell is currently on a mission in Austria.

The fate of the students involved in the spying is inconsistent. Midgley tells of a special birthday party for Wilkinson in the Wilkinson Center that was interrupted by Hankin, who suddenly appeared on the stairs over-looking the reception area and preached a stirring call to repentance. According to then Security Chief Swen Nielsen, Hankin threatened Wilkinson's life. Hankin was later found carrying a gun. Hankin has since

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THE SOUNDING BOARD

377-6579

A LISTENING EAR FOR MORMONS WHO HAVE QUESTIONS ABOUT THEIR CHURCH

7 - 11 p.m. Monday-Friday

Sounding Board has no official connection to The Church of Jesus Christ of Latter-day Saints. Sounding Board volunteers are active members of the LDS Church who alone are responsible for the opinions they express.

DEMONSTRATORS

Continued from Page 1

"broad interpretation" of the Honor Code, but says that the Honor Code is general and not specific and must be interpreted by university administrators. Sorenson says that final interpretation of the Honor Code is done by President Holland.

Bill Hickman, a student from Seattle and one of the individuals who passed out flyers and helped hang the poster that said "Plowshares not Guns," was also called in by Whitaker to discuss his involvement in the protest.

Hickman says that Whitaker asked him what his involvement was, how many students participated in it and his reasons for protesting.

According to Hickman, Whitaker did not ask for names of other student demonstrators and didn't want to discuss whether it was right or wrong for Westmoreland to come to campus. Hickman says that he was not threatened with disciplinary action or suspension.

Whitaker states that Hickman violated two

points of the Honor Code. By letting down the banner Whitaker says Hickman violated the personal rights of others, and by dropping the banner and distributing anti-war leaflets he violated "high standards of taste and decency."

Whitaker told Hickman that his office is developing a policy statement for future demonstrations. When asked if the statement would be made public Whitaker said, "I don't see any reason to make a big deal about it in the *Universe*, it's just to let us know what to do in future instances." When asked if it was fair to hold students to an unpublishized policy Whitaker conceded that there "might be" a need to announce it.

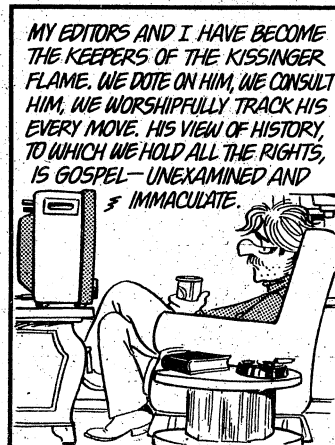
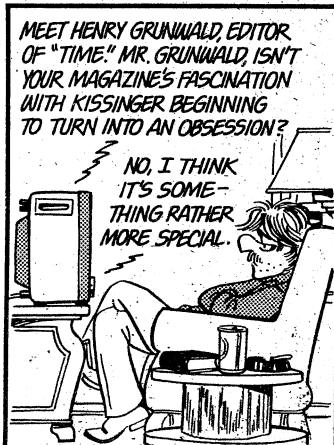
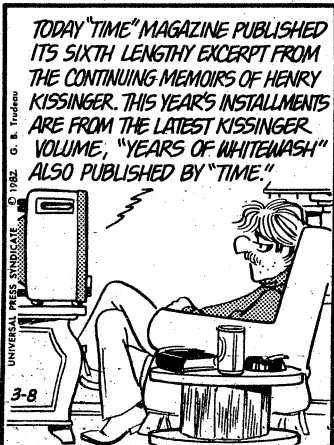
Dean Sorenson states that the Office of Student Life is reviewing the role of student dissent at BYU and that the policy will be made public when it is decided upon.

Sorenson, who frequently calls himself "the advocate of the students and not a member of 'the administration,'" says that "there needs to be a way for honest differences of opinion and viewpoints to be expressed at a university."

However, he is concerned about how to keep a "balance" between the need to be respectful to guests of the university and the need to have differing views expressed.

Sorenson believes that displaying banners at a lecture are probably inappropriate because they disrupt the speakers presentation; however, he thinks that, with prior approval, students should be allowed to distribute literature taking difference with speakers.

Sorenson states that the Board of Directors have said that at BYU there should be no dissent in opposition to positions the Church has clearly taken a stand on such as abortion, premarital sex, etc; but "outside of those areas," he says, "we must create a system that allows for differences to be expressed in a mature manner."



Star Palace's "New Wave Night" Unraveled

By RICHARD "FEARLESS DICK" TOWNSEND

"What for do I want to go to the *Star Palace*?" I asked Hank as we crowded into his '57 Nash with other *Seventh East* staffers.

"Because it's New Wave Night," my roommate reminded me.

"But I don't even have any money," I complained.

"The best things in life are for a fee," he rationalized. "I'll lend it to you."

In any event, it was too late to say no. On our way, I introduced Hank to a few of *Seventh East*'s more memorable personalities, among them indefatigable reporter Jeane Hanks and editorial cartoonist Jim Rex. Even *Seventh East*'s top banana, Elbert Peck, had come along.

"Why are you wearing two shirts?" Hank asked Jim, who always looks like he just walked off the cover of a preppy version of *Gentleman's Quarterly*.

"This isn't a preppy thing," he assured us. "I wear two shirts so I can change when one gets sweaty."

"How tasteful," I observed, a little piqued by the odorous thought.

"I do something like that when I go golfing," Hank returned. "I always wear two pair of pants in case I get a hole in one."

I apologized for Hank's primitive sense of humor, and pretended not to be there. Soon we arrived, and once inside, I ditched Hank as soon as possible.

My first look inside the enchanted kingdom left me with a feeling of awe, wonder, and repulsion. Some madness known as *New Wave* had seized local students and citizens who were dressed up in every kind of costume imaginable.

One couple had matching outfits of black shirts, narrow ties and jaguar-patterned pants. Another young man appeared to be

Going My Way

dressed as a protestant minister, except that his face was painted white like that of a mime artist. One young lady had a red silk blouse with the sleeves puffed at the shoulders and a white ruffled collar. The rest of her costume consisted of a short pink and white skirt, white stockings, red shoes, and sunglasses. Skinny neckties and sunglasses were everywhere. All in all, I wasn't sure whether this was New Wave or Halloween.

Equally bizarre was the dancing. In the two or so years since I had been to a real dance, things had evolved—or degenerated—considerably. No movement was too wild or too flashy to engage in. One group of dancers sped around the various electrified dance floors hunched over with a broad skipping step. New Wave's answer to jogging, I mused.

Another group of people lay side by side motionless on the floor while other dancers stomped around or jumped over them.

Suddenly, a leather-jacketed dancer sped by me and, with chains around his neck and feet, threw himself on the floor and began writhing like a fish out of its proverbial water.

I turned to a perspiring Elbert Peck, who had just come off the dance floor. "You know," I informed him, "if anyone had an epileptic fit here, no one would know about it for weeks!"

"This is exhausting!" he complained. "I don't even like the bunny-hop, let alone this stuff!"

Not all the dancing was repulsive, however. I watched with breathless amazement, for example, when at one point Jeane Hanks and Jim Rex took up a virtually empty floor with a dancing exhibition which was as entertaining as it was novel.

I took my note pad and began to move about, asking questions. "What do you think of these punk styles?" I asked one dancer.

"This isn't punk," he informed me. "It's New Wave. There's a difference." He danced away before I could pursue the question. Undaunted, I continued asking others.

"The difference between New Wave and Punk is the difference between Rock and Acid Rock," explained one dancer. Well, that certainly cleared things up. I turned to someone else.

"New Wave is Punk new and improved."

"Punk is more raunchy."

I don't seem to be getting very far with this, I observed to myself. I moved over to an intelligent-looking young lady whose costume seemed to have been made out of a plastic dry-cleaning bag. "I'm a reporter doing a story," I screamed above the blaring music, hoping that she might be a lip-reader.

"What's the difference between Punk and New Wave?"

"Sure, I'll dance with you," she answered, misunderstanding. I temporarily abandoned my notebook and joined her on the dance floor. Eventually I was able to make my question understood.

"Punk is outwardly destructive," she explained. "There are more chains and more violence. New Wave is a loss of identity; a cry for help in a world ruled by computers."

"Then you're rebelling against the electronic age?" I asked.

"Something like that," she responded.

"But this whole place is electronic!" I countered. "It's a one-room energy crisis!" But it was too late; she had already moved three inches away from me, well out of earshot.

Just then I noticed everyone in the *Star Palace* sinking to the floor. "What's going on?" I asked, oblivious to the lyrics which were chanting, "Down, down, down."

"It's the 'Rock Lobster,'" one dancer explained.

"We really dig it," answered another. "It's real down-to-earth."

By now I had joined the prostrated masses on the floor and, having recovered my notebook, was taking fast and furious notes. Suddenly the music picked up again, and all were instantly on their feet.

Just then Hank danced by and, noticing me, helped me up. "This business has its ups

and downs, no?" he asked. I smiled at his weak attempt at humor and resumed my hip-service to this odd new religion.

At that moment, I recognized the familiar, though painted, face of my younger brother. "Kip! What are you doing here?" I demanded.

"What do you *think* I'm doing here?" he responded. "Byron brought me," I tried to ignore Byron's loud sportscoat (which appeared to have been hand-painted by Jackson Pollock) and began to lecture Kip on coming to this unwholesome event, his roommate's encouragement notwithstanding.

"There's nothing wrong with this," he retorted. "The people you see here aren't weirdos! They only come here to unwind, to let out the frustrations of school and life in general. Unlike new-wavers in other states, these people live perfectly normal, sedate lives the rest of the week."

He had a point. Already I had run into my former elders' quorum president and my home-teaching supervisor. I even saw one of the elders from my mission. Who knows? Maybe in five years these same people will be chaperoning an MIA dance.

Perhaps Kip was right. As Truman Madsen said in a recent lecture, Mormons need the equivalent of a week-end drunk. And this was it. I cast aside my notebook and melted into the heaving mass of dancing bodies. I had begun to find a new meaning for the term "sole searching."



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FAMILY CHALLENGES: Growing Together in a non-LDS Community.

Carl Hawkins, dean of the Law School, will be the guest speaker at the next spouse class.

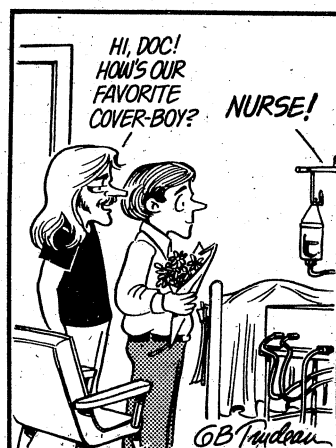
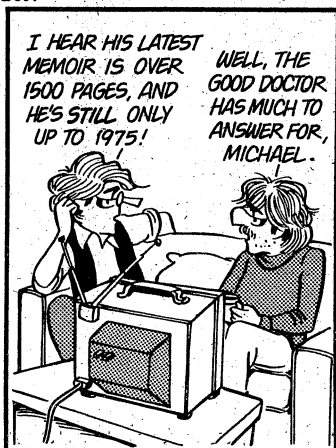
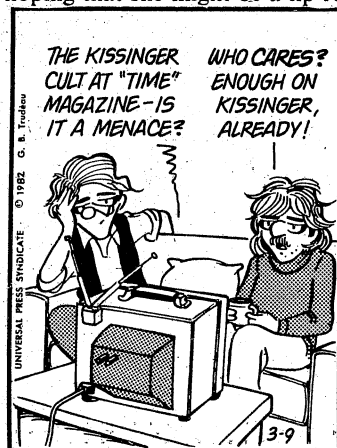
Date: Wednesday, March 17

Time: 8:00 to 9:00 p.m.

Place: Room 2201 SFLC

All faculty, students and spouses are invited. Admittance is free.

Exec. V.P. Office
GATSBY'S



THRILLS

FESTIVAL OF ARTS MARCH

The Mormon Festival of Arts features paintings, sculpture, and prints by both professional and non-professional Mormon artists, gathered from all over the United States. This exciting exhibition is free and is being displayed all month in the HFAC on Y campus. Go see the art displays in the Larsen Gallery from 7 am to 10 pm daily; and in the Secured Gallery from 8 am to 5 pm, M-F.

WATERCOLOR MARCH 1-20

See the variety of beautiful and imaginative works painted by Snow college professors Orsal Allred and Carl Purcell, on display now at the Springville Art Museum. Using the unpredictability of watercolors on canvas, the two artists have attempted to communicate the feelings of their inner selves. Visit the museum at 126 E. 400 S. in Springville for a cultural evening that costs nothing.

ART SHOW MARCH 8-12

Due to the substantial growth of commercial and fine arts at UTAH TECHNICAL COLLEGE, an Arts and Crafts Exhibition is currently staged in the Student Center on Orem campus. Student entries include paintings, drawings, graphics, photography, stained glass, sculpture, jewelry, ceramics, and fiber. The displays are open to the public daily from 8 am to 10 pm, now through Friday the 12th.

MY FAIR LADY MARCH 9-13

The musical, *My Fair Lady* is being staged nightly this week at the Provo Edgemont Sixth ward, 4000 N. 650 E. The production includes more than 150 performers and will appear at other locations in Utah County later on. The admission is free and the show starts at 7:30, with no children under 12 admitted on Friday and Saturday nights.

DESERET QUARTET MARCH 11

The Deseret Quartet, BYU's premier faculty string ensemble, appears in a free recital this Thursday at 8 pm in Madsen Recital Hall. Quartet members Percy Kalt and Barbara Williams—violin, David Dalton—viola, and Suzanne McIntosh—cello, will be joined by faculty member David Randall on clarinet for an evening of fine music featuring works by Schubert, Mozart, and Sir William Walton.

CHAMBER ORCHESTRA MARCH 17

Come listen to BYU's Chamber Orchestra under the baton of Darrell Stubbs, next Wednesday at 8 pm in Madsen Recital Hall. This concert is free.

GLEN YARBOROUGH MARCH 20

Formerly the clear tenor sound of the Limelighters, Glen YARBOROUGH has continued to charm fans with his unusual voice and interpretations. Hear him Saturday March 20 in the Ballroom of the Hotel Utah, Main and So. Temple, at 8 pm. Tickets are \$8, information 1-531-1000.

ART WORKSHOPS

March 10-April 14

The Springville Art Museum is offering the following art classes and workshops beginning March 10 through April 14. For more information call 489-9434.

LIFE DRAWING: Bob DeWitt, Wednesday 6:30-9:00 Instruction in perception, learning to see relationships. Tuition \$30.00 (model fee as decided by class)

SCULPTURE: Stan Johnson, Wednesday 6:00-9:00 Tour of foundry, preparation of armature, anatomy and modeling form. Tuition \$30.00

AFTERSCHOOL ART WORKSHOP: Sherrill Sandberg and guest lecturers. Thursday 3:30-5:00 This series is designed to better acquaint younger students with the visual arts and their history. Two sections will be provided for students 8-12 and 12-up. Workshops will include mixed media art project, tours of Museum exhibitions, films and guest speakers in the Arts. Fee \$18.00

QUILTMaking: Kyle Williams and Linda Boekelheide Saturday 10:00-1:00 (October through December only) History of Quilting, textiles, patterns and making of sampler quilt. Tuition \$20.00

OIL PAINTING: Lou Jene Carters Wednesday 6:00-9:00 Instruction will include: Drawing, composition, color and techniques. (No more than 14 students may register.) Tuition \$30.00

WATERCOLOR: Erla Young Wednesday 6:00-9:00 Open to beginning and advanced students. Techniques of watercolor and basic composition will be taught. Tuition \$30.00

CERAMICS: Ed Ham Wednesday 6:00-9:00 Review the history of ceramics with emphasis on design and methods of both hand-building objects and throwing on the wheel. This ceramics studio is limited to 12 students. Tuition \$30.00

WARRANT FOR JIM BRIDGER THURSDAYS

When you first see the log cabin exterior, you know you're in for an enjoyable change of pace dinner. The SQUAW PEAK RESTAURANT tradition of frontier atmosphere (so prevalent in our colorful history) continues, as the historic drama *Warrent For Jim Bridger* opens on the Squaw Peak "Stage." This play depicts the conflict which existed between the Mormons, and the Mountain Men doing business in the Utah Territory. Writer and director J. D. Silvester portrays Jim Bridger, the explorer being forced from his business and property. Emma Taylor is a Mormon wife worried for the safety of her husband who is sent to arrest Bridger. Bill Hickman is one of Brigham Young's destroying angels, ordered to dispose of the Gentile element at the entrance of Zion. The actors are members of the Utah Stuntmen Association. The \$9 ticket price includes a sirloin steak dinner, and the show at 9 pm. For reservations and information, call 226-226-2170.

CHEAP THRILLS

BIG GULPS are on special at all 7-11 stores, for only 39¢. That means you get 32 oz. of soft drink for the price of 1 can of pop. A 32 oz. drink at a movie costs \$1.25!

Have you got spring fever? Want to lay out in the sun? **Sundance Tanning Center** on 1230 N. in Provo can help you get started by giving you a free tanning session. Take a date—your first visit to the center is absolutely FREE.

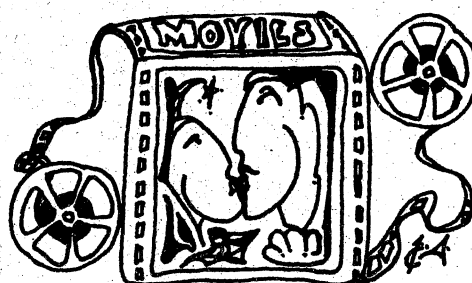
If you haven't already heard, **STAN'S DRIVE-IN** (next to the Star Palace on 9th East) has a half-price special on all drinks and ice creams—every Monday night from 6 pm 'til closing. Their 80¢ shakes cost you only 40¢ and can be any one of 15 flavors.

SPECIAL OLYMPICS MARCH

The Association for Retarded Citizens is a national organization of volunteers devoted to improving the welfare of all mentally retarded people. MARCH is NATIONAL MENTAL RETARDATION MONTH, and there are several ways that concerned individuals can participate. Support ARC and buy one of their 1982 calendars, featuring 12 colorful illustrations painted by mentally retarded children and adults. These calendars are delightful, sell for \$2 each, and are available at THE EMPORIUM at 26 W. Center Street. March 14th is Mental Retardation Sunday and a good day to engage in a service project for someone who is mentally handicapped.

The SPECIAL OLYMPICS, not affiliated with ARC, is a National Organization which provides athletic competition only for individuals who are mentally handicapped. The annual Special Olympics Indoor Games are March 12 and 13 at the University of Utah. Games will begin at noon on Friday and continue all day Saturday, featuring basketball, bowling, swimming, and gymnastics. Special Olympics sponsors three events per year and runs several fund raising campaigns to raise the needed money, such as Special Olympics Night at the Utah Jazz game March 19, when half of the money from ticket sales will be donated to S.O. The Jazz will be playing against the Portland Trailblazers, prefaced by a pre-game of Special Olympics basketball players. In order to benefit Special Olympics, the Jazz tickets must be purchased through the S.O. State Office here in Provo, 377-4156.

FILMS



This month the Salt Lake Art Center features the films of **Henry Fonda** and **SAMURAI**—the Japanese Westerns. This weekend, March 13 and 14, see **MY DARLING CLEMENTINE** at 7:30 pm, with Fonda as the young Wyatt Earp who courts the heroine Clementine and yet faces down the Sinister Clanton family. At 9:30 pm, Toshio Mifune plays Japan's legendary Samurai hero, **MIYAMOTO MUSHASHI**, a physically strong, but mentally narrow show-off, by trickery, Samurai's teacher lures him into an attic filled with books, and locks him in with orders to read all the books before he can go free. John Belushi's Samurai interpretations on Saturday Night Live were a take-off on this unusual character.

LECTURES

THE ROMANCE OF THE CALENDAR is this week's Planetarium lecture on Thursday in 492 ESC. Times are 7:30 and 8:30 pm and admission is 75¢.

La Mond Tullis will discuss the question, **SUPPORT FOR TYRANICAL GOVERNMENTS: WOULD YOU?** at 9 am in ELWC, room 321. At 11 am, Robert E. Riggs will follow with his lecture **FREE SPEECH: HOW FREE IS FREE ENOUGH?** And at 1 pm Edwin B. Firmage will address the topic, **THE ARMS RACE AND THE HUMAN RACE: WORSHIPPING FALSE GODS.** All lectures are free and scheduled in ELWC 321 on Thursday, March 11.

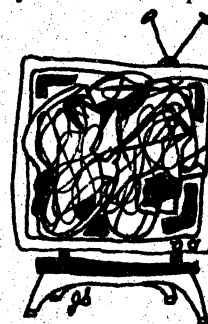
Hear BYU professor Larry Shumway lecture on **WESTERN FOLK MUSIC** and demonstrate his abilities in this area of musical literature, Thursday, March 11, at the Springville Art Museum, 126 E. 400 S. in Springville. The lecture is free and begins at 7 pm.

BYU professor Janucz Czejdo, a member of the Polish Solidarity Labor Union will talk about Poland and communism, this Thursday, 11 March, at 8 pm. The FREE lecture will be held in the Pineview Lounge, 1565 N. University.

TV

The award winning TV series **THE PAPER CHASE**, starring John Houseman as Professor Kingsley, is being re-run in its entirety over KBYU-TV channel 11. Share the best and worst of times with four students as they struggle together through their first year of law school. Every Tuesday night at 8 pm.

ALFRED HITCHCOCK presents *The Man Who Found The Money*, Thursday at 9:30 pm and Friday at 11 pm on KBYU channel 11. Next week's Hitchcock thriller is an episode entitled, **Hooked**, Thursday, March 18 at 9:30 pm and again Friday the 19th at 11 pm.



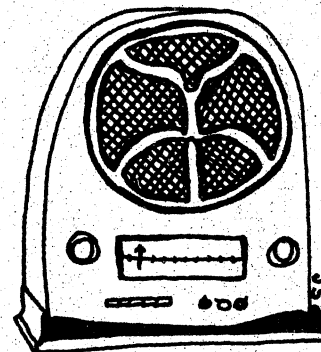
The unprecedented career of Katherine Hepburn, spanning over five decades, is the subject of a two-hour special called **STARRING KATHERINE HEPBURN**. The program features clips from 31 films, interwoven with rarely seen newsreel footage, photographs, screen tests, and interviews. See this special Thursday, March 11 at 7 pm on channel 11; or on ch. 7, Saturday, March 13 at 5 pm and again March 17 at 9:30 pm.

See Richard Burton and Peter O'Toole in the film version of **BECKET**, dramatizing the 12th century conflict between King Henry II of England and his close friend Thomas A. Becket. Airing Thursday, March 11 at 8:15 pm on channel 7.

The original version of **A STAR IS BORN** tells the story of Hollywood star Norman Maine whose career is waning when upcoming star Esther Blodgett falls for him. See it Saturday, March 13 at 1 pm on channel 7.

FM

Let KUER FM 90 take you back to the days when radio was king of entertainment—when radio programs were broadcast live, with tales of mystery, intrigue, and comedy. Join N.P.R.'s delightful two-hour program of music and small town humor, **A PRAIRIE HOME COMPANION**, hosted by its creator, Garrison Keillor. Listen every Saturday evening from 6 to 8 pm as Keillor narrates humorous tales of the imaginary Midwest town, Lake Wobegon. You'll hear about Father Emil of Our Lady of Perpetual Responsibility Church, Raul's Warm Car Service, and Ralph's Pretty Good Grocery Store, along with bluegrass, jazz, classical, and folk music—all performed live.



Currently on **HITCHHIKER'S GUIDE TO THE GALAXY** Arthur Dent is left at the mercy of the Bird People who worship a statue of Dent discarding a lousy cup of tea. Tune-in next week on Tuesday, March 16 when Arthur solves the mystery of the planet Brontitol: an uncontrolled proliferation of shoe apparently pushed the once-proud civilization into economic collapse. The show airs at 9 pm on KUER FM 90.

NORTH OF TERRA CHAPTER 11

MOONSTONE'S MADNESS

By S. F. RITTER

Darkness fell like a blanket over the spaceport. The drizzle falling over the edge of the roof splattered on my coat. I brushed it off. A perfect night, I thought, especially with the King after me, let alone the rest of those Rumians. I pushed my way past the dark alleys between the bays. Creepy. Probably it wouldn't have been so bad except for the cobwebs still working themselves out of my head from the hangover. A strong stench of fuzle oil hung in the air like a fog; my nose cringing in rebuke. I continued on to a pool of light ahead. It revealed a hatchway to one of the docks the battered sign "Magnus Shipping Lines: Cross Galaxy—Cross Planetary." I opened the hatch. The interior of the dock was a stygian blackness. Only our breathing broke the silent tomb's spell. It smelled like disuse.

"Orestes? Are you sure this guy's still flying?"

"Sh! Of course he is, Buzz. He's a trader like me and doesn't squander good funds on a launch bay he ain't gonna keep."

I was feeling pretty good by now, had my first great idea since this whole

S. F. Serial

nightmare started. I should have thought of this guy in the first place.

"ALL RIGHT!! Hands up! In the name of the King!"

A crash echoed and then a thousand phosphorene lights came on flooding the hanger and killing me eyes.

"Ha! Foolish infidels! You thought you could so easily elude King Fossilfuel? You forget that I own half of the people on this planet, including your ex-friend here. One call and your foolish plan of reprisal was thwarted...poof! Bind the sandworms!!"

The King looked pleased.

"Damn you Orestes!" Buzz snapped, "you led us right into a trap!"

"Yea, some friend you are proving to be..." Moonstone added.

I retorted, "If you hadn't lost the ship..."

"Silence, dogs! Your doom is soon enough!" bellowed the King. We weren't treated too well by the guards. One of them, a rather hairy Petrovian with a nervous glottal twitch, leaned to my ear. I feared something vile. "I am Nokneed, cluck, head of the King's guards. If you would like your freedom, cluck, you could perhaps, cluck, make a better deal than with this, us, cluck, King? You could perhaps..." His hands were busy tying up mine.

"Sorry Nokneed Cluck, I'm out of money this week, maybe..."

"No, my name is simply Nokneed, cluck. I'm sorry too. No money, no hope."

"Amen." I said silently as he finished tying my hands. He went over to Buzz as she turned towards me.

"Orestes, what are you going to do?" "Wait for another one of my plans, I guess."

Moonstone, my pirate friend, then joined in the conversation. "Maybe I oughta do something Orestes, that is, before these guys get too carried away with this 'destroy the earth' business."

Our clucking friend then began to bind Moonstone. Between the animated

conversation, and the clucks, I could tell Moonstone was working something out. I wish I knew what it was.

"Ass set Orestes," he quipped.

It didn't take the King more than another hour to have us taken to the spaceport outside of his space yacht. Sheesh. The *Noble Insanity* would be a life-boat for this monster. Too bad Moonstone lost her...and where was Moonstone? I looked around but he wasn't in sight.

"Hey, Buzz, where's Moonstone?"

"Don't you talk to me Mr. North. I have nothing to say to you. I think he went off that illiterate guard."

"Up, jackels! You are to be loaded on board His Majesty's *Personal* vessel," ordered a guard.

Bound and watched, we were led to the bridge of this flying moon. Our "fearless" leader was too occupied with preparations to notice Moonstone's absence. I hoped Moonstone was doing something that would work.

"You dogs will be able to watch our victorious crusade against the assassin planet Earth. And then we shall fry you." I wished for my pan-galactics once more.

Two hours and a hyper-space jump later our restless dosing was disturbed by an annoying loudspeaker.

"Alert!! Alert!! Enemy contact forward!!"

"Your majesty, it's a Rumian War fleet. They are refusing our passage, claiming they are the owners of Earth. They will not let us pass with our prisoner North." The King ignored me.

"Great Lords of the Jackels!! Those beasts think they can command King Fossilfuel!! They shall die! Forward, full speed, ready for blasting."

The crew jumped to battle stations as alarms sounded.

"Orestes, we'll be killed," whined Buzz.

"So what else is new? Sorry Buzz, but I...Moonstone!!!!" the pirate appeared from the hatch and reached to undo my bonds.

"Sorry old friend, I couldn't get here any faster. So much commotion with this battle going on. Let me get you free." The ropes gave way.

"What good will this do? I said as I massaged my wrists. "We can't get out of this mess!"

"You couldn't get us out, but I can and will. Follow me," he said as he finished untying Buzz.

The brazen pirate took the lead. The mad Fossilfuel was so busy with the launching of attacks he was unaware of our departure.

Slowly Moonstone led us to a lower deck.

"Moonstone, we can't do anything here! We'll be trapped." The ship shuddered under a laser blast.

"Moonstone!"

Confidently he pushed a hatch open. Our eyes couldn't believe what we saw.

"The *Noble Insanity*!!" Buzz's surprised voice blended in with mine.

"But...but...how?!"

"I'll let you in on that later, old friend. Right now we've got a passenger, and a flight to make." I eyed our clucking friend. "It's always best to, cluck, join the winning side," Nokneed explained.

I stifled a laugh as Moonstone shot me a warning glance.

We fired up the ship and the exit

hatchway opened for us.

"How did the hatch..."

"Old, cluck, buddy of mine," Nokneed explained.

"With Moonstone taking the pilot seat, we dropped into the midst of a space war."

The *Noble Insanity* shuddered too, as a small torpedo just missed us on its trajectory to hit the King's ship. We ducked out fast from the scene of the conflict. "Ha! too much hope and still not money, Cluck. Perhaps old saying is no good, Cluck."

Moonstone reached for hyper-drive.

"Well, Orestes, it's on to Washington!!"

The *Noble Insanity* winked out of the battle.

TO BE CONTINUED...

PERSONALS

TO PLEASURE PALACE: IKE DESU!

To the people who rescued my car and I last Wednesday on Squaw Peak as I searched in vain for Spring—THANKS!

To the physics student who wanted to order the *Giancoli Solutions Manual*. Please call ext. 3584.

J.S. Good job, wonderful, congratulations, and I'm really sorry about everything—
—F.F.F? Love you lots, Suzie.

ANIMALS AND THE GOSPEL by Gerald Jones and Scott Smith, \$2 at LDS bookstores.

PROGRESS: Association for Politically Progressive Latter-day Saints, 2455 Calle Roble, Thousand Oaks, CA 91360.

From Newark to Sherwood Hills! Love Always, Murray.

To all the fluffheads on campus: I like your well-balanced look. There's as much air in the fluff as there is in the head.

—Vidal S.

Jeanie: Can't wait to celebrate your birthday next October, you fox. Kisses, kisses, kisses, hugs. The pumpkin kid.

MARK J.—Your gonna turn green reading this radical publication. Your roommate, New Wave Dave.

Rod—Hope you don't turn into a computer. Love, The Square root of Function X.

ELLEN F: WANNA PLAY RAQUETBALL THURSDAY? I'LL BRING THE BALLY.
—JEANIE H.

Woman, Sin, Tater Tot, Chipmunk, Cheshire, and Eddie—Thanks for making this birthday the HOTTEST. I had a rippin weekend!! —JUNGLE
P.S. Kip & Gregg thanks for the flowers. You're the greatest!

Leslie, Jalene, Sheri & Tami: You're babes, you're foxes and we love you. Your devoted links, Baccarat & Scruff

Eric,
*During the ebb, I wrote a line upon the sand,
Committing to it all that was my heart & mind.
I returned to read and ponder upon it.
But I found naught upon the seashore
But my ignorance.*
—Lisa & Julie

Brilliant, gifted, immodest, imprisoned single male ex-Saint will share mind with similarly gifted, single LDS woman in exchange for her typing his manuscript on new book. Write G. Norton, M-1-58, Tulare Jail, Visalia, CA 93277

H.A.H.A.—Sorry for the misunderstanding, but I just wanted to make sure the next 70 dateless Friday nights were worthwhile.
P.S. If not for me, for the natural wildlife. (racoons) **Baby-Lou's mom**

Dear Julie:

*Your eyes have never seen
How such a feast shall be gleaned.
You may think I'm a bit wacky,
But the evening will not be tacky.
And you will see there are no tricks;
Just remember, it's for you on the 6th.*
—Scherzo-frantic

from pg. 12

committed a number of thefts, has spent time in prison, and is described as a drifter. On a number of occasions, the administration asked the professors defending Hillam why they had chosen such an unstable witness, to which the professors would reply, "We didn't chose him. You did. He was your spy."

After confessing to his bishop and President Tanner, Russell apologized to his faculty advisor, Larry Wimmer. Speaking of Russell, Wimmer says he "understands how he could have been persuaded, at his age, to do what he believed and was told were important services for important men." Wimmer helped Russell obtain entrance into graduate school at Ohio State. Russell later received a PhD and taught full time at the Air Force Academy. He is now affiliated with Arizona State University.

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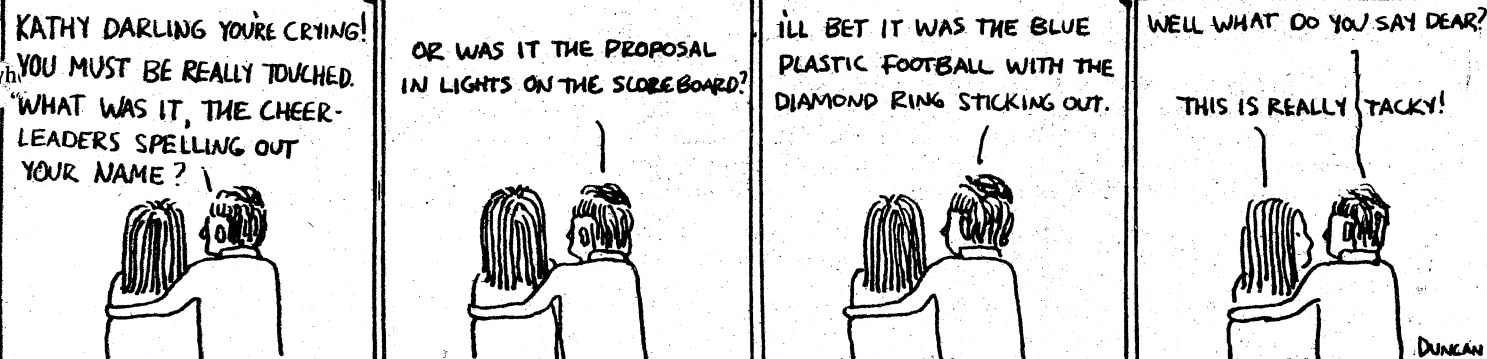
NIGHTLY: What happened to him should happen to you.
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The Amateur PG

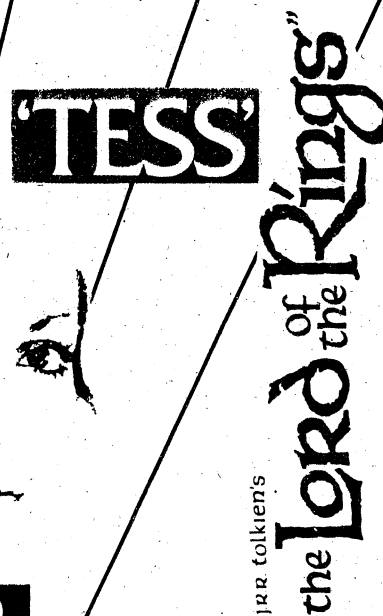
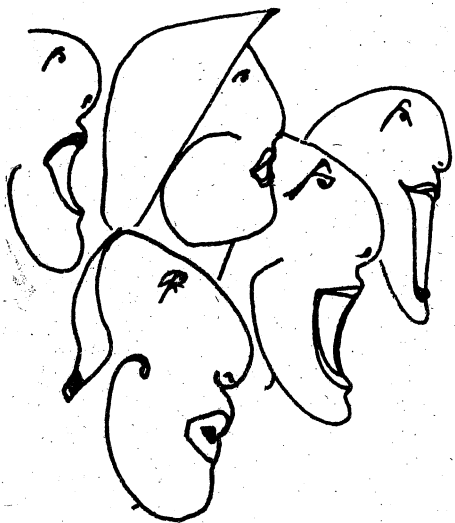
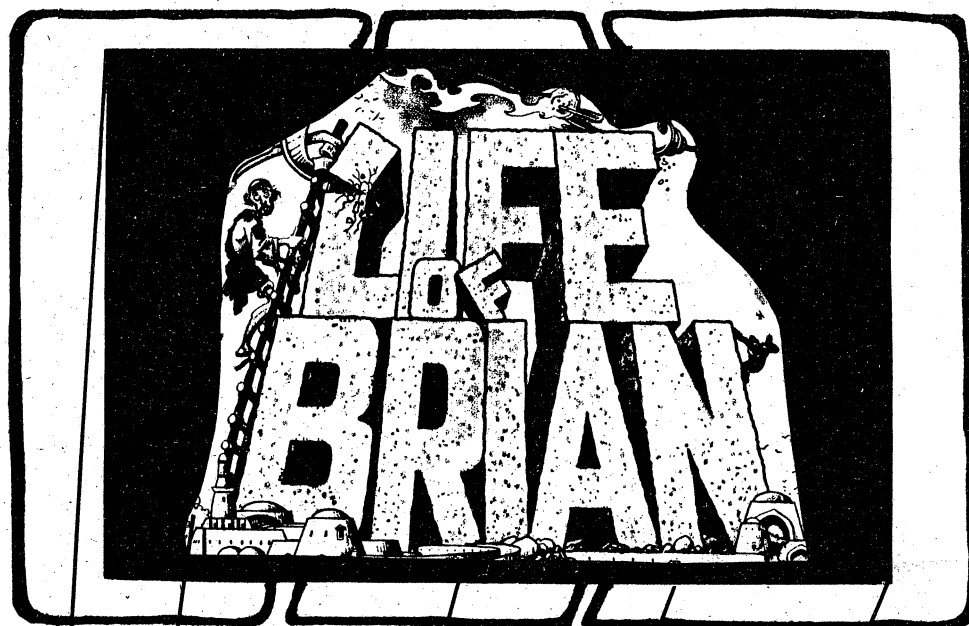
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Year 1 Number 14

AN INDEPENDENT STUDENT NEWSPAPER

27 March 1982—Mo Oldham's Birthday

HOMOSEXUALITY AT BYU

By DEAN HUFFAKER
Seventh East Press Staff Writer

A noted psychologist named Alfred Kinsey made a survey of sexual behavior in America and published the results in 1948. According to Kinsey, one third of all adult males engage in some kind of homosexual behavior, although their primary orientation remains heterosexual and they don't think of themselves as being "gay."

John Baswell, in his book *Christianity, Social Tolerance, and Homosexuality*, differentiates between homosexuality and being gay. Baswell says that gays have an "erotic preference for their own gender" and says that the category is "principally self-assigned." A homosexual is one who commits homosexual acts.

According to these definitions, BYU has, and has had, both homosexuals and gays. There are professors and students who believe, or fear, that they are gay. Some have never engaged in a homosexual act, others prefer sex with women, but because of emotional orientation consider themselves gay. There are still others who have committed homosexual acts but do not consider themselves gay.

An assistant professor of psychology on campus laid down the ground rules for trying to understand and describe gays and

homosexuals: "There are incredible differences between them, just as there are vast differences between heterosexuals" and straights. "We have a problem of lumping individuals into one group."

From interviewing gays and homosexuals on and near campus—including a former BYU instructor, a former BYU professor, and former and current BYU students—this point becomes apparent.

"Companionship is mainly what I'm after," says Alan, who last semester was a ward clerk in a BYU ward. "I need someplace to go where I can feel accepted for what I am." Alan now lives in Salt Lake City with "fifteen close, gay friends," only two of whom are not returned missionaries. Many of them have attended BYU.

Alan explains that "It was too dangerous to organize any kind of group at BYU. Usually the only time a bunch of us got together in Provo was Monday nights. We had our own FHE program. We called it 'Faggot Home Evening.' The center of the BYU gay scene is not in Provo at all. With Security actively hunting out gays, it is very dumb and risky to attempt to make contacts in Provo."

Continued on Page 13

Constitution Flyer Labeled Half-Truth

An anonymous flyer attacking the proposed ASBYU Constitution is being distributed around campus. It makes several statements which the authors of the proposed constitution say are misleading at best and half-truths and lies at worst.

Don Bigger, ASBYU Executive Vice President and chair of the Constitutional Convention, says that the flyer doesn't discuss the proposed constitution, but deals with emotional arguments. "It doesn't address the problems we were trying to correct in the present system at all," he said.

Bill Winfield, former Organizations Vice President and president of Samuel Hall Society, admits that he is one of the anonymous authors. When asked about the accusation that the flyer is an emotional

argument, Winfield declined to comment.

Bigger says that the claim of the flyer that the "quality of ASBYU officers may decline with competition" is false. He says that, if anything, the chances for more competent officers will increase since selection will not be based on name recognition in elections, but on qualifications.

Winfield responds that there is no guarantee that appointees will not be selected by patronage to friends and campaign workers.

Jay Burrup, a delegate to the convention, says that the flyer is a "snow job" on uninformed students. He criticized a point in the flyer that claimed that the new constitution "creates an imbalance of power" by giving all decision-making power to the

Continued on Page 17

Christian Bookstore Carries Hard-To-Find Literature

By TERRY KEEGAN
Seventh East Press Staff Writer

Looking for a place in Provo to buy or borrow Christian books by non-LDS authors? One place to try is His Place, located at 288 N. 100 W. (just east of Sears). His Place is one of the few bookstores in the area which exclusively carries Christian literature. It serves as a combination bookstore-library and makes available to customers books, tapes, and records that are hard to find anywhere else.

Chris Vlanchos and Stephanie Carbon have been managing the store since it first came to Provo a year-and-a-half ago. His Place is owned and maintained by a non-profit corporation called Community Christian Ministries (CCM). Chris and Stephanie support CCM by voluntarily running the store—one of five in the Northwest. They, therefore, support the goal of the CCM: helping truth seeking individuals find easy access to Christian material.

"Provo was an ideal location to establish the store," says Chris. "We can make our materials available to people of south and central Utah and, of course, to the great number of students in the area."

Because the cost of books often hinder people with little money, His Place has created

a borrowing policy to make books available to the non-affluent. A customer can check out any book for a two week period. And since a great deal of LDS material is already available in the area, the books and materials His Place makes available are all non-LDS, some being hard to find elsewhere.

Books and listening materials come in the following categories: scripture commentaries and references, Christian biographies, children's materials, practical Christian living guides, devotional prayer books, and religion comparison books. His Place also boasts of having the largest C.S. Lewis collection in the area. Materials not on hand at the store can be quickly ordered through the store's direct accounts with Christian publishers.

Chris and Stephanie say they get a lot of patronage from the students at BYU. The hottest selling items for LDS customers are the books by C.S. Lewis and James Dobson.

His Place also hosts a student Bible study on Mondays at 7 p.m. in the small coffeehouse adjacent to the store. They sponsor community service projects, concerts, a non-denominational Utah County Jail, and publish a monthly periodical called *Streams in the Desert*.

	Platform				Experience		
	A	B	C	Comp.	A	B	Comp.
Academics							
Malmrose	A-	A	A-	8.90	A	A	10.00
Wilhelm	A-	A-	A-	8.56	B-	B-	4.56
Athletics							
Reeve	A	A	A-	9.63	A	A-	9.25
Burr	B-	B	B-	4.81	A	B+	8.50
Culture							
Randall	D	B-	D	1.16	B	B-	5.06
Engelbrechtsen	B+	B+	B	6.80	C	C+	3.00
Finance							
Money	C	A-	C+	3.81	C+	C+	3.60
Jenson	B+	B	B	6.38	B	B	5.63
Organizations							
Tanner	B+	B+	B	6.80	B	B	5.63
Vincent	A-	A-	A-	8.56	A-	B+	7.86
Social							
Slack	A-	A-	A	8.90	B	B+	6.38
Lee	B	B	B	5.63	B+	A-	7.86
Stud. Comm. Service							
Jensen	B-	B+	B+	5.74	A-	A-	8.56
Huff	B-	B-	B	4.81	C	C	2.50
Women's							
Sorensen	B+	B+	B	6.80	B	B	5.63
Jarman	B+	B+	B	6.80	A-	B+	7.86
Pres./ Exec. V. P.							
Schipper/Webber	A-	B-	B	6.59	C-	C	2.13
Bullock/Kirch	C+	B-	C+	3.83	C+	C+	3.60
Hollingsworth/Adams	B+	B	B+	6.80	A	A	10.00
Schofield/Depew	B+	C	B	5.31	D-	D-	0.63
Average				6.33			5.91

CANDIDATES RATED

By KENT APPLEBERRY

Special to the Seventh East Press

Ratings always present problems. It is difficult, perhaps impossible, to accurately reduce complex situations into simple figures. Nonetheless, we love to rate things—academic work, consumer goods, movies, people—even spiritual phenomena are not exempt. So why not politicians?

There are several rating systems which may be applied to ASBYU candidates. By far the most common rating scheme among students here is also the simplest (mere coincidence?), as reflected in the attitude, "Anyone who would run for ASBYU office isn't worth voting for."

Slightly more discriminating students may rate candidates according to personal appearance, colorful buttons, or catchy slogans.

The ratings compiled here are based on a somewhat more complex system involving the often neglected platforms and qualifications of the candidates. These two criteria were selected because they indicate, more or less, what a candidate will and can do if elected, and because they are the only aspects of ASBYU campaigns which are published by all candidates. Thus they are generally both useful and well documented.

Format

The format of these ratings combines the familiar letter grades and the ever popular "Bo" scale (0-10).

The "platform" section was broken down into three partially distinct subcriteria:

(A) *Specificity* Does the platform present a definite plan/philosophy or just vague notions?

(B) *Practicality* Is the platform realistic? Have the changes called for already been made? Do the goals put forth fall within the power and scope of the office sought?

(C) *Importance* Are the important and worthwhile issues related to the office sought addressed?

Each of these criteria was assigned a standard letter grade. The letter grades were then converted to numeric form (A = 4.0, A- = 3.7, etc.) and combined into a composite platform score (A(B + C) (.3125) ranging from 0-10.

This method of combining the grades puts particular weight on the specificity of the

platforms and also accentuates which, in keeping with BYU tradition, is where the bulk of the grades fall.

The "experience" section was divided in two subcriteria:

(A) *Quantity* How many, how long, and how many hours per week in leadership or staff positions?

(B) *Quality* How responsible and important were the positions held? How closely related were they to the office sought?

Other Factors

How accurate are these ratings? Probably about as accurate as the other grades these candidates have received at BYU. There are, however, important factors which are not rated here simply because they are difficult to pin down. This is especially true of personality and morality which are as important as platform and experience.

Although difficult to quantify, some indications of personality can be isolated from the campaigns themselves. Creativity, humility, honesty and leadership, or the absence of these qualities, are revealed in the way a campaign is conducted. A few examples:

—One candidate has distinguished herself in a novel way, being the only candidate to purposely promote her platform as "two-faced." She is either creative or disgustingly honest.

—Moving from creativity into other realms one candidate has found an unusually anatomical way to tell people to vote for him. Perhaps he should change his name to "Grrr."

—A presidential team promising fiscal responsibility for next year has this year circumvented the intent of the spending limits in an exorbitant, slick campaign. They have, however, demonstrated useful organizational skills in the process.

Each of these examples shows something about the candidates which will affect their performance but which does not fall into any of the categories rated here. Such factors exist for all the candidates. Thus the information presented here should be complemented by personal contact with the candidates and their campaigns.

A final caution: These figures are estimates only. Actual candidate performance may differ and, if elected, will probably be less.

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Naming Names: HOLLINGSWORTH ANNOUNCES BID FOR PRESIDENCY

Although the *Daily Universe* reported that political sparks flew during the weekend, and that they were connected to write-in candidates, it did not report who the candidates were.

At the conclusion of the primaries, Susan Hollingsworth, Public Relations Director for ASBYU, announced that she and Mitch Adams were running a write-in candidacy for ASBYU president/executive vice president. Her candidacy caused the sparks to fly on the fourth floor over the weekend.

Hollingsworth says that she is running a write-in candidacy because she is not comfortable with any of the candidates who made it through the primaries. "One of the candidates is less than qualified and should be reported to standards," said Hollingsworth.

Several weeks before the Hollingsworth announcement, Larry Friis, chair of the elections committee, had told several individuals that write-in candidates would be permitted to participate in the debates prior to the final elections.

However, when Hollingsworth announced her candidacy, she was told that she could not participate in the debates, nor could she hang a poster in the Wilkinson Center.

Over the weekend, Hollingsworth petitioned the ASBYU Supreme Court to intervene on her behalf. The Court issued an injunction directing the elections committee to include Hollingsworth in the debates and to allow her to put up a poster.

Later, the elections committee met with Mark Francis and Kasey Haws and discussed their policy concerning write-in candidates. Haws directed the committee to cancel the debates. Many have assumed that Haws cancelled the debates purely because of the Hollingsworth candidacy, and not as a matter of policy.

Haws states that "we potentially have a big problem with write-in candidates." He says that some policy had to be made. "The real question is what do we do with all the write-in candidates?"

Haws also said, "I don't think it is fair for a write-in candidate to receive the same attention as those who made it through the primaries, and I don't think it is proper for ASBYU to sponsor the debates—some other organization should, like a club."

When asked if it was inappropriate to make that decision at the last minute, he replied, "Perhaps, but it was a matter of principle."

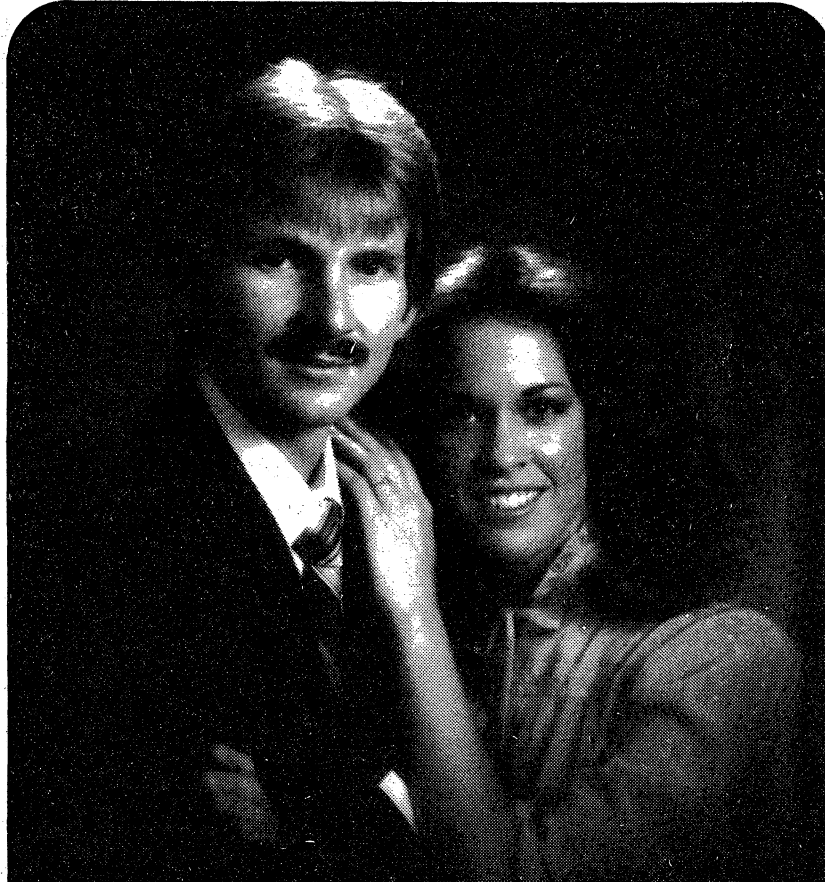
Hollingsworth states that "as a candidate, I feel Kasey's cancelling the debates shows lack of integrity because I had been told several weeks before that write-in candidates could participate."

When the debates were cancelled, the *Daily Universe* assumed sponsorship, and in half a morning arranged for moderators, panelists and coverage.

The *Universe* determined that write-in candidates could participate only if both primary winners agreed. Initially, both presidential teams refused, but later Shipper/Webber said that they would debate anybody. Bulloch/Kirch refused to allow Hollingsworth/Adams to participate, and the debates were eventually held without them.

Hollingsworth/Adams' platform includes developing a policy for intellectual dissent on

campus, increasing student academic research projects, developing new ways in which clubs can raise funds, and ear-marking funds for groups that annually "beg" for money from ASBYU, such as International Week, History Week, and Indian Week.



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INVITATIONS

DOUG MARTIN
PHOTOGRAPHY

FOOD FOR POLAND ON BALLOT

On Tuesday, the day prior to voting on the recipient of the class gift for two years, sufficient signatures were obtained on a petition to require ASBYU to place Food for Poland (FFP) as one of the class gift options.

The history of getting ASBYU to consider giving part or all of the class gift funds to Food for Poland has been stormy. Earlier this semester, a group of students petitioned the Executive Council in a heated emotional meeting to give last years gift to Poland.

The Executive Council decided not to give

the gift to FFP and left the matter with the class gift committee.

The class gift committee does not believe that class gift funds should be given to off-campus projects. However, several years ago a grassroots student movement, similar to the one this year, was successful in getting the class gift given to the Cambodian Relief Fund.

A group called, "Students United for Poland" released the following arguments in favor of giving the class gift to Poland.

On Wednesday and Thursday you can vote to make a significant difference in the life of a whole nation. You can vote to use the \$25,000 class gift to purchase the milk to keep 25,000 Polish children alive and well through the spring.

Early in March Food for Poland sent one of its trustees along with a large airlift of medicines to make an eye-witness report of conditions since martial law.

He reports desperate conditions in most hospitals and among the children and elderly, particularly suffering are families of men and women who were interned under martial law and have no income and no source of food but private aid sent from abroad. He found no interference by the government in relief efforts and said that the Catholic Church in Poland is doing a heroic job distributing supplies fairly and promptly to the neediest of the needy of all faiths.

Part of future shipments will be \$90,000 worth of dried milk and pasta recently donated to Food for Poland by the LDS Church. BYU can be part of this cooperative effort to keep hope alive in Poland. We can encourage those Poles who are working for a renewal of the miraculous developments in freedom and economic independence that began under Solidarity and can continue if people remain strong and healthy—and alive.

Food for Poland can multiply the effectiveness of our gift by 20 times through its ability to buy surplus dried milk at a substantial discount, and it will arrange to have the gift identified to the Polish people as an expression of love and faith from the students of BYU that will encourage them that they do not struggle alone.

We say "the world is our campus." This year let's show how much we mean that. Let's vote to use our gift on a part of our "campus" that needs it desperately right now. Let's be remembered in the future for making a genuine difference in the world by sending precious food and hope to Poland.

Political Scientist Recommends Books

By NANCY COLTON

The Seventh East Press is interviewing different members of BYU's faculty and administration asking them five of the books which have influenced them the most in their lives. These books are limited to books other than the scriptures and do not necessarily need to be in their particular field of study.

Dr. Dennis L. Thompson, professor of political science, found it difficult to make a list as short as five books. After contemplating it, he was able to narrow the list to six books, not necessarily in any order.

1. *The Cost of Discipleship* by Eric Bonhoeffer. This book is about a Protestant minister who was put into a concentration camp by the Nazis. This book helped him realize the importance of his "religious roots."

2. *The Old Ones of New Mexico* by Robert Coles. Dr. Thompson describes this book as

"very poignant." It describes the poverty of the Spanish New Mexicans and how they struggle to hold on to their traditions.

3. *A Sand County Almanac* by Aldo Leopold. This book discusses various environmental issues. It is on the basis of this book that Dr. Thompson decided where he

Books

stands on environmental issues.

4. *Growth and Decadence of a Constitutional Government* by J. Allen Smith. In this work, Smith speaks out against the government forgetting the constitutional rights of the small man—farmers especially. Dr. Thompson has derived many of his political ideas from issues in this book.

5. *Children of Light and Children of*

Darkness by Reinhold Niebuhr. This book is of special interest to Dr. Thompson. It deals with the issue of Christian religions in politics in the broad system. Niebuhr states that political systems should be run on Christian ideals. For instance, countries should not expect other lands to return acts of kindness instead of always expecting something back from them.

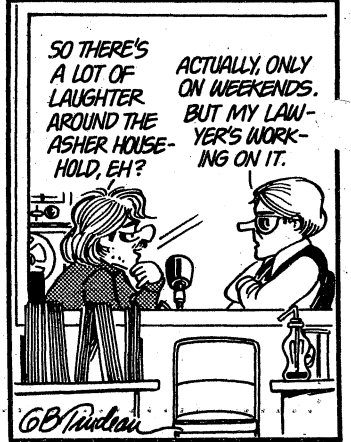
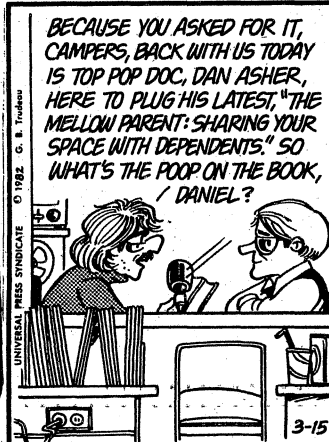
6. *The Grapes of Wrath* by John Steinbeck. For Dr. Thompson, this novel shows two things of importance. First, it shows the trials of poverty life. Second, it portrays the importance of community life and the need people have for each other.

Dr. Thompson has worked all over the world with the Foreign Service. He was assigned to Paris, Washington D.C., and London before he left the foreign service for a teaching career. He taught in universities in California, Arizona and New York before coming to Brigham Young University four years ago.

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by G.B. Trudeau



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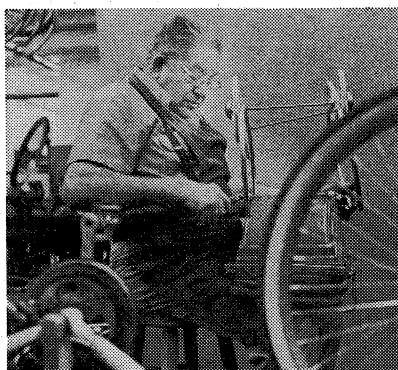
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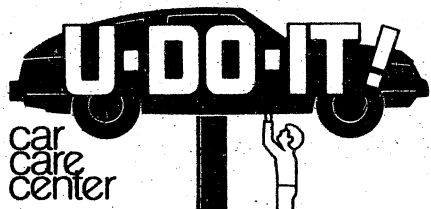


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Violating BYU's Image Code: The Decker/Stephens Story

By CHRIS DAHLIN

Special to the Seventh East Press

Wearing flashy white suits and monstrous cowboy hats, and polking fun at the administration, student government and student like, Tom Decker and Kayle Stephens were a familiar sight on campus winter semester of 1981. Their slogan was "Vote Decker/Stephens or we'll shoot this dog." They passed out fliers with a picture of them holding a small pistol to the fluffy head of a little white dog.

The flier listed their qualifications, which included being "Birth Control Poster Child of 1962," having "never distributed Amway," and being "rejected as a potential Iranian hostage."

They entertained their reader with such promises as installing "ball bearings in all the toilet paper dispensers on campus" and playing the National Anthem at 78 RPM's on cold rainy days. In spite of the non-seriousness of their campaign, they promised to make a serious change in the image and role of student government.

They won the primaries by a narrow margin of 86 votes.

When Tom resigned his presidential candidacy on Tuesday, March 10, 1981—the day before the final elections—many people imagined a political intrigue perpetrated by a combination between some of the more conventional student government candidates and some members of the administration. However, the evidence does not support a conspiracy.

The Decker/Stephens team was forced to withdraw by a combination of factors. These factors include Tom Decker's decision to withdraw, pressures applied by BYU administrators for his withdrawal, and an independent decision made by an ASBYU council committee disallowing Kayle Stephens continuance in the campaign. The high-strung campaign of Decker/Stephens came to a screeching halt as a result of a phone call. A secretary named Michelle Mahoney, who worked for the Howard, Lewis and Peterson law firm in Provo, called the Dean of Student Life, David Sorenson, at 4:30 p.m. on Monday, March 9th.

Since the Dean was not in, she talked with Marin Mouritsen, the Associate Dean. Mahoney told the Assistant Dean of a judgment against Decker initiated by the Citizens and Southern National Bank in Georgia for a sum of \$8,027.44 plus interest and attorney's fees. (The *Universe* mistakenly inflated this debt to \$20,000 in the 16 March 1981 issue.)

Mahoney thought it pertinent information in the light of the coming elections, and so did her firm. She claimed that her firm was representing the Georgia bank and the firm decided that in the interest of their client, the bank, they should sabotage Decker's bid for the presidency by informing the administration that Decker had a judgment against him.

Decker and Stephens did not learn of this phone call until the next morning. They were called into a meeting with Associate Dean Mouritsen, Chair of University Standards, Gail Halverson, and ASBYU Elections Committee chair, Susan Hollingsworth.

Associate Dean Mouritsen related the phone call and asked a few questions of its truthfulness. Decker admitted to having the

debt and explained the judgment to everybody in the room. On his signature, he borrowed money from a bank in Georgia for an old Jaguar, which means he did not have to put up any collateral for the loan. Under normal circumstances, the bank would maintain possession of the title for an automobile until the loan was paid off. But since Decker was a preferred customer, the bank gave him the loan on his signature only and did not take the title.

When Decker's fortune turned sour, he sold everything he owned to pay off his outstanding debts. He had more debts than money, but he paid everybody off except the bank. He told them that he felt obligated to pay the debt, but he would pay the debt when he finished school, in about two years. The bank was not totally satisfied with this, but they did not have a choice since they did not keep the title for the car. When Decker left Atlanta, he also left the bank his forwarding address, or at least what city he was moving to.

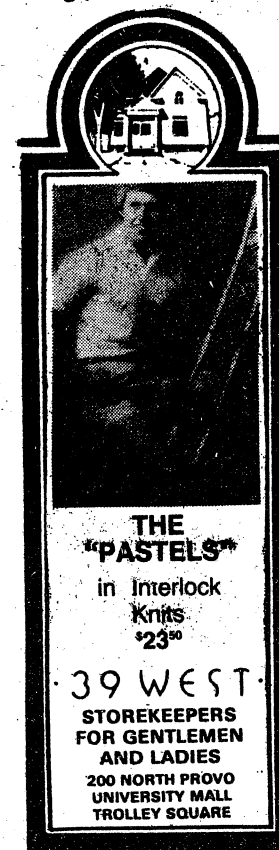
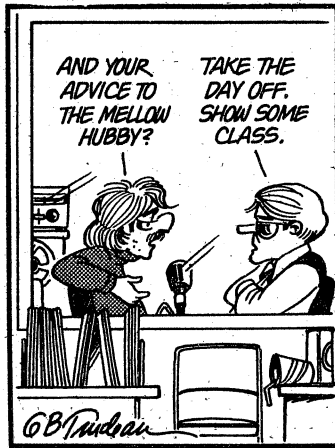
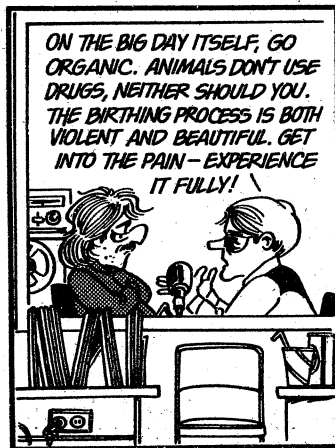
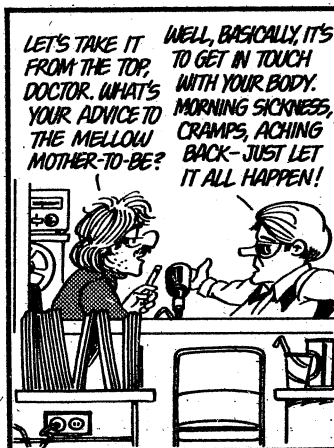
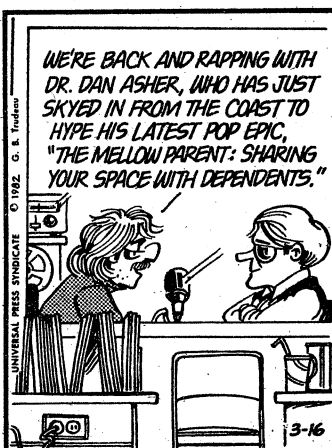
Decker did not pay back the bank as fast as they would have liked and they did not have a filing cabinet for accounts that "promised to pay some day." The bank, going through its normal procedures, requested and got a judgment, which Decker did not contest, so they could have record of his obligation to pay. That was it; there was no fraud. It was a civil action, not criminal. This judgment was nothing more than the State of Georgia recognizing that Decker owed the Georgia bank money and the bank had a right to collect \$8,000 plus 7 percent interest.

In light of this judgment, Decker realized that his credibility would be in question with the student body, but Mouritsen indicated that his credibility with the administration could be more important because, even if he were elected, the administration may not allow him to be ASBYU President.

A ton of bricks falling on Decker and Stephens would probably have been easier to handle. The elections were only the next morning, and they had to decide their plan of action immediately.

At this hour Decker still had a choice: he could resign or fight with a strong possibility of losing even if he won the election.

Either decision was not fair to his vice presidential candidate, Kayle Stephens, or the hundreds of campaign workers. They came up with an idea that seemed equitable to everybody involved. The idea was to salvage the campaign by Decker quietly resigning for "personal reasons" and Stephens choosing another running mate from one of the losing primary teams.



To everybody at this meeting, this was an acceptable idea, except for a question of legality. Mouritsen pulled out the ASBYU By-laws, and with a quick scan concluded that it would probably be alright for Kayle Stephens to run.

It made sense to Stephens and Decker that if a President could not fulfill his duties and happens to resign, then the vice president takes charge. That was how America got Jerry Ford. So the deal was made.

Stephens and Decker left that meeting confident that they had a binding contract which would allow Stephens to run. What student wouldn't think the same thing?

If the Associate Dean of Student Life, the Election Committee Chair, and a Chairman of Standards gave their go ahead to run, who wouldn't?

The problem was that Decker/Stephens had just bought the Brooklyn Bridge.

When the meeting broke up, Decker, Hollingsworth and the Stephens brothers composed a statement for the press to be read later that day. The press statement simply stated that Decker was going to resign for personal reasons and that Stephens had chosen a new running mate. Hollingsworth then went to the current ASBYU President Jeff Duke and said, according to Duke, "Well they already told Stephens he can run."

Duke pointed out that Mouritsen had no business interpreting the ASBYU Constitution or by-law; that decisions concerning ASBYU elections were to be made by the ASBYU Executive Council, and not by administrators.

So Marin Mouritsen, even with the best of intentions, did not understand the limits of her jurisdiction in ASBYU election matters, and she sold Stephens a bill of goods that was not hers to sell.

Susan Hollingsworth, though a student, was also the Elections Committee Chair and should have pointed out to Mouritsen the breach of jurisdiction. But Hollingsworth did not; she assumed if the Associate Dean of Student Life had the power to ask somebody to withdraw, then she must also have the power to say who can run. If Hollingsworth had her doubts, she did not express them in that meeting.

What happened next put the Decker/Stephens campaign into shock. A small ASBYU committee met to decide if Stephens in fact could run. In that meeting, there were ASBYU President Jeff Duke, Executive Vice President Kevin Frank, Phil Kimble, Susan Hollingsworth, and Tammie Quick, an administrator who oversees the ASBYU government.

During the time these ASBYU committee meetings were in session, Stephens had called together the candidates who lost in the primaries to choose from among them a new running mate. He was leaning toward Judy Mestas, but withheld any announcement until

he got word from the ASBYU committee meeting.

At 7 pm, Tuesday, March 10, 1981, Stephens was told he could not run. The committee said "no go."

They did not have a clear cut precedent of a member of a presidential team resigning after the primaries. So they based their decision largely on the following reasons: 1) They could not decide whether the students voted for Decker or Stephens or the team in the primaries; and 2) It seemed too impractical to go through another primary to find out if Stephens could win on his own. Hence, they concluded that the presidential team was one unit, and with one member gone, that unit would be dissolved.

So Stephens was dropped from the race and the committee decided to let the Minor/Mestas team scramble and reorganize their dismantled campaign organization and run against Haws/Bigger.

To give the Minor/Mestas an opportunity to express themselves to the bewildered studentbody, they postponed the elections for a week.

Many people, including Decker, perceived that Decker/Stephens with their "joke campaign" were a threat to the administration's control over student government.

Students were dismayed by Decker's resignation and they wanted some answers, which for a short time slowly trickled out on the pages of the *Universe*.

Since so little information was given, suspicions replaced fact—many students assumed Decker's resignation was the Administration's hatchet job. Many others thought him a crook.

Stephens and Decker were shaken and hurt from the swift erasing of their time, effort, money, and expectations. It was as if a great machine from above came down and "instead of lifting them out of a quagmire it pushed them into one."

Things happened so quickly and the devastation was so complete that it seemed impossible that it could be an accident, or a result of Decker's debt. Both Decker and Stephens started looking for other sources to blame.

They constructed a scenario of conspiracy, that went like this: The legal secretary who "dropped the bomb" was connected to the Haws/Bigger campaign and was just acting the role of a concerned, innocent by-stander. Decker/Stephens heard rumors that Haws/Bigger had a file of dossiers on their opponents. These dossiers were easily obtained by virtue of Haws's connections and access to ASBYU channels and resources. These dossiers also were supposed to contain everything that could be used against an opponent. Since Decker/Stephens were the main opponents, all the supposed forces of student government were turned to seek and destroy Decker's or Stephen's credibility.

The evidences that pointed to the efforts of student government are these: Duke and Frank wrote an article in the *Universe* decrying "joke campaigns." The article spoke in generalities and did not mention names, but the only "joke campaign" of 1981 was the Decker/Stephens. The ASBYU Attorney General tried to make a major case against Decker/Stephens for what they thought to be a questionable infraction of election rules. Decker/Stephens felt because of their campaign approach they made everybody in the ASBYU nervous. Since ASBYU operates somewhat on a buddy-system, Decker/Stephens thought that the ASBYU people felt their little kingdoms threatened

and were willing to fight, or do what was necessary to maintain the status quo.

The real power sources of the perceived conspiracy were two administrators: Associate Dean Mouritsen and Chairman over ASBYU Tammie Quick. At a breakfast for those who won the primaries, both Mouritsen and Quick were witnessed as almost being belligerent toward the "Don't shoot the Dog" campaign. Several witnesses told of Mouritsen yelling "lay off the dog" when a speaker made reference to shooting the dog. This event did not have any significance until Decker was told he would probably be forced out of office if he won.

Also Decker/Stephens went to Tammie Quick's office by her request. Though a time was not confirmed when they were to meet, when they showed up she was in a hurry and very curt with them. She did not even take the time to accept the resumes that she requested from them.

This, in the minds of Decker/Stephens, was the height of rudeness, which they interpreted as a reflection of her dislike for them.

It is hard to make a case for conspiracy between two administrators and ASBYU

with only two minor incidents of the administrators displaying behavior that is subject to a wide range of interpretation. But the evidence piled up.

Tammie Quick became outspoken enough in her preference for Haws/Bigger that the current ASBYU Executive Vice President Kevin Frank said to Kayle Stephens "Tammie Quick was definite. I don't know if I'd say supportive, but in so many words she said she would like to see Haws and Bigger in office." Duke went on to say that he saw nothing the matter with a department chairman or a faculty member having preferences. But in this case he said, "I do oppose her going so public with it."

Duke then related a comment he heard from somebody else that quoted Quick as saying, "If we have another primary, who's going to guarantee Haws and Bigger winning the primary?" Though this last statement is hearsay and its meaning could be interpreted several ways, in the minds of Decker and Stephens, it confirms her biases against them.

The remark made by Dean Mouritsen at

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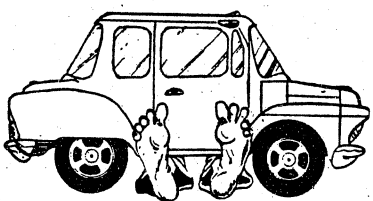
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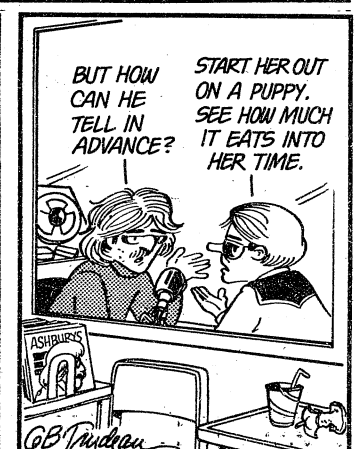
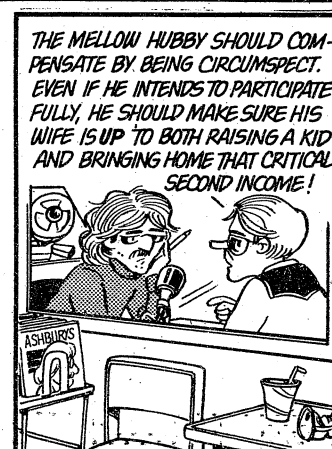
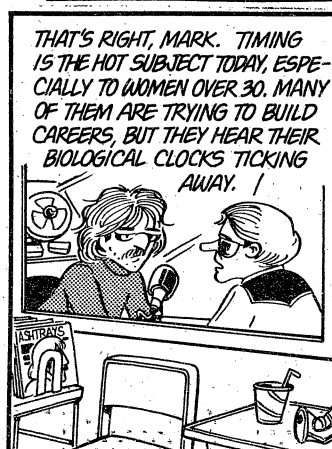
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THE PROPHETIC BOOK OF MORMON

By Hugh Nibley

This paper was presented last Fall at an alumni lecture.

There are many prophecies in the Book of Mormon, far more than the casual reader would suspect; some have been fulfilled, some have yet to be. I want to talk about one dominant prophetic theme, which is for us here and now the most important of them all. The editors of the Book of Mormon, Mormon and Moroni, give it top priority and bring it to our attention as a matter of life and death; the whole Book of Mormon from beginning to end gives it maximum emphasis. As we all know, that strange and powerful book is a voice from the dust, a message from a departed people, a step-by-step account of how all their deeds and accomplishments came to be expunged from the memory of man while other far older civilizations in the Old World have survived to this day.

At the center of Ancient American studies today lies the overriding question, "Why did the major civilizations collapse so suddenly, so completely, and so mysteriously?" And the answer now given by the overwhelming majority of those scholars as contained e.g., in T. P. Culvert's valuable collection of studies on the subject, is that society as a whole suffered a process of *polarization* into two separate and opposing ways of life, "an increase distance between peasant and noble," as W. T. Sanders puts it, that went along with growing hostility between cities and nations "as resource margins declined." The polarizing syndrome is a habit of thought and action that operates at all levels, from family feuds like Lehi's to the battle of galaxies. It is the pervasive polarization described in the Book of Mormon and sources from other cultures which I wish now to discuss briefly, ever bearing in mind that the Book of Mormon account is addressed to future generations not to "harrow up their souls," but to tell them how to get out of the type of dire empassé which it describes. Moroni is explicit: "And this cometh to you, O ye Gentiles...that you may REPENT, and not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done." (Eth. 2:11). And his father says the same: "...give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been." (Mor. 9:31).

What we are to avoid in particular is said polarizing process which begins on the first page of the Book of Mormon and continues to the last one. In the opening scene it is Egypt versus Babylon, West versus East, with Lehi's people caught in the middle, and the book ends with the climactic confrontation at Cumorah, with Moroni caught in the middle between two wicked and warring peoples in a battle of annihilation. The Book of Mormon is the story of the fearful passage that led from the one situation to the other. Every Latter-day Saint knows that it is a tale of Nephites versus Lamanites, conveniently classified as the Good Guys versus the Bad Guys. In a book called *Since Cumorah* I pointed out that a line drawn between the two peoples does not automatically separate the righteous from the wicked at all; far from it—the Lamanites were often the good guys and the Nephites the bad guys; and they had a way of shifting back and forth from the one category to the other with disturbing frequency. In the end, as Moroni sadly observes in letters to his son, it is a toss-up which of the two is the worse. Cumorah was no showdown between good and evil; it was not even a contest to pick the winner, for while the Nephites did get wiped out, the Lamanites went right on wiping each other out, "and no one knoweth the end of the war." (Mor. 8:8). Speaking of another such final showdown, which ended in the extermination of *both* nations, Moroni turns to address us directly: "And thus we see that the Lord did visit them" when "their wickedness and abominations (not their enemies!) had prepared the way for their everlasting destruction." (Eth. 14:25). He wants to make sure we don't miss the point.

The often dangerous polarization between Nephites and Lamanites was no imaginary thing: it was very real, from beginning to end. Right at the outset God explained to Nephi that it was going to be both real and permanent—he wanted it that way for a definite purpose: "...inasmuch as thy brethren rebel against thee, they shall be cut off from

the presence of the Lord...I will curse them even with a sore curse, and they shall have no power over thy seed, except they rebel against me also," then "...they shall be a scourge unto thy seed to stir them up to ways of remembrance." (1 Ne. 2:21-24). The Nephites would never be able to remove the Lamanite threat by knocking them out; every time they tried that solution they suffered severe losses, and in the end, when after a series of brilliant victories they determined to "cut them off from the land" and end the Lamanite menace once and for all, they got themselves exterminated.

The process of polarization works like the elimination in a tennis tournament that begins with a large number of contestants for the prize and, by pairing them off two by two, ends up with a final pair and winds up the conference with a single Numero Uno. Thus Amalickiah, the most competent of a long line of ambitious and unscrupulous men in the Book of Mormon, removes all competitors one by one, uniting ever growing numbers of their followers first into a political party and then into a mighty conglomerate army, all in preparation for a showdown with his arch-enemy, Alma, whose blood he swore to drink; Alma was the intolerable obstacle between him and his goal, which was to be Number One. It is the age-old story of the three rivals—for the kingdom, the treasure, the inheritance—in which two combine in secret to surprise and kill the third, after which they must fight it out between themselves, each of them having prepared a trap ahead of time that destroys the other.

How it works in history may be viewed in a terrible account of conditions in the Christian churches of the 4th century as given by St. Basil. In the confused political situation at the beginning of the century, he says, everyone wanted to give orders and nobody would take them; men were willing to cooperate on anything only as the most effective means of crippling a common enemy, after which they would turn against each other. The final survivor and undisputed Number One was Constantine the Great. But, to quote our own study on the subject, "no sooner had Constantine removed his last civil and military opponents than the issue between his Christian and pagan subjects became acute. No sooner had he put the pagans in their place than 'the churchmen started accusing each other of heresy with a wild abandon that surpassed—as the Emperor himself observed—any performance of the heathen. No sooner had his successors removed the last heretic and received the undying thanks of the Church, than the true believers were at each others' throats..." The problem was never solved, for in this life we can expect opposition in all things.

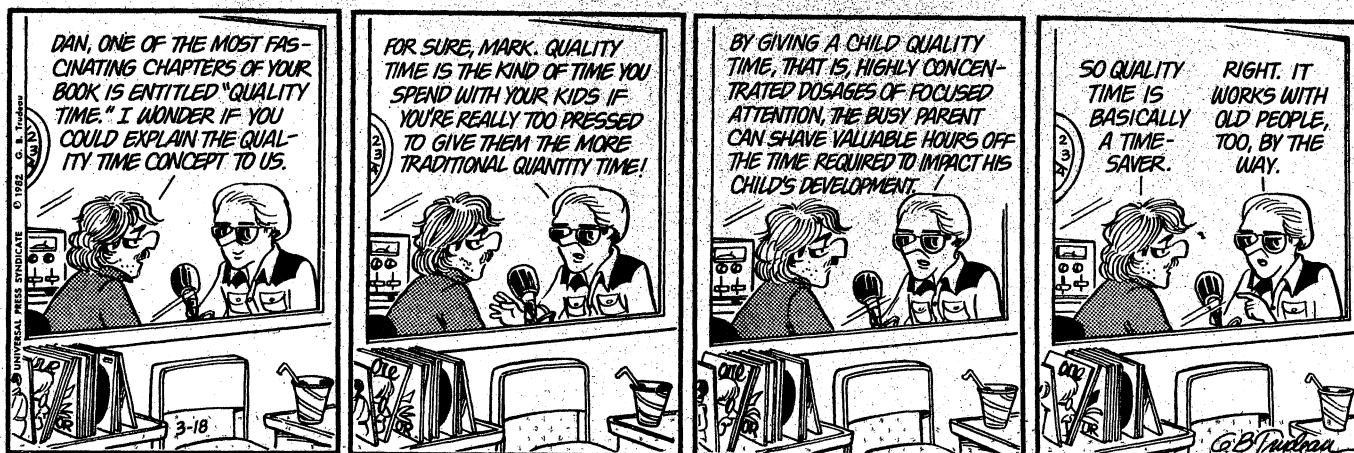
Nowhere is the process brought into sharper analytical focus than in a history which Moroni inserts between his father's book and his own as the supreme example of the polarizing mania which destroyed his own people. That is the story of the Jaredites, "who were destroyed by the hand of the Lord upon the face of this north country." (Eth. 1:1). While the Nephite epic is told with all the depth and power of a Thucydides, the case of the Jaredites, whom Moroni never knew, is set forth as clinical study; in reading it we seem to be watching some organism through a microscope, first undergoing a process of fission, after which one part attacks and convulsively consumes part or all of the other, and then after a pause begins to show signs of splitting to start the process all over again.

It will be necessary to run through this dismal tale at some length to bring out the full flavor of its insanity. A grand cycle running from unity of the nation to division, conflict, and hence to paralysis or extinction is repeated at least a dozen times, with significant variations over which we cannot linger here.

The sorry round begins when one Corihor, the great-grandson of the original Jared, rebelled against his father the king, moved out of the land, and "drew many people away from him," until he had an army which was able to beat the king and take him captive. Corihor was now what he wanted to be—Number One; until his brother Shule beat him and restored the kingdom to their father, again Number One. Then Corihor does a surprising thing, he repents, and Shule gives him a share of the kingdoms; that is the first time around. Each cycle ends with repentance; it is repentance

alone that saves the people from total extinction as they move from one period to the next. Later Corihor's son rebelled "and drew away...all his brethren and many of the people," whereupon he captured Shule and became Number One; until the sons of Shule conspired and murdered him, and Shule became Number One for the third time. Under his rule there came prophets telling the people to repent or be destroyed. The people did repent—and prospered: 2nd cycle. Years later one Jared "did flatter many people...until he had gained half the kingdom" from his father, whose other sons beat him and reinstated him again as Number One. To get back the kingdom Jared formed secret combinations bound by oaths by him, "the oaths...given by them of old who also sought power...to help such as sought power to gain power..." The secret of the operation being "to keep (the people) in darkness." (Eth. 16:18). We shall have something to say of power hereafter—the word occurs 386 times in the Book of Mormon. Jared was killed by his son-in-law Akish with the help of his daughter, then Akish, wary of his own son, starved him to death, whereupon another son left the country and joined the deposed king with his followers. Akish was a hard man to beat because he had "won the hearts of the people" by knowing just what they wanted: "The people of Akish were desirous for gain, even as Akish was desirous for power;" but his sons could also play the game, "therefore with money they drew away the more part of the people after them." The war that ensued encompassed "the destruction of nearly all the people of the kingdom," only 30 having the good sense to leave the scene instead of standing up to be counted. With things thus sadly set to rights, the Lord took the curse off the land, until one Heth "began to embrace the secret plans again of old, to destroy his father" and (need we add?) to become Number One: he "slew him with his own sword and he did reign in his stead." Enter the prophets again, announcing that the people "should be destroyed if they did not repent." It was a terrible drought and famine that brought repentance and better conditions until one "Morianth...gathered together an army of outcasts" and after a long war "he did gain power over all the land, and did establish himself king over all the land." And he was a very good king; his son and successor was captured by his brother who became Number One, but his son made war against him and he became Number One, and was also a good king. One Com, whose father had lost the kingdom and had been imprisoned for 24 years, "drew away half the kingdom," and after 40 years challenged the king of the other half, Amgid, and following a long war "obtained power over the remainder of the kingdom." His son Shiblom slew the prophets who had again stated the proposition—repent or be utterly destroyed, yet later the people began to repent and were blessed. But after yet another killer, came "many prophets" with the usual message: "...the Lord would utterly destroy them...except they should repent." This time there was no repentance as the people "hardened their hearts and the prophets mourned and withdrew from among the people." From that time on it was all down hill: a mighty man led a revolt against the king and kept half the kingdom for many years until the king overcame him and became Number One again; then another mighty man took him captive. Again many prophets with the usual warning and the assurance that "God would send or bring another people to possess the land..." while Ether himself preached from sunrise to sunset, exhorting the people "unto repentance lest they should be destroyed."

Then the thing became a free-for-all with "many who rose up, who were mighty men," all zeroing in on King Coriantumr. But he was a great survivor—he knew all the tricks, and kept afloat while people around him died like flies. Bad as he was, Ether told him that "the Lord would give unto him his kingdom and spare the people" if they would repent; but the polarizing process had gone too far—nobody could afford to repent—in war one has only one thought in mind) "and the wars ceased not." Shared put Coriantumr in captivity and became Number One, until Coriantumr's son freed and restored him to that glorious position. By then there was a complete breakdown of all government, with "every man with his band fighting for that which he desired. Coriantumr and Shared became obsessed with the necessity of ridding the world of each other and chased each other back and forth as the land went to pot—nothing was secure anywhere, everything would get ripped off—it was as bad as a modern city. This insecurity led to a gun-and-shelter mania as "every man did cleave unto that which was his own...and every man kept the hilt of his sword in his right hand (to get it you would have to pry it from his cold dead fingers), in defense of his own life and his wives and children." When Shared defeated one of Coriantumr's armies he raced to the capital and put himself on the man's throne—Number One at any price. Then the process of polarization began in earnest: Coriantumr gathered "great strength to his army" for the space of two years, while the brother and successor of Shared was doing the same, assisted by the secret combinations. They were dangerous associates, however, and soon got him murdered and then liquidated his murderer while a giant by the name of Lib became king. He was killed fighting Coriantumr but



his brother continued the feud—that was Shiz. As he “swept the earth before him,” the “people began to flock together in armies, throughout all the face of the land. And they were divided; and a part of them fled to the army of Shiz, and a part of them to the army of Coriantumr.” Now polarization had reached the critical stage, “And thus we see that the Lord...had prepared a way for their everlasting destruction,” says Moroni looking straight at us. As the people of Shiz retreated they “swept off the inhabitants before them, all them that would not join them.” While “Coriantumr did gather his armies together upon the Hill Cumorah, and did sound a trumpet unto the armies of Shiz to invite them forth to battle,” suggesting the formal set battles of epic literature and the Middle Ages, as “polarized” as a chess game.

After losing millions of people in battles, Corihor “began to repent...and wrote to Shiz that ‘if he would spare the people he would give up the kingdom for the sake of the lives of the people.’” It was of course a personal feud—the world polarizes around over-rated individuals—and Shiz agreed, “if you will let me slay you with your own sword.” That was going too far—nobody repented and both sides “were stirred up to anger” and would have nothing but total victory. Now comes the last act, as “they did gather together all the people upon all the face of the land...the people who were fo. Corihor were gathered together to the army of Corihor; and the people who were for Shiz were gathered together unto the army of Shiz...for the space of four years they were gathering together the people,” total mobilization including women and children, “everyone to the army which he would.” Everybody had to stand up and be counted. Corihor sizing up the situation repeated his offer of coexistence to Shiz, but nobody would have it, “for they were given up unto hardness of their hearts and the blindness of their minds that they might be destroyed; wherefore they went again in battle.” But the insanity could have been halted even then if they would think of repenting. Not a chance, “...they were drunken with anger, even as a man is drunken with wine; and they slept again upon their swords.” Then “Shiz arose, and also his men, and he swore in his wrath that he would slay Coriantumr or he would perish by the sword,” which he did. Corihor enjoyed the advantage of being a little less bad (he had suggested peace talks) and was allowed to live a little longer, alone in utter misery. Thus the polar tension was dissolved, the wicked destroyed the wicked, and Coriantumr remain all alone, the undisputed Number One. In *The World of The Jaredites* we showed that the Jaredite scenario is not at all as fantastic as it sounds to us: it was the normal perennial Asiatic madness of the great Khans and War-Lords of the Steppes. But now, thirty years after, it does not sound fantastic at all, this picture of two halves of humanity destroying each other—it is alarmingly prophetic.

Thirty years ago I also wrote another study of polarization in the ancient world, the situation in the time of Constantine, which I have already mentioned. It is such an apposite illustration of what we are talking about that I may be forgiven for quoting from it at some length. Here the Roman and the new Super-States of the East were facing each other in a fatal showdown that exhausted both civilizations. At that time we wrote, “the concept of Romanitas (was)...very close indeed to that ‘Western Civilization’ by which one conjures in our own day. ‘Rome [citing Aelius Aristides and Prudentius, for this was a well-documented article]...is civilization itself, the free world of free men, a new race sprung from the mixed blood of all the nations,’ its way of life was the only one for civilized men and was bound to become that of all mankind, etc...The Romans were the Good Guys: ‘*Hic est Ausonia*, the Western World of clean, fresh, simple, unspoiled pioneers...Rome was great because Rome was good. The emperors who...took the names of Pius and Felix were giving expression to the old Roman belief in the close association between piety and success...Teachers and orators drilled the essentials of Western goodness into their pupils and auditors until by the fourth century, when hardly a speck of ancient virtue remained, men could talk of nothing else but that virtue.’ Again I cannot resist quoting what I wrote 30 years ago because it seems so prophetic, too. The principal exponents of the doctrine from the beginning had been the Roman Patres, “‘aristocratic, senatorial, traditionalist, anti-oriental’...No word was dearer to them than freedom—libertas, but ‘the nobles conceived of this popular catchword as meaning freedom for them to exercise their dignitas,’ and not for people without money. In the 4th

century they ‘had plenty to say about their *humanitas*, *philanthropia*...their mercy, their pious serenity...But such self-praise carries no weight; the choice words are mere empty form...’ The Senate called loudly for arms to defend civilization—when no personal sacrifice was involved; and when the barbarians were at the gates—they spent their time not in meeting the foe but in hysterical attacks on possible subversives.” Scholars have marvelled that the magnificent military equipment and huge armies of professional soldiers “were not more effective than they were, and that the closely-knit network of skillfully deployed fortresses let the invaders pass through it many times.” (Ch. Diehl). This grim defect is attributed 1) to the economies of the government, which, while giving away enormous wealth to individuals, so reduced and neglected the personnel of the border forces that “the strong places, badly manned, were simply forgotten, often without garrisons,” and 2) to the low morale and frequent desertions of the underpaid soldiers who remained (especially in Germany). Nobody who could pay for defense was willing to do it.” The great landowners, who were also the industrialists of the times, “appreciated civilization and culture very highly,” says Rostovtzeff, “their political outlook was narrow, their servility was unbounded. But their external appearance was majestic, and their grand air impressed even the barbarians.”...“The earth is the mother of all of us,” said the starving field-hands and factory workers, “for she gives equally, but you pretend that she is your mother only.” Skimming the cream of the world’s natural resources on their vast tax-free estates, these men thought of themselves as natural-born leaders of men...Under the early emperors ‘the state’s sphere of activity had been curtailed to an astonishing degree; the state simply secured peace and law in the world and then turned it over to private exploitation’ (Vogt)...But when in the 4th century the Imperial government went after a larger share of the income in order to support costly wars of defense, of which they approved so loudly, the great landowners were not among the contributors. “They quickly became experts in evading taxation and shifting the expenses of war and government to others. Their speculations in grain drove the Emperor Julian to threaten publicly ‘to have all gentlemen arrested’ for sabotaging his attempts at price control. They in reply accused him of low demagoguery in trying to fix minimum grain prices in the face of drought and an artificial boom market created by the army; and they not only refused to sell at government prices, but bought up what grain they could at those prices to resell on the black market or outside the price control zone. Small wonder that bishops, government officials, and the common people blamed ‘the rich’ for deliberately engineering famines that were profitable to themselves.”

We have much more to say in the article on the same subject. What had kept a society, split down the middle from the earliest times between *Patres* and *Plebs*, from falling apart was practiced application of the maxim, “*Externus timor, maximum concordiae vinculum*, the secret of unity is to find an external foe. Since republican times Parthia had been ‘the type and representative of the untamed Orient,’ the Eastern peril, the symbol of Asiatic barbarism; but when the Parthians were absorbed by the revived and highly centralized Persian Empire...or under a superman such as Attila, conditions were present for a true world-polarization, with the East replying in kind to western charges of its rival as a slave-state (Priscus) in “one of those ideological debates in which neither side is ever beaten.” “On both sides the ancient propaganda of freedom has a singularly hollow ring, “because each was being torn and tattered by fits of internal polarization, that *factio*, the restless, narrow, angry and violent defense of special interests which, according to the ancient observers, was what really destroyed the Empire. Each half of the world “was in itself a world of factions and parties, of rival ideologies and rival cultures pitted against each other in deadly conflict, yet so exactly alike in everything but label (and usually the rivals were contending for the possession of some world-commanding label—the same label) as to give the impression that one antagonist is simply a mirror-image of the other.”

This is a very important principle. As the two poles conceive an ever greater antipathy to each other they become more and more *alike*. Everyone knows that it is like poles that repel each other; as each recognizes itself in the other it resents the incriminating resemblance. “It was the custom of the emperors of Rome and Asia to describe themselves in identical terms, while each accused his rival of

being nothing but a base forgery and depraved imitation of himself.” “...we have not here a real clash of ideologies at all, but only the rivalry of parties animated by identical principles and racing for the same objectives.” What they were both after was to use the Book of Mormon formula, “power and gain.” And the secret of commanding loyalty on both sides was, of course, to play up the wickedness of the other. In the 4th century, this was done systematically in church and school.

“Just as all obedient subjects are embraced in a single shining community, so all outsiders are necessarily members of a single conspiracy of evil... It can be shown by a most convenient syllogism that since God is on our side we cannot show any degree of toleration for any opposition without incurring infinite guilt...one does not need to quibble; there is no such thing as being partly wrong or mistaken; the painful virtue of forbearance and the labor of investigation no longer embarrass the champions of one-package loyalty. No matter how nobly and austere the heretics may live, for St. Augustine they are still Antichrist—all of them, equally and indiscriminately; their virtues are really vices, their virginity carnality, their reason unreason, their patience in persecutions mere insolence; any cruelty shown to them is not really cruelty but kindness...For heresy in any degree is a crime against God, and is not any crime against God an infinite sin? As Alföldi points out, the logic of polarization is irrefutable—and utterly without conscience, but it is also inevitable.

The Empire of the 4th century was a world of displaced persons, inevitably drawn towards the Big City. To take the place of the old lost loyalty to hearth and homeland—the *prisca fides*—strong measures had to be taken; a new super-loyalty was needed to guarantee the permanence of the social order: men were taught to declare allegiance to a super-thing, a noble abstraction loosely designated as *Romania* or *Romanitas*, the binding cement of which was a carefully cultivated hostility to *Barabaria*, the threatening world of the Steppes of Asia. The idea of the two worlds was moreover no mere fiction of government propaganda; it was an intimate reality. It was “the age-long struggle to repel, check, or annihilate the perennial enemy,” described by J. B. Bury as “the eternal question... the strife between Europe and Asia, between East and West, between Aryan and non-Aryan.” All around the civilized periphery of Asia, “the hordes of the heartland” had for centuries been dealt with in the same ways: by subtle and disruptive diplomacy, by the long and costly limes, by punitive and deterrent expeditions, and, when all else has failed, by the reluctant absorption of their barbarian conquerors.”

To command loyalty and secure their own power the rulers of Rome made the most of this confrontation. “To the lessons of the schools, carefully supervised by the government, was added a more aggressive policy of deliberately widening the gulf between the Two Worlds”—Planned Polarization. “For centuries barbarian and Roman, East and West, had been mingling on terms of greatest intimacy, producing a borderline culture in which it was quite impossible to draw the line between one culture and another. Priscus mentions quite casually the presence of people from the West, visiting relatives in the camps of the Asiatics; he notes the busy coming and going of merchants between the Two Worlds, and describes the kind hospitality shown him, a complete stranger, in the homes of the Easterners. But with this he gives us the other side of the picture—the official side: the ubiquitous activity of spies and agents in Roman pay, the infusion into the very court of Attila of large sums of Roman money to corrupt and divide, the insane and mounting conviction of the rulers of the two halves of the world (both barbarians!) each that his was the divine calling to liberate the human race from the intolerable ambition of the other.”

With the Jaredite and Roman examples before us, let us turn to the two most notable exponents of world-polarization in the land today. Both accept the drastic splitting of the globe into mutually antithetical halves; but their own interpretations are poles apart.

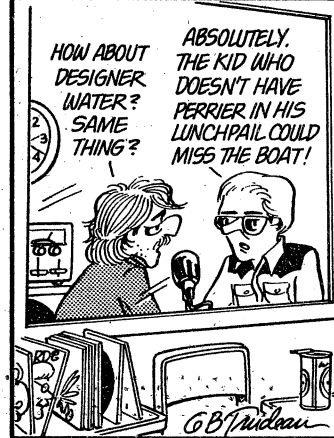
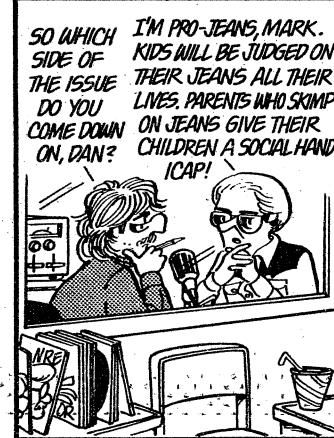
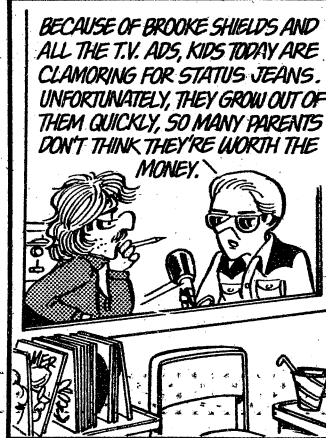
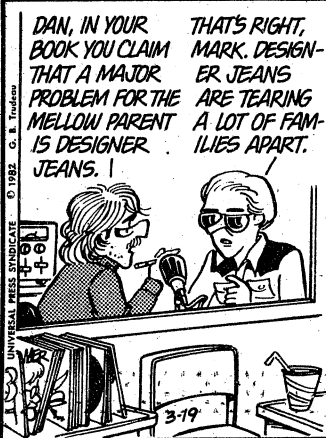
The position of the first is supremely simple and straightforward: It is the Good Guys on one side and the Bad Guys on the other, and that explains everything: “It may seem melodramatic,” he writes in the conclusion of this book, “to treat the two poles of human experience represented by the United States and the Soviet Union as the equivalent of Good and Evil, Light and Darkness, God and the Devil, yet if we allow ourselves to think of them that way, even hypothetically, it can help clarify our

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perspective of the world struggle." If it hardly clarifies the picture, it certainly simplifies it, as the writer continues, "The U. S. represents hope, freedom, security, and peace. The Soviet Union stands for fear, tyranny, aggression, and war. If these are not poles of good and evil in human affairs, then the concepts of good and evil have no meaning. Those who cannot see the distinction have little claim to lecture on conscience." (Richard Nixon, *The Real War*, N.Y.: Warner Books, 1980)

So there you have it: There are just two poles, and we are all at one pole and they are all at the other. Their evil deeds repel us, yet, strange to say, we do everything they do—because *they force us to!* "Soviet strategy is not defensive; it is designed to secure victory. The only answer to a strategy of victory on the Soviet side is strategy of victory for the West." If they play dirty, "we too can fight the twilight war...in the hazardous mufti of the CIA." In another shrewd move, "...the Russians have been giving their clients guns, while we have been giving our lectures on human rights,"—no more of that—we now do everything they do. We must fight them because they do all those bad things—and to fight them we too must do all those same bad things. Thus, just like them, we must give up "desirable social goals to attain military aims."

"...we have no choice but to counterpoise our military strength to that of the Soviet Union's," which, of course, leaves them no choice but to counter ours. "This is the way to avoid defeat," he tells us. Finding ourselves constantly threatened, in reply "We should be as much a threat to them as they are to us...knock down the 'no trespassing' signs...declare ourselves as free to forage on the Soviet's side as they have been to forage on ours." "The Soviet leaders can be utterly ruthless in their use of power," which we can counter, "...Only if the west develops a sense of purpose equal to theirs—though different from theirs..." How different? "To the Soviets anyone who stands in the way of their supremacy—of their hegemony—is an adversary,"—and what else is anyone who stands in Mr. Nixon's way but an adversary on his enemy list? We can never have peace with them because "the Soviet leadership has no concept of 'peace' as we understand it, or of coexistence as we would define it. They do not believe in the concept of equals. An equal is, by their definition, a rival, to be eliminated before he eliminates you." Mr. Nixon's sentiments exactly: no reconciliation, no coexistence, no avoidance of war is to be thought of—because they will not allow it. The thesis of Mr. Nixon's book, if not of his life, is that we are constantly being threatened; and that there is only one way to meet the threat, coming as it does from a source of irredeemable evil, and that is by *power*—the enemy understands no other argument: "To meet the challenge of our own survival...we must drastically increase our military *power*, shore up our economic *power*, reinvigorate our will *power*, strengthen the *power* of our Presidents, and develop a strategy aimed not just at avoiding defeat [that would leave us still feeling threatened] but at attaining victory." "Victory requires knowing when to use *power*..." He quotes Jas M. Burns: "Presidents must have a will to *power*...they must constantly search for *power*, building it, if necessary out of every scrap of formal authority or personal influence they can locate. They must constantly guard whatever *power* they have achieved. They must hoard *power* so that it will be available in the future." One man alone has "the specific responsibility" to "ensure the nation's survival and the free world's future," through the "effective use of *power*...that only experience can teach..." etc. At this point we cannot but call to mind the situation in the days of Enoch; "In those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed...because of secret works, seeking for *power*. (Mos. 6:15). Which also brings up Moroni's statement referred to above about "oaths...given by them of old who sought *power*...and they were kept up by the *power* of the devil to administer...unto the people to keep them in darkness, to help such as sought *power* to gain *power*..." (Eth. 8:16). Granted that such power-seeking is bad on their side, what else can it be in those who imitate them? Secret works? To be sure, "secrecy is the sine qua non in the conduct of international relations, whether dealing with allies or adversaries." The Enoch situation recalls another quotation, far more recent, from President Kimball in his great bicentennial address: "We commit vast resources to the fabrication of ships, planes, missiles, fortifications—and depend on them for deliverance. When threatened, we become antienemy instead of pro-kingdom of God...What are we to fear when the Lord is with us? Can we not take the Lord at his word and exercise a particle of *faith* in him? ...We must leave off the worship of modern-day idols and a reliance on the 'arm of flesh'..." Mr. Nixon has an answer to that one: "Faith without strength is futile." What a revealing statement! Faith is the source of strength, the very power by which the worlds were created. To say it is helpless without military backing recalls an ancient saw: "I trust God but I feel better with money in the bank." In the spirit of the times we preach that to expect security without a four-man bodyguard, is futile, when security is not to need a bodyguard; that charity without a guaranteed profit is futile, when charity means asking *no* profit; that free agency without strict supervision is futile, etc. Mr. Nixon rejects Napoleon's dictum that in the end it is the spirit that always wins—Napoleon should know, but Nixon will have none of that: that only goes for the long run, he

says, but "In that short run in which we all live, the sword is the essential shield for the spirit...In the final analysis victory will go to the side with the *power*. *Power* is the ability to make things happen...to set the course of history." 313. "The uses of power cannot be divorced from the purposes of power." In his book, God is indeed on the side of the big battalions. (All italics ours)

Mr. Nixon insists 1) that there can be no thought of avoiding World War III, because it has already begun; and 2) that we can win it. "If we win World War III, all peoples can survive...with the chance to advance toward freedom and prosperity. If the Soviets win, all will become slaves and satellites." He can't resist an ethnic racial slur—anything to widen the breach—when he remarks, quite incorrectly, that "the word 'Slav' is itself related to the word 'slave'." "All peoples can survive?" Never once does he mention the suicidal—Jaredite—nature of the war he heralds. "The American people want to win [who doesn't?]....the first necessity is to recognize that we can win, and that we should win. The next is to insist that we must win...and do whatever is necessary to ensure victory." Does that mean that the end justifies the means? That immoral doctrine Mr. Nixon finds to be "meaningless in the abstract," but a particular end does justify a particular means: "Some ends...do justify some means that would not be justified in other circumstances. Failure to act on this principle would be an act of moral abdication." In such circumstances the Ten Commandments apply to only half the human race, and it is not the voice of God from Sinai that lays down the rules but our own interest and convenience, as we choose to interpret them. Thus, thou shalt not lie—to your friends, that is. After all, the dictionary definition of strategy is "Deception practiced on an enemy," an enemy being anyone who stands in your way, and whether in business or war, strategy is the name of the game. Thou shalt not kill—people on your side only, of course—for killing others you get medals. Thou shalt not steal—from your friends, naturally. I seem to recall that the Lord said that if you love only your friends you have no reward, because sinners and publicans do that much.

To end his book with a resounding peroration in the best manner of the high-school debater, Mr. Nixon coins some new scripture to take the place of all those unpleasant things about "Who takes up the sword..." "Cursed is he who puts his trust in the arm of flesh..." "Man shall not smite, neither shall he judge..." etc. "If we determine to win," he cries, "...then the spirit gives edge to the sword, and the sword preserves the spirit, and freedom will prevail." He identifies "the spirit" with that determination to win and to be Number One at all cost, which was the spirit that annihilated the Jaredites and, according to Milton and the Bible, which motivated the indomitable Lucifer and got him thrown out of heaven.

Such a cleanly polarized world gives us supremely simple solutions and supremely confident leaders, whose decisions are as quick and spontaneous as a knee-jerk and as irrevocable as the Ten Commandments—men like Hitler, Stalin, Arafat, Khadafi, Khomeini, Somoza, et al., who reduce all troubles to one cause and all problems to just one enemy. What could be more unhealthy than to have all one's thoughts and actions dictated and conditioned by the policy of another, waiting for him to act so that we can react, noting what he does so that we can do the same, watching his career to know how to plan and direct our own? Well is Satan called the Adversary, the Destroyer, the Accuser, the Contender. All of his titles describe one who must wait for another to act before he can move. Nothing is more crippling to creative thinking than obsession with an enemy. The person who can think of only one solution to a given problem is mentally bankrupt; the person who can think of only one solution to every problem is doomed.

Our second preacher of world dichotomy is Alexander Solzhenitsyn. No one hates the Soviet regime and what it stands for more intensely than he, or with better reason. In an address delivered at Harvard, entitled, "A World Split Apart," he asks us to view "two world powers, each of them already capable of destroying the other." The West as he describes it is in exactly the position and mood of the Roman Empire in the 4th century, everyone being convinced that those without the Empire "are only being temporarily prevented by wicked governments or by...their own barbarity...for taking the way of Western pluralistic democracy and adopting the Western way of life." Like the Romans, the West also displays, according to Solzhenitsyn, "a decline in courage among the ruling groups and the intellectual elite," revealed in "anger and inflexibility...when

dealing with weak governments and weak countries," i.e., the tendency to bully characteristic of spoiled children, motivated by "the constant desire to have still more things and a still better life," which "imprints many Western faces with worry and anxiety" indicative of "active and intense competition." Though they have "almost unlimited enjoyment of freedom," they insist on preserving it not by teaching self-control, but by making laws to take care of everything: "The limits of human rights and righteousness are determined by a system of laws,"—everything must be settled in courts, "any conflict is solved according to the letter of the law...One almost never sees voluntary self-restraint. Everybody operates at the extreme limit of the legal frames."

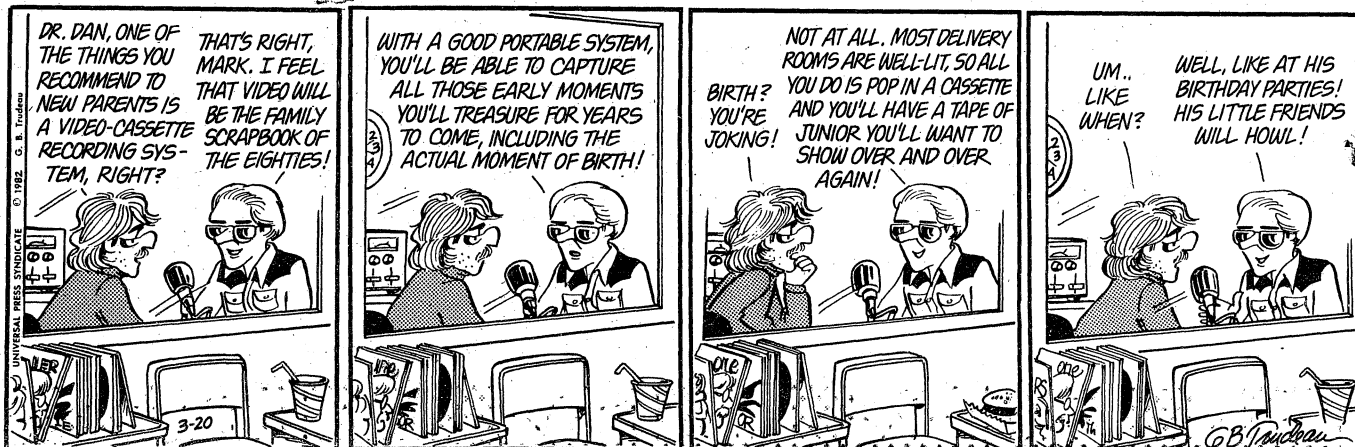
On the one hand "a Communist regime...without any objective legal scale is a terrible one indeed. But a society with no *other* scale but the legal one is not quite worthy of man either." Thus "an oil company is legally blameless when it purchases an invention for a new type of energy in order to prevent its use. A food-product manufacturer is legally blameless when he poisons his product to make it last longer; after all, people are free not to buy it." Within the past ten days we have seen even more shocking examples in the cases of the 8 major oil companies and the three dominant cereal processors. Which is good and which is bad in these two extremes? Solzhenitsyn will relegate neither society to either pole: "But should someone ask me whether I would indicate the West such as it is today as a model to my country, frankly I would have to answer negatively; No, I could not recommend your society in its present state as an ideal for the transformation of ours." In other words, we need repentance—and who would deny it? Over against "an abyss of lawlessness," in the Soviet Union, "it is also demeaning to elect such mechanical legalistic smoothness as you have," which is far more dehumanizing, "weakening of human beings in the West, while in the East they are becoming firmer and stronger."

This enervating "mechanical legalistic smoothness" is nowhere more in evidence than here in our midst, where for years short skirts were modest and long slacks immodest—because the rules said so; mustaches and beards, mandatory among our grandfathers, became by decree carnal, sensual and devilish. Last week students enrolling in my classes had just one question to ask, How do we get grades? Grades are acquisitive, competitive, and phony; but they are the official legal certificates that everyone must have, issued in fixed denominations on a mathematically graduated scale, to be converted it is hoped hereafter into legal tender of the land—and that is the only thing that interests these young people in the study of *religion*, of all things! This is no trifling thing, the seeds of such corruption are all-pervasive.

Poles apart in some things, it is where they are *weakest* that the two societies described by Solzhenitsyn are most alike. Like poles repel each other and it is when as in Roman times the two halves of the world are playing for the same stakes and using exactly the same methods that they most resent each other. They are rivals; for many years each has announced that it intends, and expects to convert the world. The two great principles of action that dominate both communities are the same. First, the belief that the *economy* is the most important thing in the world—they are by profession "dialectical materialists," while we rest our case in all human affairs on the bottom line. Both sides fancy themselves before everything as realists. The second principle is that man is "the center of everything that exists," having no "higher task than the attainment of happiness on earth"—success is what we are both after, and success means *here and now*; no "pie in the sky" for either party.

"Everything beyond physical well-being and the accumulation of material goods (is)...left outside the range of attention of the state and the social system;" as *both* "state systems were becoming increasingly materialistic" it was all "endless materialism; freedom from religion...concentration on social structures." Solzhenitsyn insists that in describing the West he has also been describing the East: "At first glance it seems an ugly parallel," he writes, "common traits in the thinking and way of life of today's West and today's East? But such is the logic of materialistic development." Nevertheless, "in our Eastern countries, Communism has suffered a complete ideological defeat; it is zero and less than zero." What is the danger, then? It is not miserable Marxism. On both sides "we have lost the concept of a Supreme Complete Entity which used to restrain our passions and our

Continued on Page 16



WOMEN COUNSELED TO BECOME "KINGDOM BUILDERS"

By LINDA BENNETT

Special to the Seventh East Press

On Sunday, February 21, Elouise Bell of BYU's English department spoke to the BYU 13th Stake on the topic "The single women in a very married church." According to Jennifer Winnerborn, a graduate student from Sweden, Sister Bell's approach was "clear-headed" and helped the audience "to get the incentive to work, and to serve and not to either chase or mope."

Some women attended the meeting expecting "another pat-on-the-head sympathy speech" reminding sisters that worthiness will eventually bring them a husband. However, Sister Bell presented a practical, doctrinal, orderly address which considered what to do with singleness—not how to wait it out.

Opening with the comment that "while few women choose singlehood, it happens to many," Sister Bell reminded the audience that the capacity for happiness is within the individual and that marriage alone cannot bring happiness.

According to Bell, the family unit is a school which helps individuals learn patience, unselfishness and the true love of Christ. She continued by stating that "the mission of the single woman is to do as much as possible to learn by her own initiative the lessons of sacrifice, of love, of compassion, and of selflessness that marriage and parenthood would otherwise compel her to learn or accelerate her learning."

Recognizing that it is true that everyone should plan on a temple marriage but that not every worthy woman will marry on earth, Bell explained that "it is erroneous to assume that all those who remain single are undesirable." She pointed out that there are many reasons for not being married.

Bell quoted LDS Church President David O. McKay who told the women of the Church not to marry just to marry.

Bell warned the sisters that a great danger of being single is the easiness of becoming self-centered. She said single people need to begin concentrating on becoming "kingdom builders" and using the advantages of singleness—such as the discretionary use of time and money—to help others.

Bell said that being a woman and being LDS in today's world are wonderful. She concluded by reminding the audience that "you should not define yourself by what you are not." She also said that just being

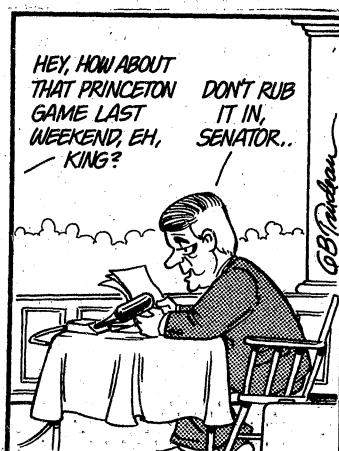
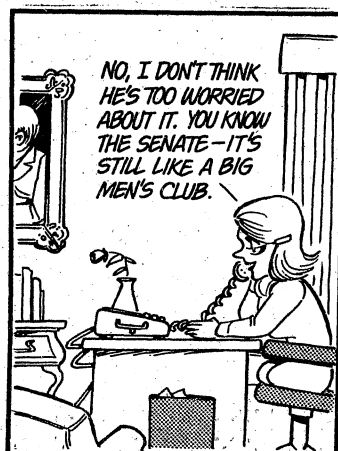
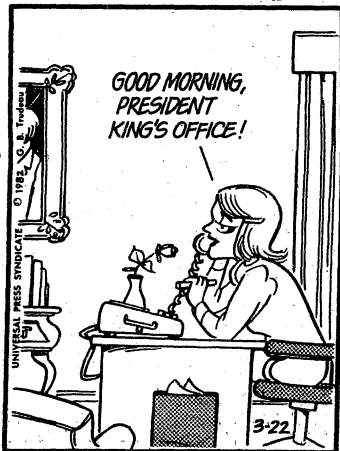
doesn't change the Lord's opinion of a woman and it shouldn't determine her opinion of herself.

Bell's approach to this emotional and oft discussed topic was well received by the women who attended the lecture.

HYDE PARK TO HOLD FIRST MEETING

The Hyde Park Club, which was recently granted "permanent status" as a club, will hold its first meeting Thursday, 25 March, at 12:00 noon in 360 ELWC.

The club, whose purpose is to foster extemporaneous discussion on campus, will be discussing the question "Should the ROTC be allowed to display armaments on campus during Military Week?" The club will have speakers on the pro and con and then allow any interested students to voice their opinion.



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CAMPUS CHATTER

A recent art show in the Harris Fine Arts Center included a toilet. "It was the most beautiful white toilet you've ever seen," says one of the "artists" who cleaned the toilet with acetone and polished it. The bowl was painted gold. The toilet was prominently displayed on a black pedestal under a spotlight in the gallery area of the HFAC lobby. The title of the art piece was *Tribute to Marcel DuChamp*. DuChamp was the early twentieth century artist who displayed a urinal in the Paris Salon. The artists were seen early the morning of the toilet's debut sneaking the fixture into the HFAC under a blanket. The artist's name, as given on the stolen exhibit card, was P. Richard Ankstrom. The Art Department is reportedly at a loss as to what to do with the toilet.

Fires of the Mind, now playing in the Pardoe Theatre, was first performed to a limited BYU audience in 1973. Those who saw it were either encouraged or threatened by its honest portrayal of mission life. The Winter, 1975 edition of *Sunstone* magazine carried the entire text of the play. Last year, the play was presented as a Reader's Theatre to interested honors students. When asked what kind of lobbying and politics were involved in finally bring *Fires of the Mind* before a general BYU audience, the director of the play, Bob Nelson, replied by saying, "Nothing that I could talk to the press about." Theron Luke, writing for the *Provo Herald*, calls *Fires of the Mind* "gripping, moving, sometimes funny, ...not your usual happy-happy, everything is wonderful, best-two-years-of-my-life LDS mission story." The play is as well performed as it is written.

A poster hanging in the University Press Building reads "Don't Let the Registration Office Kiss You Off With the Proverbial Raspberry. Spring Term Final Registration Deadline—April 2." The poster shows a bunch of raspberries and claims to have been produced by the "Suc Seed Co." Before the BYU Graphics Department hung their masterpiece around campus, they had second thoughts and decided to modify their text slightly to "Don't Let Yourself Turn Red as a Raspberry by Missing Spring Term Final Registration—April 2." The new text was pasted over the old text but somehow didn't carry the same punch.

Thursday, April 8, BYU will be sponsoring a **Bull Auction** in the Ellsworth Livestock Center. 1:30 p.m. Really. 35 bulls. The animals were part of a feeding experiment that measured rate of gain. There will also be a horse show at 12 noon.

Ann Jensen, currently working toward an MPA degree at BYU, has been elected **national president** of Graduate Business School Women. GBSW is established at over 40 universities across the U.S. The organization addresses itself to such concerns as "Dual Careers" and "Remaining a Woman in the Business World."

The director of the American Section of Amnesty International addressed a gathering of about fifty students and reporters in the law building on Monday. The leader of the Salt Lake City chapter of A.I. introduced Rodney Greeno, who is trying to organize an A.I. club on campus. Greeno said that he has not yet received approval for the club. A bit puzzled, the national director said he thought, after *60 Minutes* had endorsed them, they could get endorsement from anyone, to which a reporter from Salt Lake quipped "this campus is a separate country."

If it is anyone's opinion that BYU students do not draw nudes, they should see pages 26 and 52 of *The Leading Edge*, now being sold in the BYU Bookstore. *The Leading Edge* is a compilation of Science Fiction stories and illustrations by BYU students. Incidentally, *The Chronicle* recently reported that a nude man was found doing push-ups in an open area of the U of U campus. The man was taken to the campus hospital to ascertain whether or not he was sane. He was, so they released him. No charges. Can you imagine that at BYU?

SEVENTHEASTPRESS

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CONSTITUTION—YES!

We can understand how sincere individuals can be opposed to the proposed ASBYU constitution, but we cannot understand how they can resort to the lies and falsehoods which are currently being circulated around campus. Any political system is flawed, and if one wanted to run a campaign for the proposed constitution on the imperfections of the current one, he or she has 100 times more material than the opponents of proposed one.

But we are impressed with the proposed constitution for positive reasons and think that it should be approved. We concur with what seems to be the sense of most students that a senate is necessary for many reasons, including the separating of powers, the increasing of representation, the linking of ASBYU to colleges and departments, and the creation of a forum for deliberation on issues more substantial than ticket policy and replacing LOPed officers.

We are also impressed with the streamlining of the executive branch by having fewer officials elected. An elected executive council was necessary when it had legislative powers even though the lengthy ballot hindered most students from making intelligent choices for all offices, but with the establishment of a senate, an elected cabinet will only create chaos, disunity and a fuedal set of administrators.

More importantly, this constitution is an attempt to move student government beyond being a graduate MIA which sponsors entertaining activities to being a responsible representative of the studentry in having input in mainline, academic university programs. If we want that to happen we will have to establish more credibility than student government currently has, and that means establishing a system where competent representatives are consistently selected (not by the luck of name recognition) year after year. A system of appointing administrators could not give us a worse selection of officers than the current system does, and it has the potential, if the president does a genuine talent search and selects according to merit (which could be mandated by by-law), of providing more competent individuals than the current system.

Finally, it is time for a change. This proposal was seriously discussed by delegates for over six weeks and was unanimously approved by them. It even contains a provision whereby a convention will be called after a trial run to correct any mistakes!

We encourage all students, especially those who have stopped voting in ASBYU elections because they think it's a joke, to vote to change the current system—it is better than keeping the status-quo and easier to adjust in the future.

The humble attitude of Benjamin Franklin at the conclusion of this country's constitutional convention in 1787 applies to us today:

I consent to this constitution, because I expect no better, and because I am not sure that it is not the best. The opinions I have had of its *errors* I sacrifice to the public good. I have never whispered a syllable of them abroad. Within these walls they were born and here they shall die. If everyone of us, in returning to our constituents, were to report the objections he has had to it, and endeavour to gain partisans in support of them, we might prevent its being generally received, and thereby lose all the salutary effects and great advantages resulting naturally in our favor...from our real or apparent unanimity. Much of the strength and efficiency of any government, in procuring and securing happiness to the people depends on *opinions*, on the general opinion of the goodness of that government, as well as of the wisdom and integrity of its governors. I hope therefore, for our own sakes, as a part of the people, and for the sake of our posterity, that we shall act heartily and unanimously in recommending this constitution; wherever our influence may extend, and turn our future thoughts and endeavors to the means of having it *well administered*. On the whole, Sir, I cannot help expressing a wish, that every member of the convention who may still have objections to it, would with me on this occasion doubt a little of his own infallibility, and, to make manifest our unanimity, put his name to this instrument.

FOOD FOR POLAND—YES!

We are non-plussed by the arguments that since the Church has given aid to Food for Poland BYU students do not need to. The fact that people are hungry and need help and we have the ability to help convinces us that we should help. Occasionally the argument is given "Why Poland? Why not Korea, or Thailand?" To that we reply, they are fine causes too, but a decision has to be made, and currently our governmental processes offer us the choice of Poland or no one. We should not shrink from helping some people because we cannot help all people.

Finally, we feel a haunting sense that Poland is currently a pivotal nation in the battle for freedom and that we must not, as we have so often done before, stand idle giving occasional empty cheers and moral pronouncements. As Emerson said, "What you are shouts so loudly in my ears I can't hear what you say."

WRITE-IN HOLLINGSWORTH

There is one thing to be said about the circus of ASBYU elections—they can show an individual's true colors. We have been disturbed by the colors Bulloch and Kirch are showing and are apprehensive about the prospect of them becoming the official representatives of the students. It is not only the insincerity of their slick approach that bothers us, but their obvious manipulations of the intent of the campaign laws and their near hysterical responses under pressure that make us question their underlying motives and their ability to properly govern.

Conversely, the presidential hopefuls Shipper/Webber come across to us as refreshingly open, genuine and sincere individuals who desire to do a good job. Each time we talk with them, we become convinced that, if elected, they will serve the studentry well. However, they lack experience—and "knowing the ropes" means a lot on the fourth floor—but they somehow instill the impression that their nice, open natures would probably compensate for their inexperience.

Finally, there is the write-in candidacy of Hollingsworth/Adams. We have had extensive contact with ASBYU Public Relations Director, Susan Hollingsworth, and have found her to be an individual who is professional, but unpretentiously human. In fact, she is often painfully, but pleasantly, honest and up-front in her politics—even to the point of being abrasive. Yet, after getting over the sting of her bluntness, one realizes how lucky one is to have had an ASBYU official tell exactly where one stands with them. The absence of slick, meaningless and even misleading comments from Susan gives us cause to recommend her for ASBYU president.

The Key to America's Strength

By STEPHEN A. REIHER

The debate has again surfaced, this time with renewed intensity, over the place religion should hold within our society and our government. The oft-referred-to principle of "separation of church and state" has of course been a topic of debate for many years now; yet the current drive by powerful religious 'lobbying' groups to have creationism taught side by side with evolution in the public schools has again brought to the forefront this often volatile issue.

That this is even an issue at all is primarily the result of the misconceptions many people now have concerning the Constitution and about the ideas the Founding Fathers were trying to incorporate into it. For Americans in the twentieth century often fail to comprehend the supreme importance which the Founding Fathers attached to the role of religion in the structure of the unique civilization which they were trying to create. Many of us also fail to realize that the Founders felt the role of religion would be as important in our own day as it was in theirs. Let's look at the historical record for proof of this.

In 1787, the same year the Constitution was written and approved by Congress, that same body of Congress passed the famous Northwest Ordinance. In it they enunciated the basic rights of citizens in language similar to that which was later incorporated into the Bill of Rights, and they emphasized the essential need to teach religion and morality in the schools. Article 3 states:

"Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Notice that formal education was not to be limited strictly to intellectual exercise, or "book learning," but was also to include religion and morality. For they too were considered integral parts of the education process and essential ingredients needed for "good government and the happiness of mankind."

President George Washington re-emphasized this position in his Farewell Address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . And let us with caution indulge the supposition that morality can be maintained without religion . . . reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principle."

From these statements it is obvious how significantly the Founders looked upon the fundamental precepts of religion and morality as the cornerstones of a free government. Of course, they never intended for one religion to be favored over another, or for one sect or denomination to be forced to sustain the teachings of another, or worship in a manner contrary to their own beliefs. Instead, they set about to exclude the creeds and biases of individual denominations, so as to make the teaching of religion a unifying cultural adhesive rather than an instrument of dissension. They desired that only those religious tenets universally accepted by all faiths be taught. These fundamental religious beliefs were usually thought to include the recognition and worship of a Creator, the belief that this Creator had revealed to us a moral code of behavior that distinguishes right from wrong, the belief that the Creator holds us responsible for the way we treat each other, the belief that all mankind live after this life, and finally, the belief that in that next life we will be judged for our conduct in this one. These are the fundamental principles which our Founding Fathers hoped would be taught in all of our schools.

The Founding Fathers were faced with quite a task however. For they undertook to do something which no other nation had ever achieved, to provide legal equality for all religions, Christian and non-Christian alike. When our nation was founded, there were many Americans who were not enjoying full freedom of religion. As a matter of fact, at least seven of the states had officially established religions or denominations at the

time the Constitution was adopted. The Founders were anxious to eventually see complete freedom for all faiths but were afraid that under these circumstances civil strife might erupt if the government tried to establish a national policy on religion. Instead the Founding Fathers were anxious to see the federal government keep completely out of religious matters. Justice Story of the Supreme Court, in his famous "Commentaries on the Constitution," points out to us that "...the whole power over the subject of religion is left exclusive to the state governments, to be acted upon according to their own sense of justice, and the state constitutions." (article no. 1879 of the 1933 edition) This is why the First Amendment of the Constitution provides that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Further study of the writings of the Founders makes it even clearer that the First Amendment was designed to eliminate forever any interference from the Federal government in any religious matters within the states. James Madison stated during the Virginia ratifying convention that "There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation." (The Elliot Debates, vol. 3, p. p. 330)

Jefferson took an identical position when he wrote the Kentucky-Virginia Resolutions of 1798: "...it is true as a general principle, that no power over the freedom of religion, freedom of speech, or freedom of the press being delegated to the United States by the Constitution...all lawful powers respecting the same did of right remain, and were reserved to the States, or to the people."

He also makes it clear that the federal judicial system was likewise to be prohibited from meddling with religious matters within the states. He wrote: "...special provision has been made by one of the Amendments to the Constitution which expressly declares, the Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...guarding...the freedom of religion, of speech, and of the press; insomuch that whatever violated either, throws down the sanctuary which covers the others, and that libels, falsehoods, and defamation, equally with false religions, are withheld from the cognizance of federal tribunals."

Let us now remember that both Jefferson and Madison were anxious that the states intervene in religious matters until there was equality among all religions. They further joined the other Founders in expressing a desire that all religions be encouraged in order to promote the moral fiber and religious tone of the people. In his second inaugural address, Jefferson again asks for the states to press forward in settling their religious issues since it was in their jurisdiction and not that of the federal government. He said: "In matters of religion,

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PEACE, WAR AND THE GOSPEL

By ED SNOW

This article will deal with the issue, "How should a true Christian act when faced with the issue of war?"

The moral dilemma of war was expressed in the following lines by Thomas Hardy:

Yes; quaint and curious war is!
You shoot a fellow down
You'd treat if met where any bar is,
Or help to half-a-crown.
(From "The Man He Killed")

Wars have been fought between "christian" nations, both of which prayed for victory. The war in heaven is the scriptural type of the mortal drama: man attempting to obtain power and gain through force. Cain, or Master Mahan (according to some, possibly

the sole entity entitled to punish criminals and to wage war in defense of the nation. The saints were to honor, sustain and obey the laws of the land (see Romans 13:1-7 and I Peter 2:13-14).

Israel, no longer a nation, but instead, a church, would have to exist in numerous nations. Due to the fact that universal conscription did not exist during apostolic times, no saint was called upon to serve in the military. No historical records indicate that any saints "joined the army." Soldiers were not, however, condemned by the Church. In fact, one soldier "a centurion, a just man, and one that feareth God," was baptized into the Church. (see Acts 10) The war problem did not exist in christianity until after the apostles were killed and revelation ceased in the church.

After the apostles, philosophers and theologians were left to their own understanding and interpretation of Christian teachings to guide the members of the different christian groups. Many different theories emerged from the Christian world concerning whether or not a Christian can wage war.

Perhaps Origen was the first to discuss the war question. In his book, *Contra Celsum*, Origen argues against Celsum, a pagan philosopher, who attacked the Christians because they didn't fight in war. Celsum asked how a Christian could, in good conscience, benefit from the auspices of the government without defending that government in war. He also claimed that if all Romans were Christians, that other nations would conquer their nation of pacifists (This reminds one of the Ammonites in the Book of Mormon.).

Origen rebutted Celsum's arguments by stating that Christians as pacifists could support the government by righteous living and pray for miraculous deliverance from their enemies. Origen argued that as God delivered Moses from Pharaoh, so would He deliver Rome, if they would convert to Christ.

Later, Augustine, under ciceronian and platonic influences, proposed a "just war" theory, in which he said that war could be justified only if it were fought in mercy and to obtain peace. Later, Aquinas briefly touched the war question, but generally the principles behind the "just war" were ignored during the middle ages. In fact, many

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LETTERS TO THE EDITOR

College Republicans Support Constitution

Editor:

As the Executive Council of B.Y.U. College Republicans we heartily endorse the proposed ASBYU Constitution and urge all B.Y.U. Students to study the proposal (as published in Wednesday's *Universe*), compare it against the current student government framework, and vote for the new Constitution in the upcoming student elections.

Major complaints of B.Y.U. students against the current system of student government charge that it is prone to elitism, represents infrequently the majority of students' views, and is answerable only to itself. It is time to address these complaints. While it is impossible to solve or remove all these problems instantly, we believe the proposed Constitution through its creation of a more representative body—the Student Senate, separation of powers among three governing bodies (not two as is practice now), and implementation of built-in checks and balances against abusive power will alleviate many of these justified student concerns.

For the past six weeks delegates to the Constitutional Convention—delegates representative of B.Y.U. students in general—met and debated for hours the pros and cons of refining the current system or revamping it entirely. The end product is a logical compromise and is structured more closely with our esteemed U.S. Federal Constitution—with important modifications for our unique situation at B.Y.U.

We believe that the Constitutional Convention's recommendations deserve thoughtful consideration by the studentbody. The ASBYU Executive Council in a 6-3 vote said they did not like the recommendations for reform. One council member bravely stated that B.Y.U. students should not be given the chance to vote on the new Constitution because it might pass. That type of attitude towards the studentbody only argues strongly for adoption of the new Constitution which provides for better student representation. To counteract the ASBYU Executive Council's 6-3 vote it was once again necessary for concerned students, demanding a more representative voice, to obtain 1,500 student signatures to overrule the Executive Council. The signatures were obtained quickly and insured that the proposed Constitution will be brought to a democratic vote of the entire B.Y.U. studentbody.

Once again we repeat our support for the new Constitution and urge each student to make a wise choice—better student representation.

R. Christian Sonne, *President*
Heidi Hicks, *Vice-President*
Jay G. Burrup, *Treasurer*
Brett W. Wright, *Public Relations*
Doreen Barber, *Education*
Lori Nibarger, *Executive Secretary*
Jalene Johnson, *Membership*
Sherma Hatch, *Historian*

BYU SPY RING

Editor:

Readers of the *Seventh East Press* may find the following information interesting and useful in light of Ron Priddis' article on the 1966 BYU "spy ring."

About 14 months before Ernest L. Wilkinson's death, I interviewed him for an article I was researching for the *Daily Universe*. Among the several areas covered was his involvement in the "spy ring." In response to questioning, he answered:

I was considered the representative of conservatism among American universities. I considered myself as representative of the Board of Trustees; I was their agent.

I never made one speech on campus about my political views, except to the extent that the Board of Trustees had already decreed.

I didn't want my administration here at BYU to be dovetailed with politics.

I never had those tapes (of faculty members recorded by student members of the "spy ring"). I never read the(ir) reports.

I did not authorize students to use tape recordings of any kind.

Students were never organized by the administration to spy.

In closing, he remarked,

I don't consider the increase in the physical facilities of the university as the major success of my administration. I consider personally that my greatest contribution to BYU was the introduction of the stake and ward system. That's my first choice. My second was to scholarship.

Sure there were regrets, but I'd be at a loss to give a bill of particulars as to what they were.

I'd like to be remembered for the priority I gave to things in my administration.

You never do anything worthwhile unless you have opposition.

Second, I was later informed that an incident similar to the 1966 "spy ring" occurred in 1977 during the university sponsored "Washington, D.C., Seminar." Apparently, a student filed a report on the "questionable" activities and teachings of more than one of the seminar's faculty participants. This student's report (and he maintained that he was not alone) found its way to a few General Authorities. Dallin Oaks knew nothing about it until he was questioned. The impetus had come from a ranking Church authority via a highly placed administrative secretary. Oaks' intercession, given the source of the activity's support, was commendable. The activity was successfully quashed before word of it reached the newspapers.

There are those who may question the value of dredging up unsavory memories such as the 1966 "spy ring." The value, I think, of such reporting was expressed best by Santayana: "Those who forget the past are condemned to repeat it."

Gary J. Bergera

Students for Peace Commended

To be prepared for war is one of the most effective means of preserving peace.

—George Washington

Editor:

As ASBYU Executive Vice-President, and a commissioned officer in the United States Army, I applaud the initiative exercised by a concerned coalition known as 'Student for Peace.' I, too, consider myself a student for peace, and wish to express my feelings on such a subject—feelings just as strong and deeply imbedded as those who have chosen to organize in a concerted effort to express their tenets regarding peace and the abhorrence of war. You see, I, too, abhor and denounce war on any scale.

Unfortunately, I suspect there is a large segment of our society which believes that because you serve in the military, it must needs follow that your desire is to resolve all conflict via military might. No such non sequitur could be further from the truth. Having served in Vietnam with the U.S. Marines, the thought of going to war again inveighs in my mind one of the most unpleasant responsibilities imaginable.

In addition to instilling in me a keen appreciation for life itself, Vietnam also served as a catalyst to stimulate my thinking concerning the role of the military in today's society. Not intending to address such a topic at this time, I mention it merely by way of encouraging the University community to examine its thinking regarding the role of the military by giving ear to the forums on peace scheduled by Students for Peace. My intent is to communicate (in an admittedly tendentious manner) why ROTC exists on the campus of Brigham Young University, and the part it plays, in a very direct sense, in providing for such a group as Students for Peace. For sure, at the risk of being labeled

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Black and White Matters

meaning master destroyer), initiated "murder for gain" in contrast to the law of love revealed by the Lord in the beginning.

In his article, "If There Needs Be Offense," (*Ensign*, July 1971) Hugh Nibley states that loving one's neighbor is the general principle by which all men are required to live. However, he also states that in some unique instances the Lord has commanded that blood be shed. (See Deut. 7:20, Joshua, Judges, Alma, and 1 Nephi 3). When the Lord commanded that His people wage war, it was usually under the stipulation that the banner of peace be raised before combat. In a few of the references above, the Lord commanded that wars of conquest be fought. These wars, according to Joseph Fielding Smith's writings, must be seen in a proper perspective in order to be understood.

Like natural disasters (which God can control), these wars carried out the designs of God, such as the punishment of wickedness. Indeed, the Lord has allowed other nations to scourge His people and call them to repentance through war. However, in situations where offensive action is justified, delight in the shedding of blood is still considered murder (see Alma 55:19 and Joseph Smith's remarks about "the spirit of bloodshed" in the "King Follett" discourse).

During His earthly mission, the Saviour reiterated the law of love and overruled the mosaic laws of punishment. Jesus taught his disciples to not take offensive action. Peter and Paul later considered secular government

PEACE AND WAR

Continued from Page 11

germanic peoples embraced the "gospel" because of the pseudo-gospel harmonies which portrayed the Saviour as a warlord of a clan similar to Attila the Hun.

The crusades and the blessing of weapons also tended to give the medieval Christians the idea that war was justified as long as one killed for the church. Although they were supposed to purge the holy land from "heathen idolatry," the crusaders took liberty to kill jews on the way. Upon arrival in Jerusalem, as an observer reports of the siege in 1099, they first destroyed the pagans, then killed women and children, then looted the city and finally, after a "good days work," they worshipped the Lord (see *The Portable Medieval Reader*, "History of the First Crusade").

The reformation was as much or more violent as the crusades, culminating in the Thirty Year War. Erasmus seemed to be the only staunch opposition to violence. In fact, Calvin used Exodus 32:26-28 as a justification for the "elect" of his day to wage war against "evil souls." Not until the anabaptist movement around 1550 did Christian groups openly oppose war.

The renaissance and enlightenment movements had great potential to enable man to rationally put an end to war. Ironically, many of the ideas from these periods were an impetus to the age of modern warfare. From the French revolution to the civil war, the time had come in which "war will be poured out upon all nations." (see D&C 87).

Karl von Clausewitz also emerged from this period as the famed Prussian "philosopher of war." His *Vom Kriege (On War)* had enormous influence on all of the theories of modern warfare. He said simply that war must be an all out effort, with no moderation. War, according to Clausewitz, should be "an act of violence pushed to its utmost bounds" (see *A History of Militarism*, by Vagts).

From these theories came the horror of modern war in which mankind has the means to annihilate himself and the "guts" to do so. As illustrated by Vittorio Mussolini's account of a skirmish in Ethiopia:

"I still remember the effect I produced on a small group of Galla tribesmen massed around a man in black clothes. I dropped an aerial torpedo right in the center, and the group opened up like a flowering rose. It was most entertaining."

Although various conferences and groups have tried to make "rules for war," germ, chemical and thermonuclear warfare still pose an ominous threat to us today. Scripture is very descriptive of the wars of the latter days. How are we as saints of the latter days to view war?

We have a definite advantage over other Christians because of modern scriptures and living prophets. Traditional Christianity is torn into different factions and ideologies concerning the war issue. Four views on wars seem to be most prominent; namely, total pacifism, participation as a noncombatant, participation in defensive warfare (a just war) and preventive war to prevent or punish injustice.

In, *War: Four Christian Views*, Arthur F. Holmes says concerning this moral dilemma, "The biblical materials by themselves are inconclusive. We, therefore, develop theological constructs. We draw assistance from philosophical constructs. And our judgment about the alternative views that result depends on our judgment about the

theological constructs and other concepts that shape these views" (emphasis mine). In other words, we are just like the theologians of A.D. 200—no one knows the answers because the prophets and apostles are gone.

A brief look at Mormon history reveals that, although many times the early saints fled instead of fought, they also believed in the duties of the government to provide defense for its citizens and actively supported their nation. The Nauvoo Legion and the Mormon Battalion are only two of many incidents in which Church leaders supported the military. Church leaders have also stressed the importance of avoiding needless bloodshed. The Lord revealed through Joseph Smith that the saints had the responsibility to proclaim peace and renounce war. After raising the banner of peace three times, however, the Lord says that saints are justified in waging war. If the saints remain righteous, the Lord will bless them in their efforts to defend their families and rights. (see D&C 98)

Some have said that Mormons aren't as active in proclaiming peace as they should be. Perhaps we should develop the attitude that if we preach repentance and peace that the Lord, as He did with Jonah's Ninevah, will reverse His prophecies concerning war and destruction in our day. Through proper channels afforded us in a free country, we can and must speak out against war. Since we are obligated to follow the leaders of our country we must become informed about the issues which face us today. Whether or not El Salvador is another Vietnam is a good question for us to investigate. If we aren't politically involved, we may find ourselves in situations in which there are no easy answers. Then we may well be the ones to blame.

James Talmadge and Joseph F. Smith have both stated that in instances such as the Third Reich in Germany, that the people as a whole can't be held responsible for the atrocities committed by their leaders. The scriptures tell us, however, that in some instances individuals have had to oppose the laws of a nation and "fear God instead of man." Peter, Daniel, Mormon, Shadrach, Meshach and Abednego all had to choose at one time in their life to follow their conscience instead of the directions of their leaders. Who has a clean conscience before God, Adolf Eichmann or Thomas More?

The Lord has commanded us to "stand...in holy places, and be not moved, until the day of the Lord will come...." (D&C 87:8) To me this means that in spite of what might happen, including the possibility of fighting in the most horrible war in our history, we must try to follow the promptings of the Spirit and remain clean from the sins of our generation. This implies then that each person must make his own personal, subjective decisions about his actions and then be held accountable before God for them.

AMERICA'S STRENGTH

Continued from Page 10

I have considered that its free exercise is placed by the Constitution independent of the powers of the general government. I have therefore undertaken, on no occasion, to prescribe the religious exercises suited to it; but have left them as the Constitution found them, under the direction and discipline of state or church authorities acknowledged by the several religious societies."

Can there be any misunderstanding concerning the First Amendment, or the

feelings the Founding Fathers had towards the role of religion? I think not. Yet the Supreme Court in recent years has taken an extremely inflexible view towards raising up a wall between religion and the states, an idea unheard of during the early years of the nation. They have systematically outlawed prescribed prayers in schools, prohibited the reciting of the Lord's prayer, and abolished bible study. They've even gone so far as to rule it unconstitutional for people to meet in a public building for religious worship or study, a practice widely accepted in early America. (see "Works of Jefferson," Ford ed. vol. 12, pp. 270-1)

It is a well known principle of substantive law that the Constitution should be interpreted very strictly according to the original intent of those who created it. In view of the evidence, it should be apparent to all of us that the Supreme Court has failed in this area with regards to the principle of freedom of religion. At this point it appears that for all intents and purposes the design of the Founding Fathers to have the public schools teach the fundamental principles of religion and morality is dead.

What can we do? It appears there is only one possible solution, to pass a Constitutional amendment further defining the right of the states to have exclusive jurisdiction over the determination of questions involving religious matters. Such an amendment would put the entire problem back where the Founders left it, exclusively within the determination of each state. In this way we could get religion and morality back into our public schools, and build a stronger America.

As we are faced with a mounting crime rate, great increases in the use of narcotics and alcohol, high divorce rates and deteriorating family life, we should remember the words of the great Daniel Webster:

"Unborn ages and visions of glory crowd upon my soul, the realization of all which, however, is in the hands and good pleasure of Almighty God; but, under His divine blessing, it will be dependent on the character and virtues of ourselves and of our posterity...if we and they shall live always in the fear of God, and shall respect His commandments...we may have the highest hopes of the future fortunes of our country...It will have no decline or fall. It will go on prospering...But if we and our prosperity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no man can tell how sudden a catastrophe may overwhelm us, that shall bury all our glory in profound obscurity. Should that catastrophe happen, let it have no history! Let the horrible narrative never be written!"

Stephen A. Reiher, a native of New Providence, New Jersey, is majoring in Public Relations and is head of the local chapter of Young Americans for Freedom.

STUDENTS FOR PEACE

Continued from Page 11

vacuous, ROTC students, too, can be considered Students for Peace. Let me explain, when I contemplate military service, one of the first thoughts coming to mind is the counsel of the 98th section of the Doctrine & Covenants: "Therefore, renounce war and proclaim peace..." This sentiment reflects my feelings as well. However, at the same time, I believe the words of President David O. McKay play an integral part in this statement. He said, "We love peace, but not peace at any price. There is a peace more destructive of the manhood of living man than is destructive of the body. 'Chains are worse than bayonets'."

As we examine recorded history, we find that the struggle to maintain and safeguard freedom is a continuous one—a struggle to ensure that man is not bound by either temporal or spiritual chains. The example of Moroni comes to mind in this regard—an example articulating my feelings far better than I can:

And Moroni, was a man...that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery;...Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people, his rights, and his country, and his religion, even to the loss of his blood. (Alma 48:11, 13)

These thoughts reflect a few of the reasons I, along with many BYU ROTC graduates, have "sworn with an oath" to accept a military commission. Numerous prophets have said that the basic thread of the gospel plan is the freedom, the right of choice, of the individual. I concur. The gospel can only prosper where there is freedom, and, as expressed by sometimes maligned Thomas Paine: "Those who expect to reap the blessing of freedom must, like men, undergo the fatigue of supporting it."

Those in the military carry on a legacy that has been handed down to them since this nation of ours was founded. This country was born out of the efforts of its citizen-soldiers, and I feel a responsibility to continue such efforts. *Not* because I enjoy war, or view my participation as 'macho.' Rather, because I enjoy the liberties afforded me, my family, and society as a result of the blessings of freedom. One of those blessings is the privilege Students for Peace has to articulate their concerns regarding, I believe, the role of the military—not necessarily its existence—and I encourage all students to intelligently examine such a role. At the same time, we must understand that the preservation of peace—enabling us to address our concerns in open forum—is not to be had without some fatigue.

Committed to such preservation, I commend 'Students for Peace' for their activism in striving to ensure that we do not become complacent in our attitudes towards peace.

Don F. Bigger
ASBYU Executive Vice President

Be sure that you give the poor the aid they most need, though it be your example which leaves them far behind. If you give money, spend yourself with it, and do not merely abandon it to them. We make curious mistakes sometimes. Often the poor man is not so cold and hungry as he is dirty and ragged and gross. It is partly his taste, and not merely his misfortune. If you give him a thousand hacking at the branches of evil to one who is striking at the root, and it may be that he who bestows the largest amount of time and money on the needy is doing the most by his mode of life to produce that misery which he strives in vain to relieve. —Thoreau in *Walden*, pp. 55, 56.

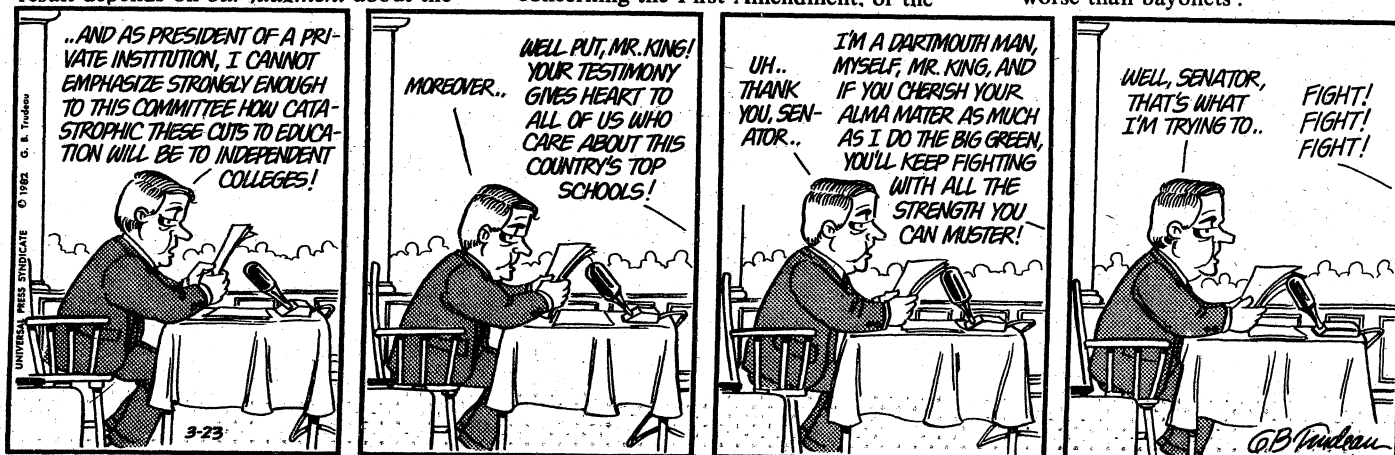


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BYU HOMOSEXUALS

Continued from Page 1

Every weekend, there is an exodus of gay BYU students to one of the most popular gay bars in Salt Lake City, The Sun. Extreme caution is taken to park far enough away from the bar as not to have license plates identified by BYU Security.

Jon, another former BYU student, says that "the gay lifestyle, whether gays want to admit it or not, is based on sex." But, even Jon admits that, in close friendships, sex is often not involved because it can ruin a relationship.

Four or five times a year, Jon visits a gay bath in Salt Lake City. He explains that, "You walk in, rent a locker, and while cruising with just a towel wrapped around you, you're free to do just about anything you want." The bath is replete with a sauna, weight room, video room and many rooms with mattresses on the floors.

When a BYU professor or student decides to "come out of the closet," it is a time of conflict and confusion. Many tend to go overboard and get into alcohol and drugs. But, most mellow out after the initial period of adjustment. Many say that it is the first time in years that they have felt good about themselves.

Mike, who is going through a temple divorce and church trial, explains, "I got tired of living a double life. By hiding my true feelings, I was being dishonest with myself and others."

Dennis, a former BYU student, says that he confessed to his BYU bishop before he had committed any sin. According to Dennis, the bishop didn't understand the trauma he was going through. Says one BYU student, "It gnaws at you and gnaws at you until it finally consumes you."

Tom, a former BYU student, says, "As long as I can remember, I felt this way—long before any kind of sexual experience. It wasn't until I was thirteen years old before I realized that the Church considered my feelings wrong and sinful. Out of guilt for my feelings, I went to my bishop when I was fifteen. The inner conflict between what I felt inside, and what the Church taught about it was becoming more than I could bear. I was told that what I felt was wrong—I had to change. I wanted to be normal; I wanted to be accepted, and more than anything I wanted to do the Lord's will, so I did my best to change. I tried everything on top of fasting and prayer, but I didn't change, and the frustration and guilt kept building up."

Finally I decided that if I did all I could and served a mission, the Lord would bless me by making me normal."

Tom, like many others, was disheartened to come home from a successful mission only to discover that his feelings hadn't changed. And, like many others, it was just a matter of time before he went to a gay bar in Salt Lake City to "explore what it was I really felt inside—a preference for men instead of women."

Steve, a middle-aged homosexual and a former BYU professor, says that he struggled with the problem for ten years while teaching at BYU. He finally became exhausted trying to fight it. He says that he came close to having a nervous breakdown and occasionally considered suicide because he could not reconcile his feelings. Although sex with his wife was gratifying to him—and he, in fact, preferred it over sex with a man—intimacy with a woman was very difficult for him. "What finally caused me to face it was when I met a certain man. For the first time in my life, I knew what it felt like to be in love. Terminating my marriage was the most painful thing I have ever done, but I had to do it because it was unfair to my wife to continue in a relationship that was a mockery of what marriage should be." Steve says that, when he visits his children every other week, he often cries all the way back to Salt Lake City, where he now lives.

Being understood by family members is, perhaps the biggest problem gays, and homosexuals, face when "coming out of the closet." "My family wants to understand me; they want to know why I've done what I have, but they don't know how to deal with the situation, so they are afraid to face it," says Mike.

"What upset me was that my mom put a homosexual label on every friend I had, and most of my friends were straighter than an arrow," said Jon. Alan says that his mother is seeing a psychiatrist.

LDS gays have formed a social organization for mutual support called "Affirmation." Some see this as an attempt to hold on to the past, but the group is popular, nonetheless. There are chapters in Salt Lake City, Las Vegas, Boise, Seattle, San Francisco, Los Angeles, San Diego, Dallas, New York, Washington D.C., and London.

How many BYU men find themselves in these circumstances? "You'd be surprised," says Dennis. While Steve was teaching at BYU, he was receiving help from the counseling center. His therapist told him that he was seeing three hundred students with the same problem.

One of the gay membership clubs in Salt Lake City has over a thousand members. Non-members have to pay \$8.50 for admittance, but once a week there is a special college night when students with activity cards may attend for only \$2.50. The manager says that there are "a lot" of college students who come on that night, including BYU students.

As for the gay lifestyle, most gays agree that there is no true stereotype, although they can recognize other gays with relative accuracy. Steve refers to obvious gays in a derogatory way as "clones." But, there are similarities, even among those who are not in the mainstream of gay life.

Gays seem to place great emphasis on outward appearances. Alan says that he thinks days ahead about what he'll wear on a date. Popular clothing styles include the cowboy, leather, and collegiate look. Very bright colors are popular. Some don't wear underwear in order to avoid "panty lines." Alan often wears mascara and blush. "Let

me assure you, it's the minority who use make-up," Jon explains.

In groups, gays often refer to each other with feminine pronouns to mock the whole idea of differentiating between sexes. Of course, this overt behavior is avoided by BYU students while on campus. Exercise and tanning of the body are also very important.

The display of emotions is by no means discouraged, including crying when desired. Alan says that he finds himself crying over the LDS television ads. "Any type of emotional catharsis is a spiritual thing," says Alan. Gays are also very physical. They hug, kiss, and touch each other without inhibition.

Those closely associated with someone who is gay often want to understand why that person is that way. The many theoretical explanations of homosexuality by psychologists can be classified under four major theories.

The Negative Conditioning Theory assumes that negative experiences with persons of the opposite sex lead to the development of an aversion towards all members of that sex.

The Family Pattern Theory deals with problems experienced in the relationships with family members during the developmental years—for example, the son growing up with a lack of paternal love and attention, and with a surplus of maternal love and attention.

The most controversial explanations have to do with the Genetic or Hormonal Theory. These variations say that homosexuality is the result of some type of genetic disorder releasing perhaps the "wrong" hormones or creating an imbalance of the right hormones.

The newest theory is the Erotic Orientation Theory. This theory claims that homosexuality in an individual results from the individual becoming sexually mature at a very early age when associations are mostly with playmates of the same sex. When the individual's first sexual experiences are with these playmates, homosexual behavior is reinforced through a "learning plus pleasure equals preference" process.

Most psychologists don't believe that any one theory explains every case of homosexuality. Isolating a cause of homosexuality and proving it as such has not yet been accomplished and might be impossible with current knowledge.

The main issue now between homosexuals and moralists is whether homosexuality is caused by anything besides the "free choice to participate in perversion." Psychologists find themselves on both sides of the issue. One psychologist interviewed thinks that homosexuality is incurable. According to this psychologist, although a homosexual can control his behavior and marry, or remain celibate, he can never eliminate the pain he feels over being homosexual.

"A gay growing up in the church learns to hate himself," says Dennis. "It wasn't until I came out that I was at peace with myself."

Alan thinks that "we call ourselves gay because we know how to have a good time. I can do whatever I always wanted to."

Jon has lived in the gay communities of Washington D.C. and New York City. "I think it is basically a very depressing lifestyle," says Jon. However, he still believes it is the life he is consigned to by his innermost feelings.

Steve's sentiments resemble Jon's. "I'm still bitter and angry—not against the Church, but against the 'gods,' against nature, against whoever made me the way I am. It's a totally counterproductive act. I try to accept the way I am and make the most of my life, but I think everyone of us would change if we could."

A former BYU instructor, Lee, has published an anonymous letter entitled *Prologue*, which explains his personal experience in dealing with homosexuality. The 52 page letter was initially written in response to a lecture given by Dr. Reed Payne, of BYU, in a beginning psychology class. Lee writes, "I would not wish this experience on anyone...and I'm sure most homosexuals feel the same way."

Near the end of the letter, he writes, "Lest you misunderstand me, I must clarify that I am advocating nothing; certainly I am not advocating homosexuality. I wish very much that tomorrow I could awake and never again have to face the difficulty of being homosexual. The greatest hope I hold is to be able to marry and begin to raise my own family. But it is an undeniable fact that I am homosexual, and complete honesty in relationships precludes my getting married."

This is the first of a two part series on homosexuality and the gay lifestyle. Part two will discuss the ways BYU and the LDS Church have chosen to deal with the phenomenon. In the above story, the name "Steve" is a pseudonym.

ZARATZIAN - McKAY WIN U OF U ELECTIONS

John Zaratzian, representing the Greek-letter fraternities and sororities, and John McKay, pulling votes from the LDS Student Association, forged a coalition this year that won the Associated Students of the University of Utah (ASUU) presidency. Their party won 44 of 64 ASUU Assembly seats. Zaratzian and McKay are now choosing cabinet members to serve as the chairs of boards, which are similar to ASBYU's executive "offices."

ASUU's elections are less fragmented than ASBYU's. Presidential hopefuls form political parties, which are joined by students seeking seats in the Assembly, and candidates run together on common platforms. Political ads contain the names of Assembly hopefuls in small print below the presidential names and pictures. Many students vote straight party ticket.

Zaratzian and McKay's "Opportunity" Party promised increased funding for ASUU's newspaper, among other things. On the other extreme, the "Grand Ole Democrats," also known by their acronym, GOD, promised to convert 60 percent of ASUU funds into liquid assets, "preferably into Miller bottles." Other political parties were "Balance," "For You," and the "Anti-Federalists."

Last year's ASUU Vice President, Craig Clayton says that an average of seventy applications are received each year for the seven cabinet positions. The applications must be accompanied by resumes and letters of recommendation from professors and former employers. McKay says that he and Zaratzian are choosing "a number of people we've never met before. Cabinet positions are filled according to qualifications."

McKay adds that cabinet members have to be compatible. "The group has to be cohesive. Otherwise, it would be like pulling teeth all year to try to get things done."

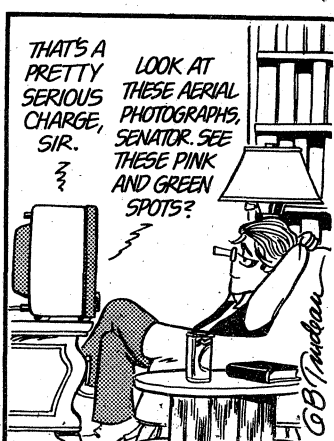
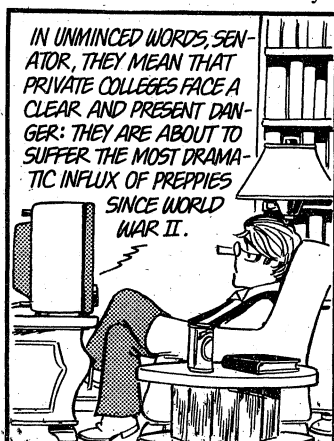
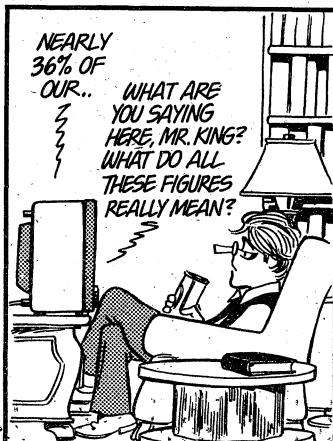
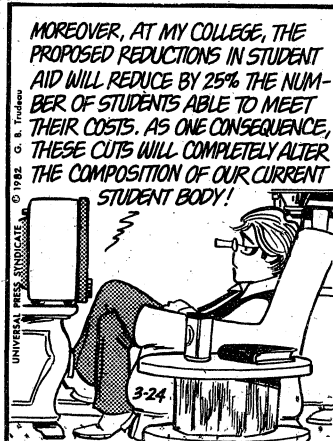
As board chairs, cabinet members have the same responsibilities as ASBYU's vice presidents, and in some cases more. The Academic Affairs Board coordinates the activities of the student committees in each department which consider curriculum and professor-promotion and tenure.

Cabinet appointments are ratified by the Assembly.



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Understanding Poetry Requires Persistence

By PATRICIA GUNTER

Seventh East Press Poetry Editor

"Most people have such a vague idea about poetry that this vague feeling itself is their definition of poetry," said Paul Valery. He's right. Many of us, when asked to read something written by someone as traditionally trustworthy as Shakespeare feel awkward and edgy. We say something like, "That's over my head," or "I can't read this," and that would stand for some sort of experience with poetry.

Experienced readers have trouble with poets—poets have trouble with other poets—and all the inherent difficulties of reading an original piece of verse are compounded by the usual stereotypes attached to artists: liberality, instability, extreme self-consciousness. You know all the clichés.

On the basis of this evidence, we often dismiss verse as something that isn't worthwhile reading, because it's "crazy," or "it takes too much work." Or worse, we exclude it from the places where it was originally at home, and indeed, has its origins—public places, public recitals, public reading materials—because we think it is no longer for the public.

Verse (or poetry) is not so mysterious. In many ways we've grown bored as a society, and if you allow yourself to stay bored, then poetry (and life in general) could very well seem a mystery. If you have thrown up your hands in surrender, having asked questions and been frustrated by the answers, then it's inaccessible. If you have done well anywhere

in your life, it's because you persisted in questioning until things opened up. You do the same thing with poetry. You look to it to find out what is there, and you persist.

This implies, of course, that when you approach any poem there is something there worth looking into. I'll admit there is some verse in which there is much less to be looked to than there is in other verse. But this is a decision you can only make from experience with the poem, experience with verse in general, and finally, experience with life.

Well, how do we get experience with the poem? The first thing is not to be bored. People get bored because they have prejudices and other fixed thoughts that make their decisions for them: "I think thus and so, and I am absolutely right—no need to go on because there can't possibly be anything else there." That attitude is like having someone domineering and tasteless make all your decisions. There are those that suggest that the only thing in a poem is what the reader brings to it and puts in it. I say nay. Mirrors and reflective pools are for that kind of interchange with life. Poems do help us discover things about ourselves, but they

colors? Are the scents, etc. familiar to you? What about the tone?

7. Is there a form? What controls the poem? Does the rhyme (or lack of rhyme), meter, line length, and structure of the poem tell you anything?

8. What is portrayed? What experience is occurring? What are you experiencing? Does the use of senses, words, meter, rhyme, form, and so on affect you?

9. Have you experienced or thought a similar thing? Is the poem accurate and fresh, or is it missing something? Do you effectively experience the poem and trust the poet's rendering and assessment of what is happening or being thought?

10. Would you read it again to yourself or to someone else?

I hope this helps. After reading the questions, jump into a few poems and try the questions out. If you discover you like a poem, share it with a friend. Because poetry belongs in public places—good poetry, that is. The popularizing of boring and clichéd and sentimental poetry, often found hanging in a cloud over the podium in Sacramento meetings, has helped cause verse to suffer in the public eye.

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AFTER MOWING, AT DUSK, AT GALLS CREEK

The field's alfalfa stumps,
Headless stems, collect the dew
That always comes by evening,
Windrow tunnels neatly straight
Stretch from road to barn
From creek-bed groves of oak and laurel.
A slight evening breeze
Fond of bowing blades of high alfalfa
Drifts to other fields
And mice that rushed unobserved,
Seen by horned owls.

By MICHAEL RUTTER

also have their own message to tell.

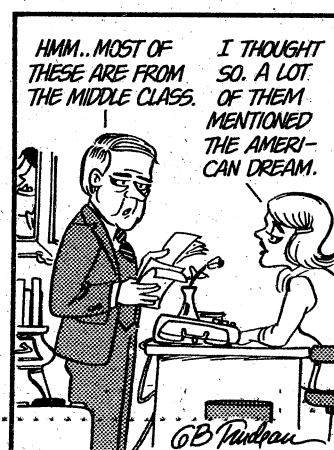
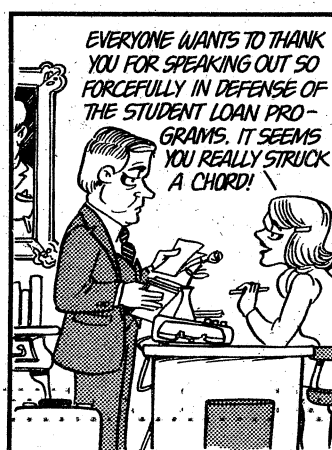
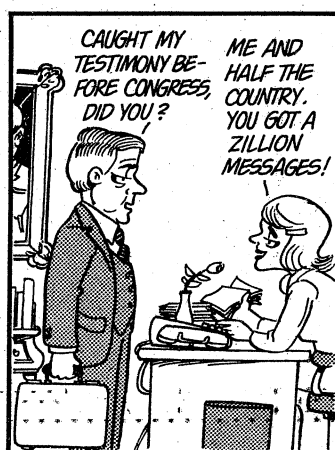
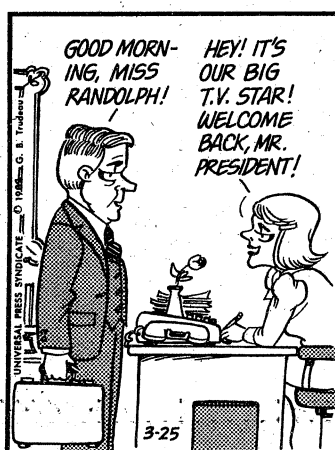
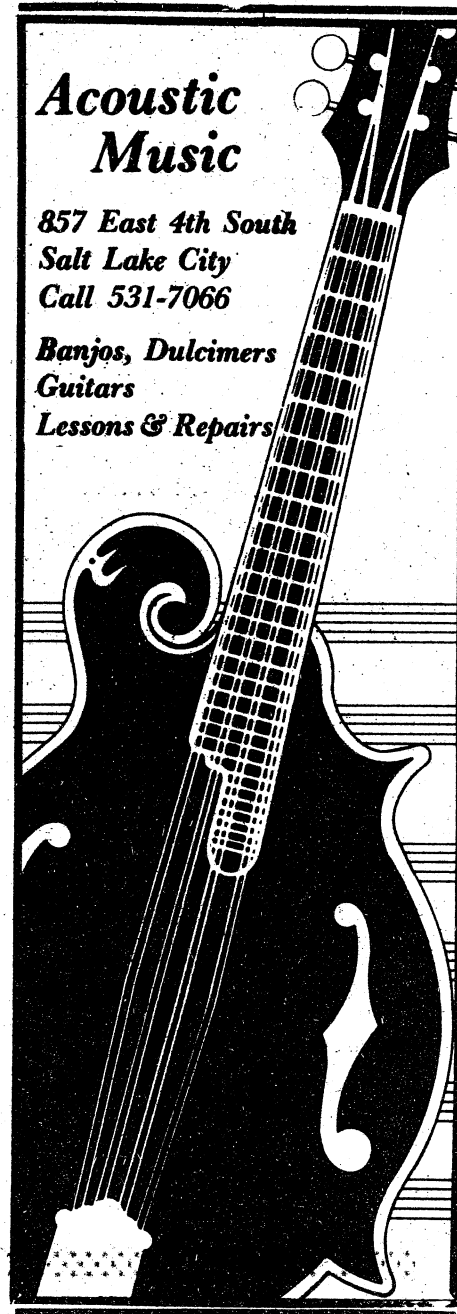
So what do you do, then? That question is not a bad place to start—ask, "What do I do?" I've drawn up a small and I hope helpful list of questions to ask a poem. Once you're familiar with these questions, burn them. If a question is not incorporated into your normal thinking process, the result is too much like cramming for a test—a high, heavy pressure followed by a stupor of thought.

1. Read the poem aloud several times. What do your senses pick up? What do you hear? What are the prevalent colors and sounds? What scents and tastes are suggested?
2. What images do these colors, sounds, scents and so forth call up in your mind? What are they there for? Why do they seem to go together?
3. What do all the words mean? Don't be shy or stubborn about using a dictionary. What senses of the word are being used?
4. Why does one sentence follow another? How are they related?
5. What is the tone of the poem? Do the colors, sounds, tastes, and so forth tell you anything about the tone? How about the vocabulary, or the relationships of one word and line to another word and line?
6. What is there in your own experience that you can compare to what is happening in the verse? Do you know the

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DECKER/STEPHENS

Continued from Page 5

that primary winners' breakfast about laying off the dog had much deeper significance when Decker/Stephens discovered that her dog had just died shortly before the campaign. She was offended by the Decker/Stephens slogan.

What made the conspiracy theory so believable was the fact that Quick and Mouritsen were roommates, which gave them the opportunity to plot against

Decker/Stephens after Mouritsen received the phone call from the legal secretary, Miss Mahoney. In their view, Mouritsen simply applied as much pressure as necessary to get Decker out of the race.

When it looked like Stephens was still going to be in the race, Quick used her influence to persuade the ASBYU committee to decide against Stephens running. Quick, an advisor who was in that ASBYU committee meeting which decided Stephens' fate, would not need to exert much influence since most of the people with a vote had already gone on record as being against Decker/Stephens.

In Decker and Stephens' minds, the deck was stacked against them. They tried getting an audience with President Holland but he didn't have time; Vice President Kerr sympathized but was going to support any decision made by Dean David Sorenson. Dean

Sorenson only knew what Associate Dean Mouritsen told him.

Both Decker and Stephens felt abused and cheated by the initial action and lack of subsequent inaction by the administration. The results were unfair, but the evidence does not support the idea that administrators colluded with students. To prove conspiracy, there must be some sort of agreement made between the parties conspiring. In this case there is neither a verbal nor non-verbal agreement that can be proved (at least from the evidence this reporter has been able to gather).

The other facts against Decker/Stephens' theory of conspiracy are these: First, the legal secretary could not be linked in any way to the Haws/Bigger campaign or BYU administration. A reporter for the Provo Herald, named John Spear, worked very hard to prove a connection and could not. The secretary was just speaking for her firm in the interest of the client bank, which could not get its money, so it got a pound of flesh instead.

Second, Decker's debt was not a fiction. There were no students or administrators who invented that story.

Third, BYU has become notorious in trying to present the "right image" to the world. It was part of Dean Sorenson and Associate Dean Mouritsen's job to maintain a "clean image," and they did not need permission from, or need to consult with, any students in this matter.

Fourth, Tammie Quick, though she was in

that ASBYU committee meeting and her biases for Haws/Bigger were not concealed, still did not have a vote in that meeting. Just because she was there with her biases and position, does not mean she wielded any power over the decision of the committee. Tammie Quick and Marin Mouritsen were roommates, but that does not prove they conspired, even if they discussed the Decker/Stephens situation among themselves.

This situation appears to be nothing more than the Associate Dean acting within her bounds to question Decker's violation of the "image code," and in doing so inadvertently trespassing into ASBYU's territory by giving Stephens the go ahead to run for office. ASBYU reacted by countermanning the Associate's Dean's well intentioned decision. Both Mouritsen's and ASBYU's decisions were made independently, and for entirely different reasons.

The only chance of reinstatement for Stephens, after the upper levels of the administration refused to take action, was the ASBYU Supreme Court. Stephens could have questioned the constitutionality of the decision of ASBYU committee, but he was at the end of his rope emotionally and physically. He wanted to rid himself and his wife of the tremendous stress that these events created. Besides, he felt that the Supreme Court was also made up of threatened students who would uphold the ASBYU decision just to keep things simple. He decided that in this case justice could not

be found at BYU, so he stopped fighting.

Perhaps if the ASBYU officers had known that the issue with Decker was not a "university standards" violation, they may have also countermanned Decker's resignation because it was obtained under some pressure from the administration which could also be interpreted as interfering with the ASBYU elections.

The facts do not prove conspiracy, but they do not erase the injustices. The primary injustice was that administrators of BYU even concerned themselves with a U.S. citizen's private financial debt. It was none of their business. If it was, then why haven't they concerned themselves with the financial affairs of the whole student body—all 26,000 of them?

If they thought an \$8,000 judgment was an irresponsible and an exorbitant debt to incur, then what did they think of the debts of other administrators and faculty with their expensive unpaid houses and automobiles? Some of them must be in debt \$80,000. If it was the fact that the issue was taken to court they found so offensive, then what did they think every time Dallin Oaks and Spencer Kimball were mentioned in a civil suit? Currently an assistant vice president of the university is a principle named in a \$1.5 million law suit—they must be going crazy. The point is, civil suits are a fact of life in this country. If they found the fact abhorrent that Decker had not listed his debts on a student loan application—a real violation of the "university standards."

When Decker/Stephens started the race for the presidency, they thought they had followed all the written rules governing ASBYU elections. They were knocked completely off guard when they ran into a whole set of unwritten rules that are locked in the prejudices of the people in power. A set of rules which any student or faculty member may one day have to confront. Good luck to anybody when that day comes. It may be nearly impossible to protect oneself from an arbitrary injustice, when the only law to protect oneself is "The Honor Code," and it can only be interpreted by those doing the prosecuting.

Today Tom Decker lives in Marin County, California, working at his own business, and plans to be out of debt by the end of the year.

Kayle Stephens is still at BYU. He considered running for Cultural Vice President this semester using the slogan, "Vote Stephens, or I'll Shoot Decker."

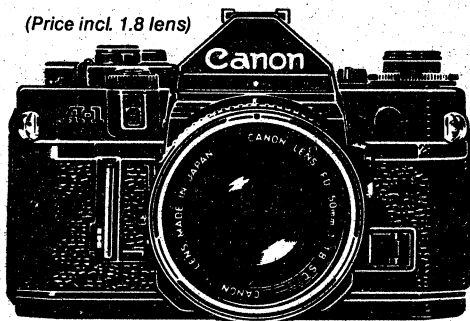
At last word the dog was alive and doing well at the Ruff house and is still the only dog in Mapleton that can say its last name.

Chris Dahlin is a graduate student in American Studies. Sources for this article were personal interviews with Kayle Stephens, Kyle Stephens, Tom Decker, Susan Hollingsworth; four tape recordings of interviews with 1) David Sorenson; 2) Jeff Duke; 3) Tammie Quick, Kevin Fronk, and Susan Hollingsworth; and 4) Tom Decker and Gail Halverson; and articles from the Daily Universe during that period.

Everything should be made as simple as possible, but not simpler.
—Albert Einstein

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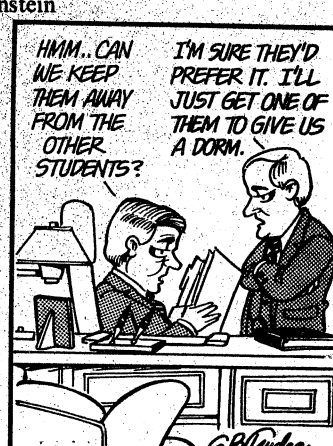
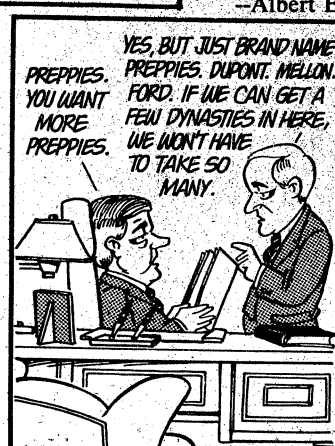
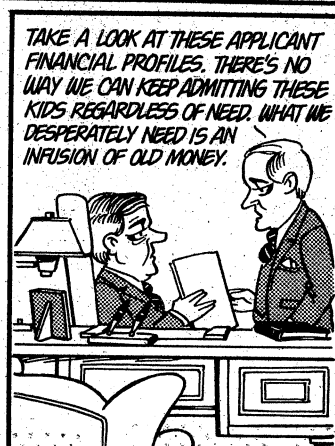
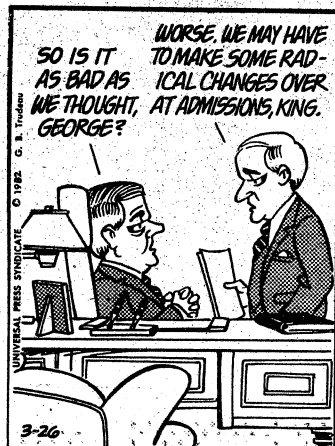
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THE BOOK OF MORMON

Continued from Page 8

irresponsibility," lacking which we are "deprived of our most precious possession; our spiritual life. In the East it is destroyed by the dealings and machinations of the ruling party. In the West, commercial interests tend to suffocate it. *This is the real crisis.* The split world is less terrible than the fact that the same disease is plaguing the two main sections." In *Since Cumorah* we called it "The Nephite disease. But note well, Mr. Nixon names his book "The Real War," and explains it by the total and irreconcilable differences between two societies; Mr. Solzhenitsyn on the other hand sees the exact opposite, that, what he calls "the real crisis" is not caused by the two being so different, but because they are so very alike in the things they believe most strongly; Marx and Manchester both take their moral and rational standard 4-square on the foundation that Darwin laid for them. "On the whole," said President Kimball, "we are an idolatrous people, a condition most repugnant to the Lord."

The polarized condition of the world today, however silly, is not to be denied. But is it consistent with the real polarity of good and evil? If God and Satan stand each surrounded by his host, they are not human hosts. The human race is placed not at either pole but squarely *between* the two. In that position each individual is free to gravitate in either direction; that is the testing to which all are subjected during this time of probation, every day of their lives: as long as they are living here they are subject to being tried and tested. This is how Moroni (7:12) puts it:

First, the polar situation: vs. 11. "...a man being a servant of the devil cannot follow Christ; and if he follows Christ he cannot be a servant of the devil. 12. Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. 13. But behold, that which is of God inviteth and enticeth to do good continually; wherefore everything which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God."

Note the "broken symmetry." There is no mention of God's being an enemy to the devil, or of fighting against him. He could crush him in an instant if he chose. There is no mention of his followers fighting; their only invitation is to love God and to serve him by doing *good* continually. There are two powers, "inviting and enticing" us in opposite directions—but not forcing anyone—the devil cannot do that, said the Prophet Joseph, and God will not. No one is forced in either direction, and everyone makes his own choice as an individual. This is carefully explained by Moroni in the verses that immediately follow. No one in this life reaches either pole or can consider himself safely home in either camp—for the whole purpose of this life, designed at the creation to be "a time of probation," is to subject each individual to the test by allowing him to choose for himself as long as he lives which way he shall go.

But if evil is by definition that of which one does not approve, you ask, then what danger is there of anyone's deliberately choosing it? One does not; one follows "the desires of his heart"—the ultimate choice, as Alma explains, and all the time insists that he is choosing what is good and in so doing puts the stamp of righteousness on his life. Thus Satan enticeth and inviteth men to go his way by "puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world" (3 Ne. 6:15), having taken which course men invariably justify it by depicting it as the very path of virtue. "Wherefore," says Moroni, "take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil." From which it is apparent that such neat perversions of value are not only possible but common—something to be earnestly warned against. And then comes the important principle: "For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is plain, that ye may know with a perfect knowledge, as the daylight is from the dark night." We cannot plead ignorance in yielding to temptation. 16. "For behold the spirit of Christ is given to every man, that he may know good from evil;..." Moroni repeats then that everything which "inviteth to do good, and to persuade to believe in Christ...ye may know with a perfect knowledge it is of God," while "whatsoever thing persuadeth men to evil,...then ye may know with a

perfect knowledge is of the devil." Again, no mention of force or compulsion on either side. 17. Again the admonition: "See that ye judge not wrongfully...search diligently in the light of Christ that ye may know good from evil..." The only deception here is self-deception, since every individual can know perfectly which is right and which is wrong. It is against self-deception that Moroni passionately warns us.

The point is that *all* men find themselves between the two poles; in this life *no* one has as yet arrived at a point of complete perfection or of complete depravity. Ezekiel devotes a whole chapter to this theme: 18:23f, "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live? But when the righteous turneth from his righteousness, and committeth iniquity...shall he live? All his righteousness that he hath done shall not be mentioned...and in his sin...shall he die." While we remain alive it is never too late for the wicked to choose righteousness and vice versa; the pressure is always on—"the devil...inviteth and enticeth to sin...continually. But...God inviteth and enticeth to do good continually..." (7:12). To imagine the wicked as *already* gathered at one pole, and all the righteous at another is to reject the whole plan of probation; it renders the gospel of repentance null and void, the wicked being beyond repentance, the righteous not needing it; whereas God keeps the door open to both as long as they are in this time of testing. This life as "a probation time, a time to repent and serve God..." (Al. 42:4). Nay, the life of man is lengthened long beyond his prime to give him the full benefit of the doubt, Al. 12:24: "And we see that death comes upon mankind...nevertheless there was a *space granted* unto man in which he might repent; therefore this life became a probationary state." The door is left open, says Nephi, "until the end of the day of probation." (2 Ne. 33:9)

"The devil is an enemy unto God, and fighteth against him continually," (7:12), and God *permits* it! He has expressly allowed Satan, the common enemy, to try men and to tempt him—that is the whole point of the thing, men must be exposed to both influences so each can make his own choice. None has gone so far in one direction that he may not still repent and turn back; and none has gone so far in the other that he does not need to repent and improve his ways. What, then, could be more retrograde to God's purpose than to see all mankind as the churchmen did in the 4th century, as solidly compacted and congealed at two opposite poles, with nothing between them; each animated and absorbed by constant reminder that the most righteous are still being tested and may yet fall, and that the most wicked are not yet beyond redemption and may still be saved. And that is what God wants: "Have I any pleasure at all that the wicked should die?" There are poles for all to see, but in this life no one has reached and few have ever approached either pole, and no one has any idea at what point between his neighbor stands; only God knows that.

When the early church began to grow in power and influence and worldliness, the ancient doctrine of the *Two Ways* was quickly replaced by that of the *Two Parties*. The former specified that there lies before every mortal at every moment of his life, a *choice* between the Way of Light and the Way of Darkness; but the latter doctrine taught that righteousness consisted in belonging to *one* party (our's), and wickedness in belonging to the *other* (theirs).

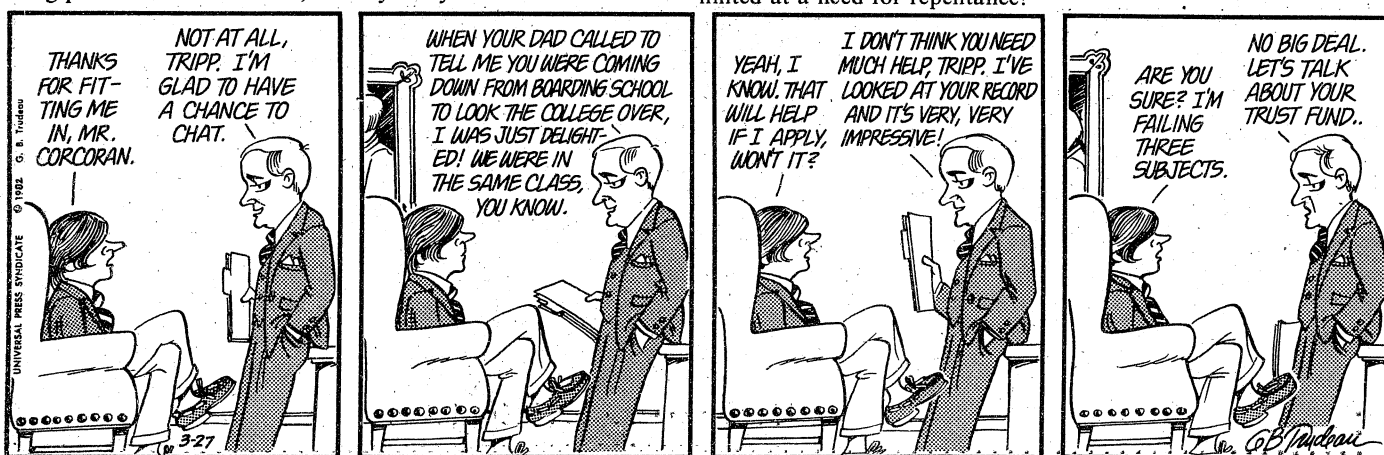
The doctrine of probation is the inescapable choice between Two Ways, everyone having a perfect knowledge of the way he *should* go. None may commit his decision to the judgment of a faction, a party, a leader, or a nation; none can delegate his free-agency to another. "Thou shalt not follow a multitude to do evil." We cannot protest innocence

It is easy to imagine absolutes, and to think and argue in terms of absolutes, as the theologians have always done: Good and evil, light and darkness, hot and cold, black and white, we know exactly what they are, but in the real world have rarely experienced the pure thing—our own experience lies between. Yet, standing on that middle ground we *are* faced with absolute decisions: It is not where we stand, says on the grounds of having been given bad advice, doing what we did for the best interests of the country, doing only what others were doing, being forced to do it by the need to check and frustrate a nefarious enemy. Those who make those pleas, which have become popular in our day, dismiss any thought of repentance for themselves: has even one of the many convicted of great crimes in high places of recent years ever admitted moral wrong-doing, has any ever even hinted at a need for repentance?

Ezekiel that makes us good or evil in God's eyes—no one has reached the top or the bottom in this short life—but the direction in which we are facing. There *we* have only two choices. The road up and the road down are the same, says Heraclitus; it all depends on the way you are facing. You are taking either the up-road or the down-road, there is no third way for if you try to compromise and go off at an angle you will never reach either goal. You are either repenting or not repenting and that is according to the Scriptures the whole difference between being righteous or being wicked. So it is indeed the Way of Light or the Way of Darkness, but when two ways were identified with the two parties by the Churchmen—ours and yours—the doctrine was exploited with inexorable logic: Since there are on two sides, one totally evil and the other absolute good, and I am not totally evil, I must be on God's side, and that puts you on the other side. This doctrine has been worked for many years in Utah as a political ploy. With withering contempt Isaiah denounces the comfortable logic: "It is not for you to say who is on the Lord's side," says the Lord, "that is for me to say, and those who most loudly offer me their support and cry Lord! Lord! are those of whom I most disapprove." "See the foe in countless numbers, marshalled in the ranks of sin..." we sing, as if we have already chosen sides and know who the bad people are, because *we* are on the Lord's side. "Fight for Zion, down with error, flash the sword above the foe, every stroke disarms a foeman," etc. No error on it is sin and error that we are fighting, not such people, and each one can only confront and overcome sin and error in himself, "You cannot tell the righteous from the wicked," the Lord told Joseph Smith, "you cannot tell your friends from your enemies...be still and let me decide the issue!"

In his last letter to his son, Mormon considers the battle already lost; sometime before he had decided that his people had passed the point of no return: "I saw that the day of grace was past with them, both temporally and spiritually..." (Mor. 2:15). Yet he insists that he must go right on struggling as long as he is alive: "for if we should cease to labor, we should be brought under condemnation; for we have a labor to perform whilst in this tabernacle of clay, that we may conquer the enemy of all righteousness, and rest our souls in the kingdom of God," (9:6). Only after this life are we safe in home. And what was the "labor" he had to perform? Who was this "enemy of all righteousness?" Not the Lamanites! "...notwithstanding the great abomination of the Lamanites, it doth not exceed that of our people..." No, the call was to "labor diligently" with his own people, "notwithstanding their hardness," even though "I fear lest the Spirit of the Lord hath ceased striving with them. For they have lost their love, one towards another; and they thirst after blood and revenge continually." Earlier, though the leader of the army, Mormon had laid down his arms and "utterly refused" to march against the Lamanites, because his own people were going to battle seeking revenge for the blood of their brethren. And what was wrong with the "Green Beret" scenario? The Lord had strictly forbidden it. And now, in the letter he tells Moroni that he is actually praying for the "utter destruction" of the *Nephites* "except they repent." (9:22). And they had not repented, and he had given up hope. And yet Mormon died fighting the *Lamanites*, who were not as wicked as his own people!

Is there no solution to the cruel dilemma? There is, and the Book of Mormon gives it to us in a number of powerful examples. Perhaps the foremost is Ammon; the mightiest man in battle of all the Nephites, he became wholly convinced that there was a better way of handling even the most vicious and determined enemy than by killing them. They laughed at him but he went right ahead: he would go on a mission and preach to them. You are crazy, they said, there is only one sermon those wretches understand: (Al. 26:33ff). "Now do ye remember my brethren, that we said unto our brethren in the land of Zarahemla, we go up to the land of Nephi, to preach to our brethren the Lamanites, and they laughed us to scorn? 24. For they said unto us: Do you suppose that you can bring the Lamanites to the knowledge of the truth...as stiffnecked a people as they are; whose hearts delight in the shedding of blood; whose days have been spent in the grossest iniquity; whose ways have been the ways of a transgressor from the beginning? Now my brethren, ye remember that this was their language." And what could be more sensible? There is only one possible solution, "And moreover they did say: Let us take up arms against them, that we may destroy them and their iniquity out of the land, lest they overrun and destroy us." But not



for Ammon: "We came...not with the intent to destroy our brethren, but with the intent that perhaps we might save some few of their souls." Nothing guaranteed, you understand, but anything was better than the other solution. So Ammon recalls how he and his friends went "forth among the people...patient in our sufferings," going "from house to house...we have entered into their houses and taught them in their streets...and we have been cast out, and mocked, and spit upon, and smote upon our cheeks...stoned...bound...cast into prison." What could have been worth paying such a price in inconvenience and humiliation? "...we have suffered...all this, that perhaps we might be the means of saving some soul..." This alone could break the vicious circle of provocation and revenge that was destroying both people. And Ammon brought thousands to his way of thinking. A whole nation of great warriors laid down their arms and refused to take them up again even at the cost of their lives. When they were moved by great compassion to come to the aid of Helaman and Alma, who had given them protection and who were being desperately sore-pressed by their enemies, those two heroes intervened with powerful preaching that persuaded them not to change their wise decision. The Ammonites became the most righteous people in the Book of Mormon, after a period of agonizing repentance.

Ammon's converted multitudes became the most saintly people in the Book of Mormon, after a period of agonizing repentance, in which they repeatedly refer to their former deeds of valor on the battlefield as pure murder, and wonder whether God will ever forgive them; they utterly rejected taking up arms under any circumstances and turned the tide in the affairs of both Nephites and Lamanites.

Alma learned the same lesson. After holding the highest and most influential positions in the land, that enabled him to bring pressure to bear on decisive issues—commander of the armies, chief judge, head of the Church—he laid aside all his high offices and did "go forth among his people...that he might preach the word of God unto them, to stir them up in remembrance of their duty, that he might pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people, *seeing no way after all his experience that he might reclaim them save it were in bearing down in pure testimony.*" (Al. 4:19). With all his vast experience Alma was convinced that he could do more good and actually have more influence as a simple missionary than as head of the state, head of the army, or head of the Church! And so he takes his leave, disappearing all alone over the horizon into the midst of hostile and unbelieving people, never to be heard of again. Once the people saw that the great man had lost his official clout, they treated him almost as badly as they did Ammon.

We freely grant that this is an unlikely solution in the present world, as the Book of Mormon more than hints in God's reply to Moroni when, being shown by Jesus Christ the dangers in which the present inhabitants of the land and the Church now find themselves, he "prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity." (Eth. 12:36f). For the Lord had told him that the *only* hope of the Gentiles was to have *charity* (34-35), the one thing towards which the present world is least inclined. In reply to his request, the Lord gave Moroni no firm promise; his only answer was: "If they have not charity, it mattereth not unto thee, thou hast been faithful." God will not force any man to have charity—that would not be charity, which must be spontaneous and unsolicited, as Paul says, seeking nothing for itself, Charity is the one thing a person must have in himself and of himself. And so there Moroni leaves it—will we have charity, or will we not?

We can end on a cheery note in spite of everything. It is the mere fact that we have the Book of Mormon that is reassuring. On this night, of the Autumnal Equinox, the angel Moroni took the trouble to appear to Joseph Smith—four times on the first night, and on the same night in four successive years. Moroni has told us of the pains he took to compile, edit, preserve and conceal the record, and makes it clear that he did it all with the express understanding that someone in the future, reading it, might decide to repent; that some people might just be wiser than the Nephites, Lamanites and Jaredites. As to the rest, those who will not listen and repent, "as it was in the days of Noah," they have been given fair warning "so that they are without excuse" (Rom. 1:20). Either way, Moroni's efforts were not to be in vain.

After reading this over, I thought, "So what else is new? Can't I say something a bit more original; must we always deal in truisms and platitudes?" What is new is this, that only a few years ago this little spiel would have sounded like the most extravagant sciencefiction or futuristic horror-fantasy; it would have been quite unthinkable. In my youth I thought the Book of Mormon was much too preoccupied with extreme situations, situations that had little bearing on the real world of everyday life and ordinary human affairs. What on earth could the total extermination of nations have to do with life in the enlightened modern world? Today no comment on that is necessary. Moroni gives it to us straight: This is the way it was before, and this is the way it is going to be again, unless there is a great repentance.

Some people want to homogenize society everywhere. I'm against homogenization in art, in politics, in every walk of life. I want the cream to rise.

—Robert Frost



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Continued from Page 1

senate. He says that the powers are divided equally among the branches and that compared to the current system where an Executive Council "makes, interprets, and enforces the laws" it is much less of an imbalance.

Winfield admits that he "didn't justify that point well," and agrees that there is a need for more balance than present in the current system. However, he favors a bi-cameral system where laws must be approved by a senate and the Executive Council.

Burrup also complained that the statement in the flyer that the "number of student body officers may increase" is false. He says that the general feeling among both officers and delegates is that, in all probability, the number of officers will eventually be decreased.

Winfield admits that this is the fact, but states that he is just as apprehensive that the senate can destroy an office as create one. When asked who should decide whether an office should be created or destroyed, he replied, "That's a good question."

Don Fletcher, a delegate to the convention and chair of its miscellaneous committee, says that the flyer contains some truth that is "stretched beyond any believability." It reminds him of "soviet propaganda." Fletcher is particularly upset over the statement that the ASBYU President will "hand out scholarships," saying that "it is a half-truth that is nothing more than a lie."

Fletcher also is disturbed by the statement that the constitution has "numerous loopholes" in it. He says that the ASBYU Supreme Court Chief Justice personally reviewed the document. Fletcher says that the specifics on elections are to be detailed in by-law and that no one ever thought that the constitution said that faculty could elect senators.

Winfield says that the constitution is ambiguous on that point, but admits that he is picking at words and knows that students will elect the senators.

Byron Bullough, chair of the convention's executive committee, states that the authors of the flyer have "stooped to new heights of lowness." He says that the statement in the flyer that "freshmen will have no representation" is false. "Under the current system, no freshmen can be elected to any office," but under the new constitution they can run for the senate elections that occur in the Fall.

Winfield agrees that there is a "possibility" that freshmen have a better chance of being elected under the new constitution, but states that he favors the re-establishment of the discontinued "office of freshmen" as a member of the Executive Council.

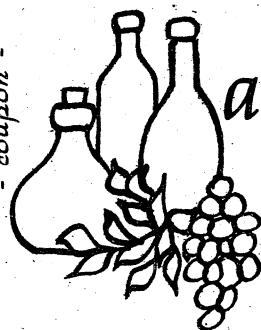
Bullough also attacked the statement in the flyer that said the senate would only meet every two weeks, therefore creating a backlog and red tape. Says Bullough, "The constitution says that they have to meet at least once every two weeks. In all probability, it, or its committees, will meet more often than that."

Again, Winfield conceded Bullough's point, but stated that he feels there will be a lot of red tape.

Winfield maintains that his main argument with the constitution is with the fact that the executive branch vice presidents will be appointed instead of elected. He said that he added many of the other points just to sway as many votes as possible. He also said that his flyer "helped to create needed dialogue about the proposed constitution."

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ART CENTER MARCH

Among the many interesting displays in the Salt Lake Art Center this month, be sure to see the ceramics by David Fernandez, weavings by the Zapotec Indians, photography by Candall Jones, and the clay works and pottery display. There's lots to see in the Art Center—movies too. Located next to Symphony Hall.

FLUTE & HARPSICHORD FRIDAY

An unusual 18th century flute and harpsichord guest recital will be performed March 26 at 8 p.m. in the Madsen Recital Hall. Flutist Penelope Mathiesen, a graduate of the University of Southern California, will perform on a reproduction of an 18th century wooden flute, which uses only seven tone holes and one key. She will be accompanied by the harpsichordist Claire Bush. The recital will include four sonatas, also the Four Duos by Francois Couperin. Admission to the recital is FREE.

FREE CONCERT FRIDAY

The Brigham Young University Male Chorus, assisted by the BYU Children's Chorus, will perform in concert March 26 at 8 p.m. in the de Jong Concert Hall, Harris Fine Arts Center. Following a section of works by Hassler, Haydn and Schubert, the Male Chorus will perform the Alleluia by Warren Prince. The Children's Chorus, directed by Margaret Woodward, will then perform works by Bach, Mozart and Brahms, as well as some modern compositions by Robert Leaf, Magdalen Fautsch and Maxine Cameron. Admission FREE.

CHAMBER RECITAL THURSDAY

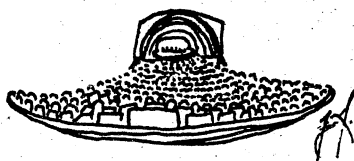
A baker's dozen of Brigham Young University's finest faculty instrumentalists will perform during a FACULTY CHAMBER RECITAL, March 25 at 8 p.m. in the Madsen Recital Hall, Harris Fine Arts Center. Flutist Theodore Wight and pianist Marlene Bachelder will open the program with the Sonatina for Flute and Piano, followed by the Divertimento for Five Winds by Mel Powell. Handel's Passacaglia for Violin and Viola arranged by Johan Halvorsen will then be performed by violinist Percy Kalt and violist Jun Takahira. Following an intermission, Stravinsky's Octet for Wind Instruments will close the program. The recital is FREE.

FIRES March 23-27, 30-31

"If assurance is a burning in the bosom, doubts are the fires of the mind." See FIRES OF THE MIND, a potentially controversial drama about the struggles of five young Mormon missionaries in Taiwan. Written by Robert Elliot, the play takes a serious approach to the question of what it means to really have faith. The drama is currently on stage at the Pardoe Drama Theater in the HFAC at BYU, appearing nightly at 8 pm.

TAMING OF THE SHREW March 25-27

The Intermountain Actors Ensemble is currently performing its version of the Shakespeare Comedy, *Taming of the Shrew*, nightly at 8 pm in Park City. See it on the stage of the Prospector Square Theater (Phone 1-649-7100) for the admission price of \$4.



MODERN DANCE March 26-27

Don't miss the Rire-Woodbury Dance Company's final concert of the year, this Friday and Saturday in the Capitol Theater, SLC. This dance production, titled MIXED BAG, features more exciting modern choreography by Shirley Rire and Joan Woodbury. Concert time is 8 pm. Call 1-535-7905.

HEALTH CARE WORKSHOP FRIDAY & SATURDAY

A free health care workshop will be presented March 26-27 at Brigham Young University's Conference Center. Dr. Bruce Woolley, director of the McDonald Health Center at BYU, and Dr. Keith Clayton, a Provo pediatrician will conduct the workshop which is designed to help combat rising health care costs at home. The Friday seminar will begin at 5:30 p.m. in the Conference Center auditorium and is a lecture prelude to Saturday's 9 a.m. to 4 p.m. practical workshop to be held in room 164. Workshop participants will concentrate on common family health problems including, foods and diet during illness, common emergencies and first aid and what to do before calling a doctor. For more information call 378-4903.

SALE March 26-27

A TREASURES AND TRIFLES sale this weekend features bargains on furniture, art objects, glassware, jewelry, collectables, and much more. Come and browse for treasures from 10 am to 5 pm at the Utah Museum of Fine Arts at the U of U. Phone 1-581-7332.

ECUMENICAL PRAYER VIGIL

In commemoration of the deaths of thousands of innocents in El Salvador, the Committee in Solidarity with Central American Peoples (CIS-CAP) is co-sponsoring an ecumenical prayer vigil which is being planned for March 24th, 1982 at 7:30 p.m. at the Cathedral of the Madeleine in Salt Lake with Rev. Jerald Merrill, rector. If you are interested or have any question or suggestions please call Mauricio Mixco (583-1701/581-6054), Gladys Mixco (581-5206/

ART BALL

March 27

For those who missed the Mormon Arts Ball or who couldn't get enough of a good thing, the Annual SPRINGVILLE ART BALL is this Saturday night at the Springville Museum of Art. This year's theme is the Fairbanks Family: Heritage in Art, honoring the art works of the family. The Ball starts at 8 pm with live orchestra music and semi-formal dress. A program is planned, along with the opening of the April Art Show, and tickets are \$15 per couple. Phone 489-9434.

DANCE CHAMPIONSHIPS SATURDAY

Alan and Hazel Fletcher, World Professional Latin American Dance Champions, will be the special guest artists at the seventh annual International Ball and Dance Championships March 27 at Brigham Young University. All competition categories are open to any amateur couple wishing to enter. Additional information and entry forms are available at 263 Richards Building.

RICHARD FREDERICKS MARCH 27

An acclaimed Metropolitan Opera Baritone, Richard Fredericks, will present a concert in the de Jong Concert Hall, this Saturday at 8 pm. Tickets are \$5. Phone 378-7444.

CONCERT March 28

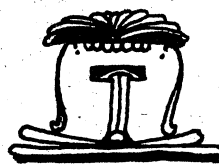
The Utah Chamber Orchestra plans to present a special recital for the public in St. Mark's Cathedral on 231 E. 100 S. in Salt Lake. The concert is free, this Sunday at 7 pm.

BYU CHAMBER CHOIR MARCH 31

Ronald Staheli will conduct a recital performance of the chamber choir on Wednesday at 8 pm in the Madsen Recital Hall. The concert is FREE.

CONCERT April 1

Jazz Musician, Gerry Mulligan, performs for the public in the Grand Ballroom of the Hotel Utah, Thursday, April 1st at 8 pm. Admission is \$8. Phone 1-531-1000.



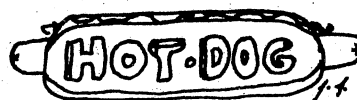
FM

Listen to Lord of the Rings on Friday at 6:30 p.m. This week's episode is King of the Golden Hall, on FM 88.

Guitarist Sharon Isbin and pianist Constance Geanakoplos perform together in a concert on FM 88, Saturday the 28th at 8 am.

Celebrate Haydn's 250th birthday with KBYU FM 88 on Wednesday, March 31 at 6 pm.

Celebrate Haydn's 250th birthday with KBYU FM 88 on Wednesday, March 31 at 6 pm.



CHEAP THRILLS

Hamburgers at Hawkins Drive-In on 500 W. in Provo are 5 for \$1.79.

Mrs. Fields cookies go on sale a half hour before closing time, at both the Mall and the Bookstore.



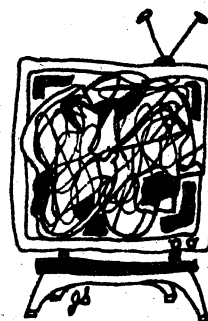
LECTURES

Dr. Chauncey C. Riddle will speak Thursday, March 25 at 8 p.m. on the topic of Humanism. Dr. Riddle is a professor of Philosophy at BYU. The lecture is sponsored by the Generic Group. The Generic Group is a loosely structured organization of students interested in coming together and talking about various subjects. The discussion group meets every alternating Thursday evening at 126 East 800 North in Provo. All students wishing to join them are cordially invited. For more information call Brian at 374-6113.

Nicholas M. Hellmuth, lecturer, archaeologist, and a Visiting Fellow at Yale University, will give two slide presentations on Mayan art and life March 25 at Brigham Young University. Hellmuth, currently at the Department of History of Art at Yale, will present "Mayan Art and Architecture" at 1:30 p.m. in the Varsity Theater, BYU Wilkinson Center, and "The Mayan Ball Game" at 7:30 p.m. in 258 Conference Center.

The Provo Chapter of Young Americans for Freedom will sponsor a "Freemen Institute constitutional seminar," Saturday from 9:30 to 12:30 a.m. at Provo High School. The seminar, entitled "Which Way America? How to Select Constitutional Candidates in 1982," will cover the following topics: the history of the U.S. Constitution; the changes that have taken place over the last 75 years which have led to more taxation and government interference in our lives and less freedom and prosperity; how to sort out real issues from political rhetoric; and, how to identify candidates who believe in constitutional principles which will lead us back on the road to peace, prosperity and strength. The cost for the seminar \$2 for students and \$5 for non-students. For more information contact Leslie at 375-9119 or Steve at 373-1091.

Claude V. Palisca, professor of music and director of the Renaissance Studies Program at Yale University, will lecture on "Renaissance Music—or Music in the Renaissance?" Tuesday (March 30) at Brigham Young University. Palisca's lecture, which is FREE to the public, will be at 7:30 p.m. in E-400 Harris Fine Arts Center.



TV

This week, Alfred Hitchcock presents MAKE MY DEATH BED, on KBYU channel 11, Thursday at 9:30 p.m. and Friday at 11 p.m.

KBYU TV channel 11 and KBYU FM 88 will simulcast the LDS General Women's Meeting this Saturday, March 27 at 6 p.m. See it again Sunday at 11:30 a.m. on channel 11.

See THE SCARLET LETTER on channel 11—part 1, Monday, March 29 from 7-9 p.m., and part 2 on Wednesday, March 31 from 7-9 p.m.

North Of Terra

Chapter 12:

Welcome to Washington

By S. F. RITTER

"Washington: Center of the outward edge of the Galaxy. Cross-roads of terran culture and focus of a thousand years of history. This is democracy in action."

I threw the guide sheet into a wire basket and leaned heavily on the base of some forgotten heros statue. I was tired, hot, and worse, short two more hours. In less than four hours either King Fossilfuel (along with his bedsheeted bedouin cohorts) would arrive to whipe this 'focus of history' off the map, or worse, a rumian warfleet would be here to reshape it into lobster heaven.

I stared at the poor monumental devil now encrusted with fertilizer from years in the open. "Spiro the Agnew." I'd never been to Agnew, but he looked as if he were a native.

Nokneed Cluck had gone off to seek a friend of his who worked as a belly dancer at the Y. Buzz and Moonstone had had enough excitement for the day, saying that I owed them the chance to see Washington. I got to see it all right—all the morass a government could form against me. Not only did I not know what building in this labyrinthine web of inertia to visit to start the ball rolling to save old earth, but I soon learned that everything in Washington was in some way or another connected. So no matter which door I went into, it lead nowhere and everywhere, and nobody did anything.

I couldn't believe it. I told the lady at the State department that the Rumians were enroute to inundate our homes with 20 feet of water.

"Terra-forming? Oh, I'm sorry Mr. Norp. You want the undersecretary of the Interior—Bureau of Land Management."

"What?"

"No, he left a thousand years ago. But it does seem like yesterday...Mr. Norp."

"That's North!"

"No, you go WEST two hallways. Third corridor on the right. Up a flight and take the first ped-a-tread you see and get off after 84 seconds. That's the Bureau of Land Management."

Right. So I rehearsed my story once again to the secretary to the undersecretary of the Interior. She cut me short.

"Rumians? I'm sorry, that's the State

department."

"But they have this terra-forming equipment..."

"State department collects all excise tax on imported agricultural equipment, then we handle it."

I looked back up at Spiro the Agnew. He was probably a semi-sentient creature.

"Buddy, I bet you never had trouble with these damn bureaucrats."

A pigeon's opinion landed on his head. "Amen" I whispered.

Undaunted, and somewhat encouraged by this omen, I left the roof top park and chose a new doorway at random. The door was locked, but I could see through the windows that there were some people at work. Well, maybe not working, but at least they were at work. I figured it was a step in the right direction. I banged on the door. It replied with a mechanical voice.

"Please follow standard procedures for admittance."

"And just what are they?"

"Don't you know?" Just what I needed, an automatic doorman.

"I'm a stranger here. How do I get in?"

"State your name and nature of business."

"Orestes Galahad North."

"Galahad. A semi-mythological human, defender of Camelot, and Knight errant of medieval times. As recorded by Mallory, Steinbeck, and..."

"Yes, yes. Please just open the door."

"What is your nature of business?"

"I'm looking for the Holy Grail." I sneered in reply.

"Ha, ha. That's funny North. You know most people here are content to shaft me with their little plastic cards every day. No one asks for help or makes nice jokes like you do. I like you Mr. North, though I don't know you. And I'm not without certain connections' higher up, if you know what I mean. What can I do for you?"

"I want to see the President, the man in charge."

"Ones' out of town. You can see the President."

The man before me was haungtingly familiar. I had seen him before, but not recently. His oriental face squinted in greeting. I took his extended hand.

"Orestes Galahad North, Space Trader."

"Harry S. Hiroshima, famous actor, and current face for Terran Government."

"Bedtime for Godzilla—Right!?" I snapped my fingers.

He nodded, and for the third time that day I recounted earth's doom if I didn't get some help.

"Sounds like an episode from Fuji Valley

PERSONALS

TO BYRON BULLOUGH: The "cruel hoax" line was a great quote. Did you steal it from your last blind date? Vote no, JEANNIE H. P.S. Say it one more time!

ANIMALS AND THE GOSPEL by Gerald Jones and Scott Smith, \$2 at LDS bookstores.

PROGRESS: Association for Politically Progressive Latter-day Saints, 2455 Calle Roble, Thousand Oaks, CA 91360.

Dear Robyn, The car is fixed but the deer isn't. Love, Scott
P.S. Thumper is up next.

Sharon: Thank you for the wonderbar time at the Ball. I got home before the horses changed back. Elbert

To Prince Charming: Thank you for sneaking me through the costume shop and into the Mormon Arts Ball—your dusty top hat and my size 9 shoes only enhanced the evening...Cinderella

P.S. In our rush to leave the Ball (and the evidence) before midnight, I lost one of my hairpins—could you rescue it for me?

To the person who reads this paper standing up in the Bookstore: Don't be cheap—The Seventh East Press needs money as well as admiration.

—AN ANONYMOUS SUPPORTER OF THE PAPER.

DID YOU HEAR THE LATEST MORMON JOKE? What do you get if you cross Spencer Kimball with J. Golden Kimball? You get the phrase: "Do it, damn it!"

Days. But earth has no samuri starships. Your cause is just, but I can do nothing for you."

At that precise moment, the long arm of the claw burst through the door of the president's office.

"Oh, no," I gasped! A familiar alien figure stood before us.

"Mither Nirth. We meeth oncth again." It was Thilokasp Thak. The crustacean loanshark. "Earth ith now foreclothed..."

TO BE CONTINUED

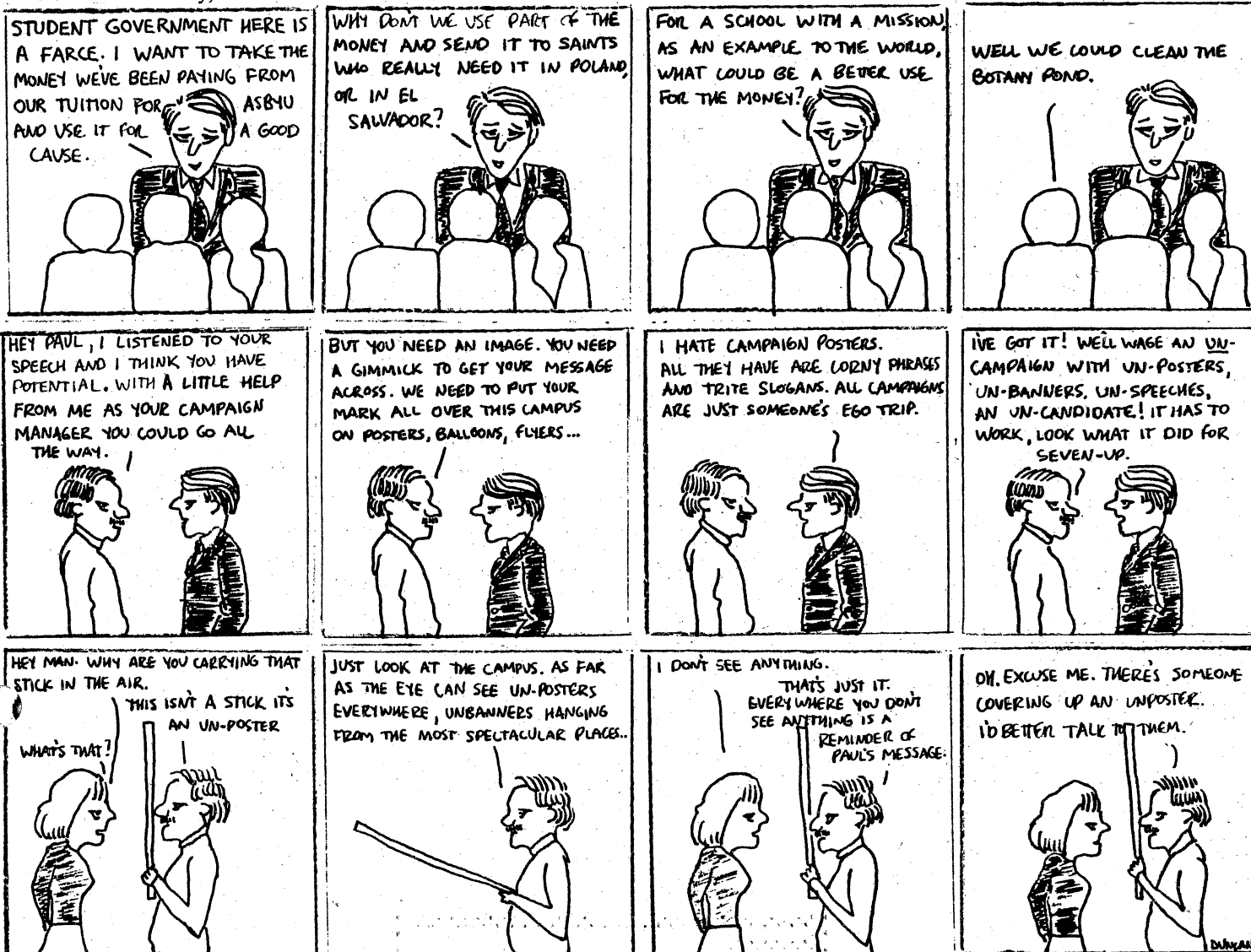
Terry, Thanks for the beautiful roses and for the great time Saturday night! Lori



To everyone I've been mean to. You deserve it creeps! Frank the Pervert

Eva: I HATE TO SEEM CHURLISH, UNGRATEFUL, I DON'T LIKE TO MOAN: BUT DO YOU REPRESENT ANYONE'S CAUSE BUT YOUR OWN? Che

SEND PERSONAL MESSAGE AND 25c TO SEVENTH EAST PRESS, 722J UNIVERSITY STATION, PROVO, TUAH, 84602—OR DROP IT OFF AT 839 N. 700 700 E.



Mann THEATRES IN UTAH VALLEY

Regular shows listed run 3/19-25/1982. Midnight shows are for 3/26-27/1982.

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1230 NORTH 233 WEST

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SHOWS NIGHTLY: 7:00 & 9:30

THE ROCKY HORROR PICTURE SHOW MIDNIGHT SHOW
FRIDAY & SATURDAY
12:00 MIDNIGHT
ALL SEATS \$2.50

CARILLON SQ. 4 OREM—224-5112
309 E. 1300 SOUTH

HARRISON FORD KAREN ALLEN
RAIDERS OF THE LOST ARK PG
NIGHTLY: 7:00 & 9:30

Dudley Moore Liza Minelli John Gielgud NIGHTLY:
7:30 9:45
Arthur PG

EVIL UNDER THE SUN PG
NIGHTLY: 7:30 & 9:45

NIGHTLY: 7:00 AND 9:30
ABSENCE OF MALICE PG
PAUL NEWMAN SALLY FIELD
MIDNIGHT SHOW FRIDAY & SATURDAY

Caddyshack PG FOR YOUR EYES ONLY
12:00 MIDNIGHT
ALL SEATS \$2.50

ACADEMY PROVO—373-4770
56 NORTH UNIVERSITY

PORKY'S SHOWS NIGHTLY:
7:00 9:30
You'll be glad you came! PG

MANN 4 CENTRAL SQUARE PROVO—374-8061
175 NORTH 2ND WEST

The Amateur PG JOHN SAVAGE
NIGHTLY: 7:15 & 9:45

TAPS PG NIGHTLY:
7:00 9:45

FAME PG NIGHTLY:
7:00 9:30

THE BEAST WITHIN NIGHTLY:
7:15 9:30

WHY THE NEW CONSTITUTION IS NEEDED

By Terry John

Chair of the Drafting Committee, Constitutional Convention

There is an anonymous quote that goes like this: "When you are up to your clavical in alligators, it is difficult to remember that your original purpouse was to drain the swamp." Much of the discussion concerning the proposed ASBYU constitution has diverted attention from the central issues that caused a convention to be called in the first place. Those who called the convention, and the delegates who deliberated over it for a week of Saturdays, had in mind specific problems which they wanted to address. They included:

1. A need to bring to ASBYU greater continuity, so that it doesn't reinvent the wheel each year it changes officers.
2. To provide for a legislative body that is not so preoccupied with day-to-day administration that they do not have the time to deliberate on substantive issues.
3. To eliminate the conflict of interest that exists when Executive Council members simultaneously perform both legislative and executive functions.
4. To restructure the election process so that it will be taken more seriously by the student body.
5. To develop recruiting processes that will enlist a wider range of students in ASBYU.
6. To create a "civil service" based on competence instead of name recognition and patronage.
7. To break down the barriers that exist between the fourth floor and the departments and colleges.
8. To create a government that is more responsive to unplanned student initiatives and requests.
9. To create a system that will move ASBYU from being primarily a graduate MIA that plans activities, to being a respected representation of students in the main purposes and programs of the university.

Although the constitution that was approved unanimously by the convention is not by any means perfect, we feel that it is significantly oriented towards the above listed objectives, and is so superior to the present system, that it should be approved. This is even more so since the constitution has a provision that requires another convention be called after a trial period to correct deficiencies that will become evident through experience.

THE SENATE

One of the major ways in which the above objectives were addressed was through the creation of a student senate that consists of elected representatives from the various colleges. A senate addresses the problems in the following ways:

1. Because the senators have overlapping terms, and because some of them will be re-elected to serve two or more terms, it will have a maturity and continuity that is not currently experienced in ASBYU.
2. Because the senators are elected from the colleges, there is a real possibility that more competent individuals will be elected by peers who know them.
3. Also, because the senators represent the colleges, there are infomal, but real, links with the resources in the various departments.
4. Because the senate does not concern itself with day-to-day administrative chores, it has time, and the competence, to deliberate on more substantial matters, such as curriculum, research, grade inflation, etc. Senate committees may hold hearings in areas which concern students *academically* as well as socially.

5. The senators will be sympathetic and powerfull advocates for students who meet busy or entrenched bureaucrats, who are not responsive to initiatives that are not their own.

6. The senate allows more interested students to have leadership experience at the university.

7. The senate has the power of oversight of executive programs and can address long-term questions and direction because they are outside observers and not involved in the rush to print posters and attend meetings.

THE EXECUTIVE

In order to balance the executive and legislature, it is necessary that there be a strong, united branch that speaks with one voice. This is achieved organizationally through appointed cabinet officers. While this is a controversial idea, it is essential to the avoidance of a fragmented executive branch of independent officers fighting among themselves to curry the favor of the senate. Appointed officials help achieve the main objectives of reform in the following ways:

1. Because they are appointed, there is a greater confidence that they will be selected on the basis of merit instead of name recognition or other popularity processes. A merit selection process will surely be mandated by the legislature in by-law, and will, most likely, involve screening committees and formal applications.
2. The offices can better work together in correlating activities because they are no longer jealous adversaries, but all part of the same team.
3. The presidential elections will be more meaningful because students won't have to decide among a minimum of 18 candidates, but can focus on issues and platforms instead of a confusing, lengthy ballot and seemingly endless flyers.
4. Appointed officials are confirmed by the senate and that does not necessarily imply a rubber stamp. Eliot Richardson resigned as Richard Nixon's attorney general because he promised in his confirmation hearings that he would never fire the Watergate prosecutor. With a senate, executive officers are responsible to students year-round, not just at election time.
6. A strong president can make promises and keep them.
7. As a result of consistent competence in the executive branch, the administration will be more willing to entrust ASBYU with responsibility and input.

OTHER REFORMS

In addition to the major reforms in the executive and legislative branches, the new constitution gives students the potential for direct access to government process in the case of a belligerent senate or executive. This is done through the recall election for incompetent officials, and initiatives and referendums on issues where the studentbody differs with their elected officials. While these measures will probably be used infrequently, they free sincere students from having to almost quit school in order to get the present government to listen to them--as was the case in the light-the-Y issue.

This is a good constitution, and will provide a better government than we currently have. It is foolish to reject it over technicalities. If we wait for something perfect, we will never change our system.

There are many students who do not vote because they feel that ASBYU is "mickey mouse." If you are one of those students, please,

EVEN IF YOU'VE NEVER VOTED IN AN ASBYU ELECTION BEFORE,

DO IT THIS ONCE TO CHANGE ASBYU.

VOTE YES ON THE PROPOSED CONSTITUTION!

HAWS TO LIGHT "Y" ANYWAY

ASBYU President Kasey Haws has recently been in communication with physical plant personnel in preparation for electrically lighting the block "Y" as a part of the coming graduation ceremonies.

"Although the studentbody last Fall adopted a referendum forbidding the Executive Council from using class gift money to light the "Y," most of the appropriate equipment was ordered before the referendum was initiated.

According to a source in the Brewster building, ASBYU has yet to order light bulbs and enough cord to connect the system to a portable generator, an estimated \$600 cost.

According to Haws, because ASBYU would lose more by returning the equipment that has been received than by purchasing what is still needed, it is in the best interest of the studentbody to see the project completed.

Haws admits that he has not discussed his plan with anyone outside of physical plant personnel. "There's no reason to talk to anyone," he says. "If the lights go on on the hill, that's news. If Kasey Haws makes a phone call, that's not news."

When asked if he would go to the Executive Council for the six hundred dollars, Haws responded that "there are a lot of different ways that money comes about in ASBYU."

HOMOSEXUALITY AT BYU

By DEAN HUFFAKER
Seventh East Press Staff Writer

This is the last of a two-part series on homosexuality.

R. Michael Whitaker, director of University Standards, outlined the university's policy toward homosexuals. "A student involved in homosexual acts is subject to termination at BYU."

He explained further, "When a homosexual violates the honor code in this manner, it is appropriate as part of the repentance process that he go to the institution that was wronged and make amends, which often involves having to leave the institution."

The way BYU has enforced its policy toward homosexuals has, in the past, drawn fire from many directions. Although its policies have stayed basically the same, there have been slight modifications.

Shock Treatment

In the early 1970's students who confessed homosexual tendencies were referred to the BYU Counseling Center. Steve, then a BYU professor, went through this counseling program and received what he called "the shock treatment," similar to the therapy sometimes used by psychologists to help patients stop smoking.

Jon, a former BYU student who is gay, described this treatment as experiencing an electrical shock while viewing a pornographic picture of a male. The patient would then be shown a pornographic picture of a female without an electric shock.

When asked about this treatment, a former BYU counselor said that "aversive therapy - not shock treatment" - had been used in the past. Mild electric stimulus was used in conjunction with slides of males and females in various stages of dress.

But, according to this counselor, "Even the raciest pictures wouldn't be considered pornography."

Describing his opinion of the effectiveness of aversive therapy, Jon quipped, "Thanks to the shock treatment, now every time I see a man, I get a jolt."

Security

Over the years there have been concerted efforts between BYU Security and

Last week BYU denied permission for students to organize an Amnesty International club on campus.

Amnesty International, an organization headquartered in London, England, works for fair trials for political prisoners, and for the release of "prisoners of conscience" who have been detained because of their beliefs, color, sex, ethnic origin, language or religion, provided they have neither used nor advocated violence.

Amnesty International, which recently received a favorable report in CBS's *60 Minutes*, claims to be independent of all governments, political factions, ideologies, economic interests and philosophies, and religious creeds.

Rodney Greeno, head of the students requesting permission to form a BYU chapter, said he was disappointed that students were not allowed to participate in the human rights organization.

Greeno said that a BYU club would "write letters requesting the release of prisoners of conscience in foreign countries and also work to educate the university community on the cause of human rights."

Officials in the office of the Dean of

undercover student volunteers to identify homosexuals and help them find their way out of BYU. Dallin Oaks, then BYU president, said, "We are not going to stand for solicitation of sexual acts—homosexual or heterosexual—on this campus and among its students. We ask Security to be especially watchful for that kind of crime."

Gays have many stories about methods used in the past by BYU Security to be "especially watchful" of their activities.

Dave, a former BYU student, said he knew two gay students in 1973 who, threatened with expulsion from the university, were persuaded to work for security as spies. "Security was obnoxious and knew how to push people into things they didn't want to do," said Dave. Apparently a few of the spies became fed up with such tactics and went to TV stations in Salt Lake City to tell their story publicly. "After that blew over things were quiet for a while," said Dave.

According to Jon, during the "Purge of '75" Security officers took male drama and ballet students out of their classes to interrogate them and to get the names of any homosexuals they knew.

Because, as Jon said, one of the "codes of behavior" used by gays to identify each other in bathrooms was to tap their foot three times in the direction of the person sitting in the next stall, scores of students working undercover for Security acted as foot-tapping decoys arresting those who responded to their pseudo-advances.

Dave said that Security people also used the gay's method of passing notes to the person in the next stall to identify homosexuals. Dave also made mention of the purge. "It was January of 1975. It happened within a matter of days and nobody expected it." Dave described how one day during the purge there were Security officers with walky-talkies on every level of HFAC. "It was all a joke in the Drama department. We had T-shirts made at the Bookstore which read 'I'm on the list—are you?' Being that blatant helped people to look at the problem realistically," said Dave.

An Anonymous Letter

In Spring of 1977 Dr. Reed Payne touched
Continued on Page 12

AMNESTY INTERNATIONAL DENIED CLUB STATUS

Student Life said no reason was given by the administration for denying a charter.

Paul Richards, BYU Public Communication's Director, said that Amnesty International, recipient of the 1977 Nobel Peace Prize, was denied club status because of a long-standing policy of the Board of Trustees which limits political clubs on campus to three: College Democrats, College Republicans and Independents (a club chartered as a result of John Anderson's presidential candidacy). "The Board of Trustees does not want a proliferation of political clubs on campus," said Richards.

Although the Board's policy has been in effect for a long time (Young Americans for Freedom, Barry Goldwater's conservative national youth organization, was rejected last December), some administrators over student affairs had expressed hope that Amnesty International's petition would be granted.

When the petition was first presented, Marin Mouritsen, Associate Dean of Student Life, said that since the club was international in nature she felt it had a good chance of approval.

Last Fall David Sorenson, Dean of Student Life, stated that he thinks BYU should allow more political clubs on campus. "As long as club members keep the Code of Honor," he said, "I see no difference between political and non-political clubs."

When learning of the decision, one student who was planning on joining Amnesty

International said, "I don't understand this policy. We are continually told to be independently active in politics, but then they tell us we can't have a club on campus. They must be extremely naive to think that all political participation occurs in the two political parties. Anyway, this is a university where free interchange of ideas is supposed to

INSIDE

Doonesbury

Can Nations Love Their Enemies?

The End of Terra!!!

Nature of the Holy Ghost

Why I Became a Homosexual

Thrills

be encouraged, not repressed."

Greeno isn't sure whether or not they are going to form a chapter off-campus.

A club chartered by BYU can schedule rooms to meet in, be publicized in The Daily Universe's "Club Notes," post flyers on approved bulletin boards around campus and participate in ASBYU club fund-raising activities.

Food For Poland Loses Winning Battle

By RON PRIDDIS

Seventh East Press Staff Writer

The results of the ASBYU class gift election were made public for the first time yesterday after weeks of litigation. Food for Poland received 2,727 votes, the Botanical Gardens 2,269 votes, the Parent-Child Enrichment Center 797 votes, and the HFAC Secured Art Gallery Display Case 295 votes. The \$25,000 class gift fund will be spent on the Botanical Gardens.

133 of the ballots were either unclearly marked or had alternate suggestions written in, including "none of the above," "a high-rise parking lot," "a John Belushi Memorial Garden," and to "bring all the World's leaders together, make them watch

'Hiroshima—Nagasaki' and then pay for their bus fares."

Before the results of the election were known, the legality of Food for Poland as a class gift choice was challenged by Sid Sandberg, a first year law student and carromate of Craig Pett, an ASBYU Supreme Court justice. Sandberg, who admits some prejudice against applying class gift money to off-campus projects, says that he was incensed by in-class announcements for Food for Poland by three of his law professors. The announcements were made in response to a flyer distributed to faculty by Food for Poland volunteers.

After hearing the announcements, Sandberg asked Pett what could be done about this kind of solicitation. Pett felt that it was beyond the scope of ASBYU to deal with the subject matter of professors' lectures. Sandberg later told Pett he had the impression that much of what was done by ASBYU was extra-legal, and that placing Food for Poland on the ballot seemed to be one of those areas where legal precedent was being ignored.

Sandberg asked Pett how he could best challenge the placement of Food for Poland on the ballot. Pett sought the opinion of another first year law student, and former ASBYU attorney general Joe Hepworth. Hepworth's opinion was relayed through Pett to Sandberg.

Continued on Page 5

Professors to Debate Censorship

An open debate on Thursday in the West Patio of the Wilkinson Center will explore the topic, "Censorship at BYU—For Better or for Worse?"

Professors Thomas Rogers (Asian and Slavic languages, playwright and producer) and Arthur Henry King (Moral Studies) will discuss contrasting views of censorship on campus. Interested students will be given the opportunity to express their views on the topic.

The debate will start at noon and is co-sponsored by the Hyde Park Club and ASBYU Academics.

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CAN NATIONS LOVE THEIR ENEMIES?

By KENT APPLEBERRY

Seventh East Press Staff Writer

"To all who seek a resolution to conflict, be it a misunderstanding between individuals or an international difficulty among nations, we commend the counsel of the Prince of Peace, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven.'"

"This principle of loving one another as Jesus loves us will bring peace to the individual, to the home and beyond, even to the nations and to the world." (First Presidency Christmas Message, 1981.)

Eugene England, founding trustee of Food for Poland and associate professor of English at BYU, addressed the first annual Symposium on Peace on the scriptural, prophetic, and historical reasons to believe that Christ's commandment to love one's enemies can and should be applied to international relations. Referring to the 1981 Christmas Message (cited above) he said, "It seems to me there could not be a clearer answer as to whether it is possible for nations to find in love an answer to their differences."

England prefaced his examination of scriptural accounts by drawing a distinction between specific exceptional cases and general principles. "If we are merely to pose scriptures against each other we will find that there are many which seem to condone revenge, retaliation, murder, bloodshed. But you look at them carefully—they are all special cases...whereas those that talk about loving enemies, operating in peace, exercising forbearance, and avoiding blood thirstiness are stated as general principles."

After simply noting that the position of the New Testament is "clear and consistent throughout," England gave a more detailed accounting of Book of Mormon teachings on love, peace, and war. Mormon devotes so much of the precious plates to wars, he says, because "he is using hard history to teach us powerful religious lessons—the value of freedom, God's role in preserving it, the moral justification for waging wars to uphold freedom, and the moral limitations of bloodshed even for freedom's sake."

These lessons, he emphasized, were directed to us. "This book was not written for Russia, nor China; in 140 years it has not reached them. But we have had it for that time and are to liken it unto ourselves....So we shouldn't be thinking about these lessons as applying to our enemies but to us."

Mormon conveyed several important lessons to us through the example of General Moroni. "He was a man of peace. He fought only on the defensive....He did not delight in blood thirstiness....and was anxious constantly to end hostilities on any evidence that the enemy would give up, never asking for unconditional surrender, letting them go back to their lands unpreserved if they will merely make an oath not to continue to fight....He always operated by law, even with traitors."

England held up Helaman and his 2,000 "striking warriors" as an example of "righteous activism," an answer to the false choice we are given today, "that we are either pacifists of the milksop variety, or we've got to be bloodthirsty, offensive attackers, who teach in our military schools and basic

training to hate one's enemy or one would not be willing to fight them." The success of Helaman and his army, who fought only with great reluctance, "proves that, contrary to the wisdom of men they are the very kind of army that the Lord can best accept and make effective in battle while still protecting them from the soul—destroying evil of bloodlust....Not professionally trained, not indoctrinated in hatred of their enemies."

On the other hand, the parents of these young soldiers, the Ammonites, were an example of "righteous pacifism;" "pacifism, antimaterialism, and energy, all joined together." England recognized in the choices of the Ammonites, who laid down their arms and refused to take them up again even in self-defense, a general principle, a higher law. "Some have argued, who hate to see any rampant pacifism in their doctrine, that this is a special case. But it is certainly not worded as a special case....It seems to me that it is only special in that it invokes a higher law that most of us are unable to use and live, and the Lord recognizes that, but the general principle seems to be there."

The results of the exercise of this general principle, the conversion of many of the enemy, showed why it is a higher law. "I think if we are going to find a secret today, that is the secret. Why must you love your enemies? Because it is the only way to make

them not an enemy, and if you cannot make an enemy not an enemy there is no solution.

"The continual process of escalation and bloodshed and revenge will go on and on until you make someone not an enemy. There is only one way to do that and that is through love, even sacrificial love. These people proved it and I think it is a general principle, however difficult it may be to apply by any of us, and certainly by nations. It stands in judgment, I think, over us constantly."

Moving on to more modern scriptures, England found in section 98 of the Doctrine and Covenants another invocation of the higher law. "The Lord seems to say you must forbear if an enemy comes upon you until the third time. Then he seems to recognize a limit of human patience, but even in that condition invokes a higher law. 'Then if thou wilt spare him thou shalt be rewarded for thy righteousness. And if ye do this, and thou shalt forgive him with all thy heart, I, the Lord, will avenge thee of thine enemy an hundred fold.' The Lord will fight our battles if we continue to forgive, even past the limit that would seem to be set upon our patience and give us an escape value. Even if we can continue in patience and invoke the higher law lived by the people of Ammon the Lord promises the protection in hazard."

D&C 45:68-69, which tells of those who

refuse to take up arms against each other fleeing to Zion for safety, gives us a "hint of what might be in the future if we're capable of living that higher law....It seems to me," he continues, "that Zion requires of us a certain kind of attitude toward war in order to be capable of being there."

And it will gather out of all the nations people who are capable of that attitude, those who are able to refuse to take the sword, to stop relying on the arm of the flesh, to glorify Christ, believe him, follow his ways, and prepare the way for him."

England progressed towards our day with a survey of the words of the modern prophets, beginning with a quote from Brigham Young who, he said, despite his tough talk and reputation, "was essentially pacifist; he would do anything to avoid bloodshed."

Young said, "Our traditions have been such that we are not apt to look upon war between two nations as murder; but suppose that one family should rise up against another and begin to slay them, would they not be taken up and tried for murder? But observe the martial array, how splendid! See the furious war horses, with their glittering trappings. Then the honor and glory and pride of the reigning king must be sustained, and the strength and power and wealth of the nation must be displayed in some way; and what better way than to make war upon neighboring nations, under some slight pretext? Does it justify the slaying of men, women, and children that otherwise would have remained at home in peace, because a great army is doing the work? No; the guilty will be damned for it."

President Joseph F. Smith, after the U.S. declaration of war in 1917, admonished the Saints to retain their full sense of brotherhood with the Germans living in this country and, for those called to fight, "to do it with an eye single to the accomplishment of the good that is aimed to be accomplished, and not with a bloodthirsty desire to kill or to destroy."

At the beginning of the Second World War, David O. McKay outlined a kind of "doctrine of just war," including a prohibition against justifying war on grounds of enforcing a certain form of government or religion. England noted that this prohibition is "an important general principle" even though a doctrine of just war is a "lower law."

England quoted at length from a 1946 message of the First Presidency, then headed by George Albert Smith, which he once again termed "a statement of general principles." This message contained seventeen points against a proposed peace time draft, including these:

"We shall give opportunity to teach our sons not only the way to kill, but also in too many cases, the desire to kill, thereby increasing lawlessness and disorder to the consequent upsetting of the stability of our national society. God said at Sinai, 'Thou shalt not kill.'"

"We shall put them where they may be indoctrinated with a wholly un-American view of the aims and purposes of their individual lives, and of the life of the whole people and nation, which are founded on the ways of peace, whereas they will be taught to believe in the ways of war."

"We shall make possible their building into

Continued on Page 4

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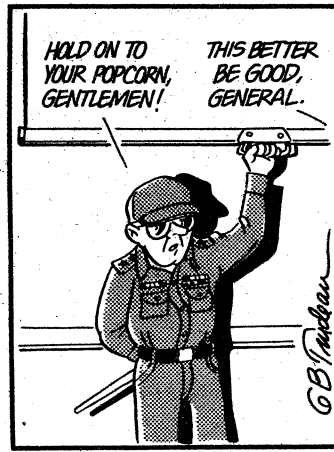
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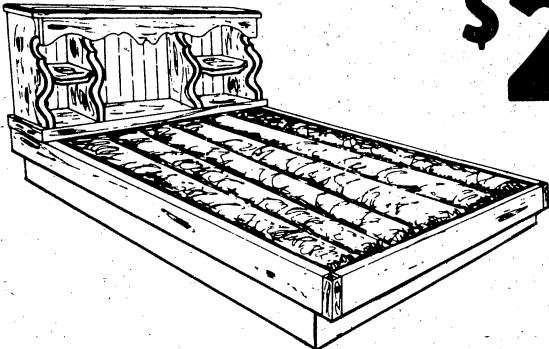
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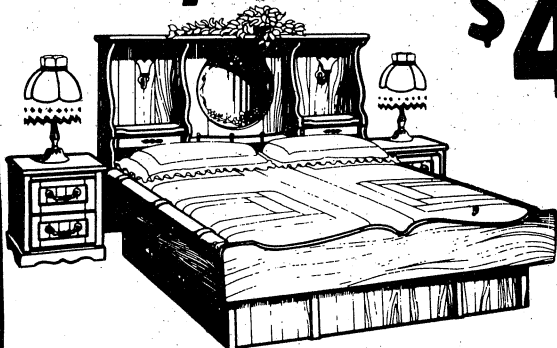
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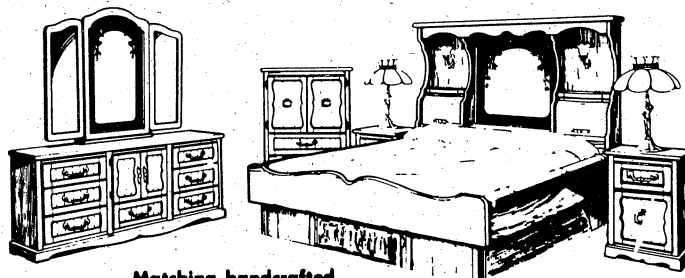


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LOVING ENEMIES

Continued from Page 2

a military caste which from all human experience bodes ill for that equality and unity which must always characterize the citizenry of a republic."

"By creating an immense standing army, we shall create to our liberties and free institutions a threat foreseen and condemned by the founders of the Republic, and by the people of this country from that time till now. Great standing armies have always been the tools of ambitious dictators to the destruction of freedom."

"By the creation of a great war machine, we shall invite and tempt the waging of war against foreign countries, upon little or no provocation; for the possession of great military power always breeds thirst for domination, for empire, and for rule by might not right."

"By building a huge armed establishment, we shall belie our protest actions of peace and peaceful intent and force other nations to a like course of militarism, so placing upon the peoples of the earth crushing burdens of taxation that with their present tax load will hardly be bearable, and that will gravely threaten our social, economic and governmental systems." ["Does that sound familiar?" added England.]

"We shall make of the whole earth one great military camp whose separate armies, headed by war-minded officers, will never rest till they are at one another's throats in what will be the most terrible contest the world has ever seen."

"Should it be urged that our complete armament is necessary for our safety, it may be confidently replied that a proper foreign policy, implemented by an effective diplomacy, can avert the dangers that are feared. What this country needs and what the world needs, is a will for peace, not war. God will help our efforts to bring this about."

To quell potential objections that he was quoting only from liberals (he wasn't) England next quoted Joseph Fielding Smith who, after explaining the "law of forgiveness and retribution" of D&C 98, said, "One of the best illustrations of this spirit of enduring wrong rather than retaliating is found in the story of the people of Ammon in the Book of Mormon. Because they refused to take up arms to defend themselves, but would rather lay down their lives than shed blood even in their own defense, they brought many of their enemies to repentance and to the kingdom of God. This is the doctrine of Jesus Christ as taught in his Sermon on the Mount. If all peoples would accept this doctrine there could be no war...."

President Spencer W. Kimball, in a 1976 First Presidency Message entitled "The False

Gods We Worship," addressed the subject of idolatry. In commenting on this message England pointed out the connection between two forms of idolatry, both types of carnal security, which President Kimball considers in these passages:

"The Lord has blessed us as a people with a prosperity unequaled in times past. The resources which have been placed in our power are good, and necessary to our work have on the earth. But I am afraid that many of us have been surfeited with flocks and herds and acres and barns and wealth and have begun to worship them as false gods, and they have power over us. Do we have more of these good things than our faith can stand? Many people spend most of their time working in the service of a self-image that includes sufficient money, stocks, bonds, investment portfolios, property, credit cards, furnishings, automobiles, and the like to guarantee carnal security throughout, it is hoped, a long and happy life. Forgotten is the fact that our assignment is to use these many resources in our families and quorums to build up the kingdom of God."

"In spite of our delight in defining ourselves as modern, and our tendency to think we possess a sophistication that no other people in the past ever had—in spite of these things, we are, on the whole, an idolatrous people—a condition most repugnant to the Lord."

"We are a warlike people, easily distracted from our assignment of preparing for the coming of the Lord. When enemies rise up we commit vast resources to the fabrication of gods of stone and steel—ships, planes, missiles, fortifications—and depend on them for protection and deliverance. When threatened we become anti-enemy instead of pro-kingdom of God; we train a man in the art of war and call him a patriot, thus, in the manner of Satan's counterfeit of time patriotism, perverting the Savior's teaching:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

"We forget that if we are righteous the Lord will either not suffer our enemies to come upon us—and this is the special promise to the inhabitants of the Americas—or he will fight our battles for us."

Having established some general principles on love, peace, and war, England proceeded to apply those principles to the wars of this century, showing how their violation caused the inception and continuation of World Wars I and II, the Korean War, the Israeli '67 War, and the Vietnam War. Of particular note among the causes were inequitable peace treaties, the requirement of unconditional surrender, and the violation of the principles of just war in trying to enforce a certain type of government against the will of the people.

In his discussion of World War II England

included some comments on the bombing of civilian populations, saying that it was a principle that we had long condemned but eventually borrowed from Germany. "We adopted that as a principle slowly and then energetically, and at the end of the war, of course, became involved in the most incredible kinds—the bombing in Dresden and the dropping of the atomic bomb."

Quoting President J. Reuben Clark, Jr., he said, "As the crowning savagery of the war, we Americans wiped out hundreds of thousands of civilian population with the atomic bomb in Japan, few, if any, of the ordinary civilians being any more responsible for the war than were we...it was a world tragedy. And the worst part of this atomic bomb tragedy is not that not only did the people of the United States not rise up in protest against this savagery, not only did it not shock us to read of this wholesale destruction of men, women, and children, and cripples, but it actually drew from the nation at large a general approval of this fiendish butchery."

The final phase of Brother England's address dealt with the application of the principles of loving one's enemy to our modern problems. He pointed out that efforts at disarmament continue to fail because of mutual distrust. "The more you study that the more you can see a lack of imagination and the ability to love on both sides, ours as much as the Russians. No matter how we may think that we have been generous in our offers in this continual debate over which should come first, disarmament or control, we have not been imaginative in trying to understand the Russian position, their ancient fears for their own borders, their need for security, their worry about espionage."

"One of the things that I think we learn from looking at, for instance, the history of the disarmament efforts, is that governments tend to get fixed in roles, positions; get their eyes involved in ways that seem self-defeating. And reliance on governments seems to be as impossible as reliance on armaments, it is a kind of idolatry. "Inviting suggestions from the audience, England continued, "What can we do then?...if we have to finally rely on people—I guess I'm one more convinced that we do, that our governments are not going to solve these problems—what can we do that there's some hope for?"

Suggestions from the audience included increased cultural exchange and Food for Poland, to which England added the admonition of President Kimball to learn the languages and history of those peoples who have not yet received the gospel.

England emphasized the practical side of loving one's enemy and the problem of materialism in that regard. "You don't learn to love by thinking, you get to understand these principles—and that is what I've tried

to do today—but you've got to start doing some things, and our prophets have been very specific about this. It is interesting to me that they have emphasized the relationship between materialism and hate of enemies. It is there, it is the "Nephite disease"...As people become rich and preoccupied with their wealth they begin to feel they are better than other people and they have no ability to see that there are no good guys and bad guys in the eyes of the Lord—we are all brethren."

"One of the great lessons I have learned from Food for Poland is that people will give \$10 at a greater sacrifice than they will give \$1,000, \$10,000, \$100,000. People who could give that at less sacrifice than you who have been willing to give five or ten will not give it because there is something about that money and having it that becomes possessive."

England believes that we have great potential, if we can get the proper will and attitude.

"I believe that Latter-day Saints, a very small minority in this country, could organize a world hunger program that could solve the problem of world hunger. Really, within three or four years. I am convinced we can do that, that we have the resources, the know-how, the connections, and could do it if we had the will....We can do the same thing in some other areas."

"I guess the one thing I've got the vision of is how much we could do had we the will and if we were not constantly satisfied with relying on our government, relying on our press, and relying on outworn slogans; really willing to love our enemy. But what are we caught with? What has been one of the reactions to Food for Poland? 'You're traitors. You're giving food to our enemies, that's an act of treachery.'"

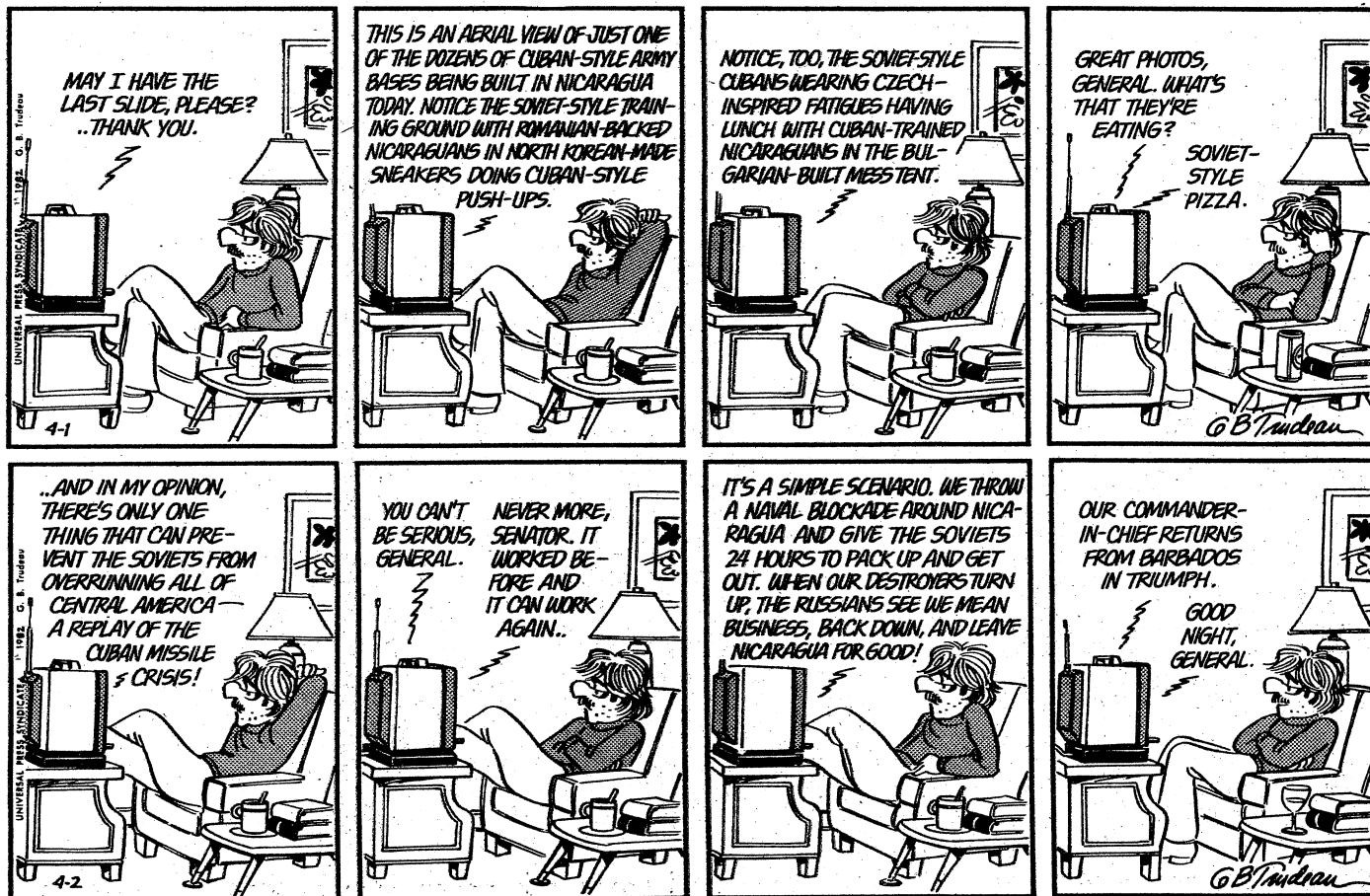
"It seems to me you have got to start with a change of attitude. If we could not believe that it is possible to love your enemies, and that you *should* love your enemies, we could not do something like that program and make it work. But I believe if we could change our attitude enough—and maybe, again, it works not like a vicious circle but like a constructive circle—maybe if you can do enough...if people begin to do something and see that it can be done, and get some sense of what the effects are...then it moves us to do more."

Turning once again to President Kimball's 1976 message, he said, "What are we to fear when the Lord is with us? Can we not take the Lord at his word and exercise a particle of faith in him? Our assignment is affirmative: to forsake the things of the world as ends in themselves; to leave off idolatry and press forward in faith; to carry the gospel to our enemies, that they might no longer be our enemies."

England concluded, "That is the only answer...and [carrying] the gospel does not just mean getting into Russia to preach things. It means communicating the gospel to them in what we say and do, in all we have to do as private citizens, as a government if possible, in relation to them."

Poets are the unacknowledged legislators of the world.

—Percy Shelly in *A Defence of Poetry*



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CAMPUS CHATTER

Rumor has it that the **Tanner building** is really the granite box that the Salt Lake Temple came in.

One of the first apartment complexes in Provo to have guys and girls living in the same wings was Sparks, now known as Roman Gardens. The building is rectangular, and surrounds an inner courtyard. In order to conform with BYU's expectations for student housing, Sparks was required to construct a cement wall between the guys' and girls' halves of the building. The wall impedes all traffic at every level of the building. The tenets call it the "chastity wall."

The first part of April marks the half-way point in the "water year," which begins the first of October. With over 15 inches of precipitation already, the Provo area has received more water this year in just six months than the average yearly precipitation.

Reid Bankhead, a campus religion teacher, recently lectured one of his classes on "the first commandment," which Bankhead says is "marriage." "And how do you fulfill this commandment?" asked Bankhead. "By coming here to BYU and learning how to make money." The purpose of this is supposedly to "have children and pay for temples." When asked what role education should play in our lives, Bankhead said that, "You don't have to know a hill of beans to get married," and "you don't have to know a hill of beans to be saved."

Of all departments, Organizational Behavior is the only discipline on campus that doesn't have alphabetized mail boxes for its professors. The boxes are **randomized**, running Da, Co, Ch, Bo, Ma, and so forth vertically and Da, Ri, Wo, Co, Mo, and so forth horizontally. **Diagonally, they aren't any better.**

BYU is reorganizing the Department of Asian and Slavic Languages and renaming it the **Department of Asian and Near Eastern Languages**. The department will assimilate the Arabic and Hebrew programs from the Linguistics Department. The German Department will assume the Polish and Russian programs which are now a part of the Asian and Slavic Languages Department. Stephen W. Durrant will be the new chair of the Asian and Near Eastern Languages Department. Hans-Wilhelm Kelling will continue as the chair of what will soon be known as the Department of Germanic and Slavic Languages.

Students living in the BYU French Language Houses pay \$170 per month for room and board. The students do their own grocery shopping, however, and have related that the girls are allowed \$9 per week for food, the guys are allowed \$13 per week for food, and one "big eater" is allowed \$20 per week for food.

Kasey Haws, student body president at Brigham Young University, has been appointed president of the American Student Association (ASA)—the largest university student lobbying group in the United States. He was appointed at a recent board meeting in Washington, D.C., following the resignation of Bob James of New Mexico State University. James resigned for personal reasons. Haws will serve in the position until new elections are held in July.

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FOOD FOR POLAND

Continued from Page 1

Sandberg subsequently filed a complaint with the Supreme Court. The complaint was rejected because of "a number of technical errors in format." Hepworth rewrote the complaint and it was accepted. A temporary restraining order was placed on the class gift portion of the studentbody election.

The Supreme Court's decision was challenged by Greg Jones, a Food for Poland volunteer, and Audrey Goddard, an Honors Council student, represented by Van Haynie, a first year law student. Van Haynie contended, among other things, that the elections could not be contested until the results had been made known.

At a pre-trial hearing, the Supreme Court decided that there were no compelling reasons to justify hearing arguments from Van Haynie, when ASBYU President Kasey Haws, represented by attorney General Mark Francis, was the defendant.

Haynie describes the pre-trial hearing by saying, "It was obvious that there had been a party and that I was not invited." Haynie, a U. of U. graduate, sees ASBYU officers, including Supreme Court judges, as "a private club." Pett counters by saying that, although the plaintiffs, the defendant, the defendant's counsel, and the judges are all friends, "if Haynie had come up through the system, I'm sure he would be a friend, too."

When the Supreme Court had "summarily dismissed" most of Haynie's arguments, he excused himself from the case and left. Jones and Goddard stayed and were granted a ten minute intervention in the planned court proceedings to plead a reduced fine, should the plaintiffs, Sandberg and Hepworth, be granted the verdict.

According to Goddard, although her personal feelings favored keeping the class gift on campus, if the election were granted to the Botanical Gardens without a re-election, this would be "a violation of student rights." Jones also reportedly favored a re-election.

At the court hearings the next day, the plaintiffs argued that, because By-law VII-5 stipulates that the Executive Council choose three potential class gifts and place them on the ballot, and because the constitution and by-laws do not provide for any other method of placing class gift suggestions on the ballot, Food for Poland was illegally placed on the ballot. The constitution provides for amendment to the constitution by referendum, but does not provide for proposals and initiatives by petition. A class gift proposal does not qualify as a constitutional amendment, according to the plaintiffs.

Francis' presentation admitted neglect on his and Haws's part for incorrectly advising the Food for Poland people of their political options, and for accepting their petitions as a referendum, but begged that, in order to be equitable, the Court allow the results of the election to stand as they were. Francis admitted in court that he favored keeping the class gift on campus.

The decision that was reached by the Court was unanimously in favor of the plaintiffs. The election was granted to the "Botany Pond," as many refer to the second choice.

The plaintiffs, and two of the Supreme Court judges, have said that the decision arrived at in this case was the only plausible one considering the constraints of the present legal system, and that this tends to show the inadequacy of the current constitution. The

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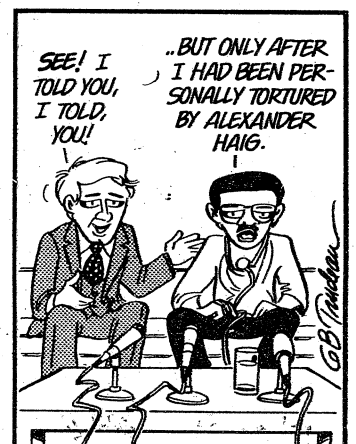
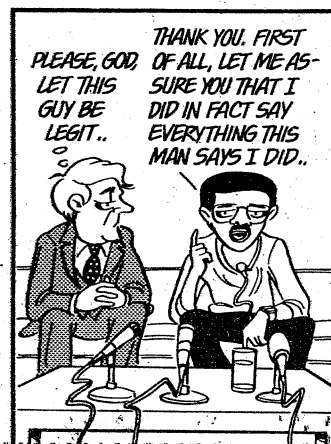
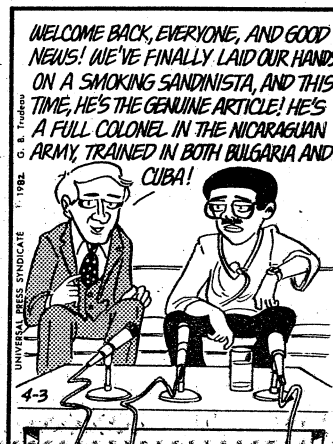
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WHY I BECAME A HOMOSEXUAL

By A RETURNED LDS MISSIONARY

It won't be easy, you'll think it strange
When I try to explain how I feel
That I still need your love after all that I've done.
You won't believe me
All you will see is the boy you once knew
Although he's dressed up to the nines
At sixes and sevens with you.

I had to let it happen, I had to change
Couldn't stay all my life down at heel
Looking out of the window, staying out of the sun.
So I chose freedom
Running around trying everything new
But nothing impressed me at all
I never expected it to.

I prefaced the letter telling my parents that I am a homosexual with this poem from the Broadway musical, *Evita*. This article is not to apologize for my homosexuality nor is it to convert anyone to my particular way of thinking. I do hope it will direct the focus of the way Mormons look at homosexuality from the real problems facing the homosexual in LDS society.

The article published last week on homosexuality made me very angry. You see, I am Alan—the Alan interviewed in the article whose greatest worry was whether his nails were nicely painted and his panty lines hidden.

As I read the article I realized that of a three-hour interview, the only things which stood out in the minds of those whom I talked to were the stereotypes and the oddities—the make-up, the clothes, and the statements which, out of context, made it sound like those were my own greatest worries in the world.

Reading the article made me realize that the greatest of the problems that homosexuals face are those which concern straight people's view of us. And the greatest challenge homosexuals face as a collective group is that of proving to the straight world that we are worthy of more than a stereotyped view of men running around in women's clothing and hanging out in public restrooms.

There are those at BYU who believe that homosexuality is not one of the major concerns of the Church and the university, but those are they who naively think that the greatest problem in the Church is that home teaching is always put off until the last day of the month. The fact is that homosexuality is one of the most perplexing concerns of the Church and the university.

I am a homosexual who attended BYU and though I was never forced to leave the university as others have been, I left BYU because I felt that my integrity was threatened by the conflicts which arose when I examined university and Church policies toward homosexuality and the actual experiences I was having as a homosexual operating in both the gay and the LDS societies.

I left BYU short of only a few credit hours from my bachelor's degree in English. I had served in many Church positions, including ward clerk, counselor in an elder's quorum presidency, and home evening group leader. I had served an honorable mission. On the outside I was as normal as anyone else attending BYU. But I was homosexual.

For a long time I denied my homosexuality, but in 1980 I faced the fact that the homosexual feelings that I had felt all of my life were real. I had always told myself that I was only attracted to males out of convenience, and that as soon as the chance came along, I would make a very natural and normal transition into a

heterosexual way of life. I lived as a teenage thinking that I couldn't possibly be called a homosexual because I had never really had the opportunity to explore my sexuality.

Religious leaders confirmed my beliefs when they told me that someday that special girl would come along and I would fall hopelessly in love and all of my homosexual problems would disappear.

For three years before and after my mission, I curtailed my homosexual activity believing that if I lived up to the covenants that I had made with the Lord, he would bless me with a proper sexual orientation. I tried it all—singing hymns, avoiding the very appearance of evil, taking cold showers, trying to fantasize about women, covenanting with God to live a week, a day, an hour, a minute at a time with pure thoughts—but nothing changed my sexual orientation.

After I had been home from my mission for a long time I went to a psychologist and told him that I was homosexual. This was the first time that I had ever admitted to being gay. It was a hard thing to say, and I will never forget the devastated feeling that came over me when I admitted my sexuality for what it was. I had been raised thinking that the sin of immorality was the worst of all the sins, save murder, and that homosexuality was the filthiest of all the moral transgressions. I had been programmed to think that there was no way that a homosexual could be successful in anything in this life and that he could certainly look forward to nothing in the life to come.

After that I came face to face with all of the negative stigmas attached to homosexuality in the Church. I was told by various people what I could expect out of life as a gay Latter-day Saint. One view was that I would be better off dead than gay because there was no provision in the gospel for homosexuals. Another view was that I could keep myself free from the sins associated with homosexuality and live a perfectly straight way of life; through behavior modification, I could eventually become straight and solve all of my homosexual problems. If I were to marry and have a family, so much the better, because I would become a god with them in the world to come—if I were pure in heart. If I didn't marry, yet became pure in heart anyway, I could look forward to spending eternity as a ministering angel.

Perhaps the most popular view in the Church is that a person suffering from problems with homosexuality should marry and do everything in his power to make the marriage work. If he lives up to all of his covenants, he will be blessed in the marriage and become free from his homosexuality.

The current official policy concerning homosexuality in the Church is that in order to keep them active in the gospel, homosexuals need to be involved in as many of the "safe" activities as possible. That is, they should be passed over when it comes to service in youth programs and the like. As the Spirit directs, homosexuals should also be limited in their participation in Church activities and temple attendance. Under no circumstances are people with current homosexual problems to be admitted into the Church educational system, nor become missionaries.

Church courts are to be held as the Spirit directs. And whenever possible, the

psychologists in Church Social Service (CSS) are to be employed in an attempt to cure the homosexual member of the church of his problem. To cure a homosexual means to help him overcome his neurosis and to help him mentally prepare to come back into full fellowship in the Church. Eventually he is to be prepared to accept the responsibilities of a family and all that goes along with it.

This is all very well until one stops to examine the methods used by the various psychologists to cure homosexuality. Within CSS there are conflicts over what the best method of curing homosexuality is. And the sort of behavior modification they use leads to asexuality rather than a heterosexual orientation. Some doctors in CSS admit to a very low success rate when it comes to permanently "curing" anyone of his homosexuality. A few of the Church Social Services psychologists will admit that they have yet to see any permanent cures.

As I faced the religious views, my depression over my plight in LDS society increased. I began to reach for straws as I watched the semester that I was trying to finish at BYU to pot. I lied and did what I could to get teachers to give me incompletes in my classes so that I could finish them up when I was in a better mental state.

I asked the only girl I ever thought I loved to marry me, hoping that would stop my immersion into misery. When we were together, I did everything I could to prove to myself that I was a normal, straight individual on the inside, or at least to prove that I had what it took to live like a straight person. I tried to enjoy kissing her, holding her hand, and acting out all of the heterosexual roles that I had been practicing throughout my dating years, but there was no difference. She finally decided that things weren't going to work out between us, and she left on a mission to give me time to get myself straightened out.

I was frustrated because I was caught between two opposing views. The first was the Church view, pounded into me for years, that what I was doing was a filthy and horrible, yet changeable thing. The second was the view that I was gaining through my direct experiences, that a homosexual lifestyle was a viable alternative to a heterosexual lifestyle and the best that I could expect from trying to change was asexuality.

Finally, in an attempt to come out of the depression that had taken hold of me, I decided that I needed to weigh the options open to me and decide what I was going to do to get off dead center. I looked at the Church view and decided that while I believed the Church to be true, it was seriously lacking in direct revelation about homosexuality. Then I looked at the world view that homosexuality was fast becoming an acceptable way of life. In order to resolve these conflicting viewpoints in my mind, I took up the belief that while the Church was still true, I had consciously given up my salvation for what I considered a more practical, immediate way of life.

I held to this belief for a long time but that gave rise to the idea that I was not as good a person as someone who had chosen to "endure to the end" under the pretense of being straight. I felt the need to be an integral person, so I began to work to shed those religious beliefs which led me to think

that I was a second class person.

In spite of the Church's position on homosexuality, I knew that I was a good person and not the scum of the earth. I was energetic. I was ambitious. I still had standards and principles by which I lived my life. Finally, I came to the point where I realized that the various theologies in the world are offshoots from the basic nature of man to treat one another with love and charity.

Until that time, I had questioned whether I would ever become successful in my personal goals unless I made up my mind to succeed in spite of my homosexuality. When I gave up my religious beliefs, it became easier to give up the idea that I was working with a handicap and I was able to see that with the necessary work, I would be successful in life because I was a human being who had something to offer the world by virtue of my humanity.

With this realization, I concluded that the only way I would ever be free to give whatever it was that I had to offer would be to leave the environment which kept pounding into me that what I was doing was evil. I decided to tell my family about my homosexuality and, no matter what happened, never lie to them again. I gave my parents a letter just before Christmas 1981 which contained the message which I wanted to give not only to them, but to anyone who questioned the rationality of my decisions concerning my homosexuality. Here are some pieces of that letter:

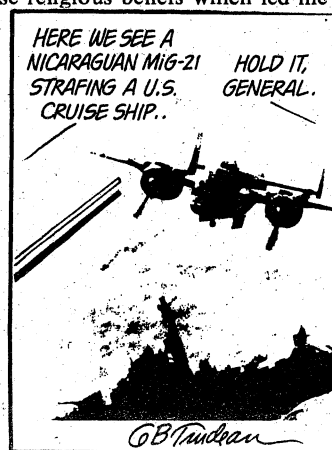
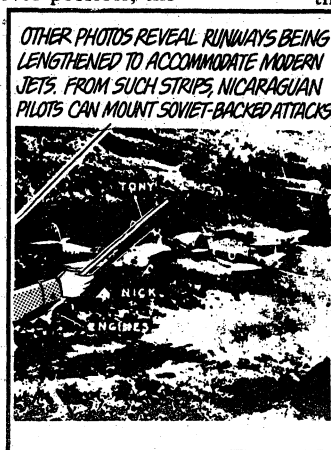
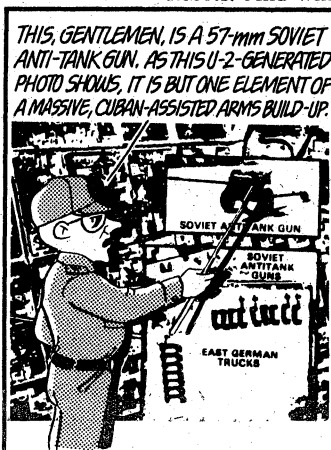
Dear Mom and Dad,

I am homosexual. I know those are hard words to read about one's own son. It took me a long time before I would admit to myself that they were true. I have decided that it is time to inform you of the decisions I have made concerning the direction I want my life to take, and let you in on the particular thoughts which brought me to make those particular conclusions.

I know what a shock it must come to you to hear a good returned missionary say that he is gay. Many of my gay friends came home from their missions and got married on the notion that if they did, and remained faithful in the bonds of marriage, that their problem would disappear. Many did this on the advice of their mission presidents and bishops. I can't tell you how many of my friends have entered into ill-fated marriages because they got married in an effort to overcome their homosexuality. This has been worsened by the fact that they haven't just affected their own lives, but those of the girls and in some cases, the lives of children. I have, therefore, decided that marriage is not for me. In our day it is an often shaky institution, and I see no reason to enter into a marriage which would just be looking for a reason to fail. I am happy to take responsibility for my own life, but I will not be held responsible for screwing up the lives of others.

I know many homosexuals who are "living in the closet." I was given that advice by my bishop when he asked me if I was ready to accept the responsibility of being gay by living my entire life in celibacy, away from anyone whom I could "pollute with a potentially filthy lifestyle." This is also not the path that I have chosen to follow. Living in the closet doesn't foster happiness, only weirdness. When I finally decided to come out of the closet, I just waited for God to reach down and crush me under his long, providential thumb. What happened was I became more happy than I had ever been in my life. I was finally free to be who I was and to do the things I wanted to do.

Which brings me to excommunication—I will be. I know what a scandal that will cause. I also know the headache that you will feel, but at this point, it is the only sensible thing. Excommunication won't solve anything, but it will



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make it clear to the people who don't understand that though religion has played an active part in my life until recently, I have chosen something else and I intend to pursue a more practical, tangible way of life. And I intend to stand by that decision.

The worst thing about all of this is that no matter what I say, it will never be enough. You will never understand and you will make attempt after attempt to "redeem" me from my "wicked" state. Just be warned that I have made my decision, and all of the talking in the world won't change my mind. I only warn you because I am as firmly set in my decision to live my life in freedom as you will be in your desire to change me. And we can avoid many nasty confrontations by seeking to understand the position of the other. The attempts which are made to bring me to my knees and make me repent will do more to screw up the life which I have chosen than they will do to bring me to salvation. I know how difficult it is for you to understand that I can be happy, but I would rather be disowned than suffer through your efforts to convert me. I don't want to fight with you for my rights, but I will if I am pushed. I have made my decision, and won't be kept in subjection through manipulation and guilt ever again.

I already feel your disappointment, your anger, But I ask you to accept me. I am happy. My life doesn't center in sexual relations with anyone at all. It centers in finding fulfillment in the day to day pursuits that I have. I am working to become successful in my chosen profession, and along with that, I still see the basic principles of Christianity as the key to a happy life. Brotherly love, longsuffering, purity of heart and purpose, a selfless and unassuming nature are the basic principles in all of the great world religions, and I plan on developing these things continually in my life and helping my gay brothers work to develop them also. These principles, along with hard work will bring peace and universal love to the people of the earth, and the members of the Church don't hold the corner on the market in brotherly love or charity any more than the Catholics, the Buddhists, the Jews, or the Quakers.

Many people who are gay blame their parents and the environment in which they were raised. I don't. I don't blame anyone. I have bright hopes for the future and won't be dissuaded from making something of my life by something so insignificant as sexual preference. And I won't let my life be ruled by fear of what someone may think of the things I do.

I hope you understand the things I have said. I am an adult, and I have made a life decision. There are a million things we can do to make each other's lives miserable. I will work to maintain the status quo if you will. Neither of us will be totally satisfied with the attitudes and decisions of the other—that's the way life is. Now that you know what is going on in my life I will never have to lie to you again, and if you will allow me, I shall be able to continue my life with pride and integrity. That is, I can now be an integral person—and I am at peace with myself. Please, don't make me go to war with you. I still need your love, and I think you can use mine.

Although my parents had suspected that I was involved in homosexuality, things changed drastically after I gave the letter to them. They set down a number of rules by which they expected me to live. When the rules were set down I decided that I could not maintain the relationship that I had built up to that time. That is what caused me to leave BYU and move to Salt Lake City. I decided that though I could probably pull the wool over the university's eyes for another semester or so, I was no more justified in lying to the school than I had been in lying to my parents. And I decided that I would be as well off living in Salt Lake and attending University of Utah with my own money and living in my own place as I would be living in the house my parents had bought for their kids in Provo.

Since moving to Salt Lake, my life has been much more relaxed. I live near the university and I am working. The majority of my family, including my parents, live in Salt Lake so I visit them often and try to show them that I am the same boy that they once

knew, and let them know of my love for them. All is well when I am with them; the subject of my life never comes up.

But the reports that I get from outside sources let me know that all is far from peachy. I have told my parents that I am not asking them to come to grips with this quickly or easily. A few weeks ago I had to remind mom and dad that I had told them the truth so that they would not have to live on the false hope inspired by my lies about what I was doing and where I spent my time. I told them that any hope they had of my ever changing and "becoming straight" were the result of their own desires, and that while they were welcome to their beliefs, I didn't care to hear about them.

My father thinks I have been programmed, like a Moonie. My mother thinks I will come back to the gospel some day and be an active force in turning about the lives of many of my friends. In spite of all that I have done and said, I am afraid that they really haven't listened to me. I am confident that these things will work themselves out in time.

There is no way to be active in both worlds. I have chosen the one which seems to offer the most tangible, satisfying rewards. I chose the path I am on because the world views of biology and psychology logically answered more of the questions not only about my own sexuality, but about the mysteries of the world around us which have brought religion into conflict with science since before Aristotle.

And the future? If I fail to find satisfaction and fulfillment in my career and my personal pursuits it will be a result of my own downfall. And even at that, I can't imagine that I will be much worse off than most of the straight people that I know. The way that I choose to deal with my homosexuality may not be the way others choose to deal with theirs at all. My message to gay members of the Church is to deal with their homosexuality somehow. Don't try to put it off and hope that it will go away—it won't.

My goal is not to condemn the Church for its stand on homosexuality, and I would never attempt to lobby for a change in policy with a group who believes so strongly in direct revelation as a means for guiding the Church. It would be foolish to believe that God gives in to group pressure. My desire to change the perspective of the LDS community stems from the fact that religious stands on homosexuality conflict with most of the observations I have made through direct involvement.

No one can sit back and pretend that if ignored, homosexuality will go away. A gay person is not condemned to a second-rate existence or a double life any more than a straight person. I have chosen to ignore eternity and look to the day in which I live for happiness. Believe what you will, but don't make your own homosexuality or that of someone close to you a source of misery for yourself and those with whom you come in contact. I have discovered that there is too much happiness to be had in finding oneself and discovering the simple joys of being alive.

It is usual that the moment you write for publication—I mean one of course—one stiffens in exactly the same way one does when one is being photographed. The simplest way to overcome this is to write it to someone, like me. Write it as a letter aimed at one person. This removes the vague terror of addressing the large and faceless audience and it also, you will find, will give a sense of freedom and a lack of self-consciousness.

—John Steinbeck in *A Life in Letters*, p. 528.

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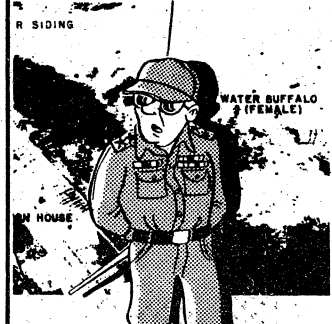
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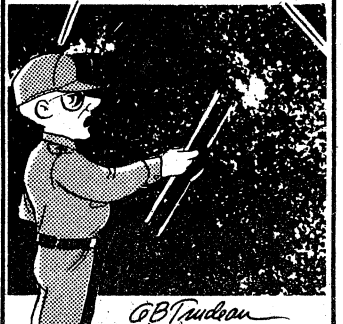
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AND WHY UNBLOOMS THE BEST HOPE EVER SOWN?

THOMAS HARDY

This has been a disappointing month for many quixotic cause fighters. First the proposed ASBYU Constitution did not pass, then Food for Poland did not become the class gift even though it obtained the most votes, and finally, Amnesty International, the widely acclaimed human rights organizations, was denied club status.

When told of the outcome on the Constitution, one ASBYU officer who had worked hard for its passage, quoting three-time presidential candidate Adlai Stevenson, said, "The people have spoken, the bastards." However, the democratic defeat of the Constitution would have been painful but easier to take if its proponents felt (1) that the opponents had used fair methods, and (2) that the electorate understood the document and thus knowingly rejected it and not some false perception of it.

While we concede that all (or at least, a lot) is fair in politics, this lament is not over legitimacy in political campaigning but one of appropriateness. It is too bad that at such a university campaigns are often based on other than fundamental Christian and democratic principles. It should be so here more than anywhere, that ideas are fully and openly discussed, and not concealed in emotion-packed, cheap slogans that not only misrepresent facts but intentionally forestall further thinking by much of the studentry.

Such unfair methods resulted in uninformed students voting "no" out of fear that the constitution was "imperfect" (as if any constitution, especially the current one, is perfect). It amazed us that the same "principled" students who idealistically, yet somewhat mechanically, cited that "students *should* elect their leaders" as a rationale for not wanting appointed executive officials, could not see that the appalling circus in the Marigold Mall was the result of carrying that gem of truth to its terrifying extreme: where, because of sheer numbers, candidates abandoned discussing issues and resorted to quick name-recognition and recall gimmicks (including a goat, roller-skating pamphleteers, and a three story ramiumptom). Regardless of qualifications, the candidate this year whose name so closely resembles the primary concern of the office he sought, and won, will always know that he was elected on name-recognition, not on competence or platform. And, so it is with the others. Wordsworth had something to say which bears on the subject of politics:

Him only pleasure leads and peace attends,
 Whose means are fair and spotless as his ends.

Nowhere is the need for a revision of the Constitution more explicit than in the cause for Food for Poland. While there is reasonable legal justification in the Supreme Court's ruling to deny the class gift to Food for Poland, if one looks at the way the campaign was dealt with throughout the semester it is obvious that a miscarriage of justice occurred. We wish it could be called a comedy of errors—for indeed there were many errors on both sides—but there are too many instances of moral abdication and intentional abuses of power to merely ascribe it to a good system with an unfortunate accident.

First there are problems that arise from the unification of the executive and the legislative branches which not only disproportionately gives executive officials too much power to implement policy without adequate discussion and independent review; but, as the Food for Poland battle illustrated, the system provides for no reasonable appeal of a unpopular decision by either branch of government. As a result, students are left with several unsatisfactory means for expressing dissent meant to influence their government. First, if they are cunning enough and if there is a legal or Constitutional loophole, they can appeal to the Supreme Court, or they can mount a petition campaign to hold a constitutionally ambiguous referendum (which, in order to succeed, they must devote an inordinate amount of time often at the sacrifice of academic pursuits). There is no provision in the current constitution whereby student initiatives can be voted on and become law.

Not only is the system too cumbersome to encourage and respond to student input, but it often mocks democratic principles either by ignoring the obvious will of the students, or by sustaining an ill-defined "BYU theocracy." Food for Poland was once rejected by the Executive Council in a supposedly open hearing because of the unmentioned and ultimately mistaken assumption of the ASBYU president and officers that BYU and, more importantly, the Church did not want to give even indirect support to the humanitarian organization. The tragedy of the Food for Poland cause is not that 200-plus students who fought a good cause lost, but rather that they left the battle disillusioned not only with ASBYU but with citizen input in general, feeling the cards were stacked, the fight unfair and the battle futile.

The frustration of the supporters of Amnesty International is of a different nature. From the Administration they had remarkable support for the chartering of political clubs. They lacked the support of the Board of Trustees. This fact was not only disturbing because they found themselves differing with the First Presidency, the Twelve and other general authorities, but also because they felt a sense of hopelessness that partly stemmed from the inaccessibility of the Board and partly from a sense that the Board seemed permanently uninformed concerning issues (which we have previously discussed) that seemed reasonable and logical. Having virtually every administrator (with the exception of President Holland) privately say that they think the board's policy is "foolish" gave little consolation, instead it increased their despair for any real change.

These three lost causes are examples of the many millstones that hang around the university's neck and bind it down to mediocracy. However, there are also some bright lights: At great personal cost to its initiators, students overruled their government and prevented the lighting of the Y; an independent group of students with the willing and extremely helpful cooperation of student officers and BYU administrators sponsored the refreshing and successful Symposium on Peace and War; and the newly formed Hyde Park club whose aim is to foster free interchange of ideas. These and other instances give cause for hope. But although we hope, we are not optimistic. Each of these causes were initiated by students with

Continued on Page 13

REVOLUTION vs. EVOLUTION

By HAROLD J. BISSELL

In general, would-be reformers fall readily and naturally into two classes: those who believe in revolution, and those who believe in evolution. Each of these classes may be further divided into two subclasses, dependent upon the reformer's notion of the forces which must be relied upon to accomplish successfully the desired result; reliance may be placed on the one hand upon human and natural forces, on the other upon suprahuman and supernatural.

Among those who believe in revolution, there are in the one group, our iconoclastic brethren, who have faith in the ability of the proletariat not only to overthrow the bourgeoisie but to perfect a new and beneficent organization of human affairs, which shall rise phoenix-like from the red flames of the blazing ruin of things-as-they are. And on the other hand, in the same broad class of believers in revolution, there are those religious zealots who confidently await a day of destruction and judgment, when suprahuman forces shall be loosed in supernatural ways, and in the twinkling of an eye our present failure of a world shall be swept aside to make way for "the new heaven and the new earth."

In the ranks of the evolutionists, a similar cleavage is apparent. Some believe that the forces long operative, and even now operating, within the world are competent eventually to win mankind through to the high goal which seems to be set for him: that the Administrator of the Universe is powerful enough to make right forever triumphant without resorting to catastrophic destruction of the majority of his subjects. Others, impressed with the might of the quiet but constant forces of evolution and convinced of the futility of revolutionary expedients, fail to find the hope of better things in the present trend of affair.

Then, which shall it be? Evolution or revolution? Human ability and natural processes or suprahuman forces and supernatural power? Obviously, the question is far from being merely academic. One's whole philosophy of life, one's allegiance to the myriad welfare organizations of the land, one's alignment on the foremost political and social questions of the day, all these and more depend upon the answer. Nor is it a question which can be long postponed. So insistent has the clamor of the revolutionists become, that it penetrates even to the sequestered laboratory of the paleontologist and bids him rise from his study of fossil shell and petrified bone to give ear to the babel of twentieth century voices. And not unwillingly does he join the debate; for when it comes to a question of evolution, who is there better fitted to make a response than he who has visualized the stream of life which pulsed along the channels he has traced from those far-off Cambrian days until now?

Consider the lilies of the field and the birds of the air, the fishes of the sea and the creatures of the land. Retrace with the student of ancient life the long road that leads to man. Search out the milestones of the past that mark the successful accomplishment of the great forward movements in life. For these creatures of the vanished ages, who have left the story of their lives recorded in the rocks of the earth's crust, are our kinfolk. They have blazed the trail for us: The route to success and progress and "better things," which they found, is still open. The paths to failure, which they trod, are today as fair to look upon and as fatal to pursue as they have ever been.

If the idea of numerous "distinct creations" is somewhat repugnant because it leaves open the way for the flippant suggestion that the Creator was not at first an expert artisan but required a lot of practice before He became sufficiently adept to perform his functions properly on a certain Saturday in the year 400 B.C., the theory of catastrophism may be slightly amended. Let it be supposed that the devastating cataclysm was not quite world-wide, but that individuals here and there escaped to become the progenitors of the new assemblage of living creatures. Darwin, this group of scientists had come to believe in evolution of one sort or another and pinned their faith to the doctrine of

"continuity." They noticed that there were certain "long-lived" species of animals and plants, whose remains were found unmodified in formation after formation regardless of the catastrophies which might have occurred in the intervals between their deposition. These believers in the continuity of life, regardless of local disturbances, adversities and cataclysms, called attention to the fact that the fossil remains of successive groups of plants or animals were as a rule indicative of creatures only slightly modified from those which had preceded them. Abrupt and sweeping changes in the assemblage of living beings were apparent whenever there were gaps in the record of life, but when the missing chapters were supplied by more extensive study the vital stream was shown to have been flowing on its way unbroken.

Gradually this notion of continuity of life, regardless of seeming interruptions in the record, gained sway, and at the present time there are no paleontologists who entertain any other idea of organic evolution. Granting the unbroken flow of the stream of life, what part in the progress of that stream has been played by the rapids and cataracts—the "revolutions?" Have they been essential to its onward flow, or are they only the spectacular displays, actually of less importance than the quiet reaches where the deeper waters move?

These questions are best answered by approaching them through the science of Historical Geology. Only through this discipline can one expect to correctly evaluate the effects that so-called "revolutions" have had upon evolution. Through the medium of Historical Geology one learns of the gradual parade of life, noting that plant life antedated animal life, that simple forms were succeeded gradually by those of more complex make-up. Invertebrates preceded fish, and these in turn preceded amphibians; soon there arrived on the scene the reptiles, then the bird, and eventually the mammals. Each seemingly is connected by the thread of life, and the alleged "gaps" and "missing links" prove to be non-existent as one expands his knowledge of the various types. It seems quite apparent that many life forms gave rise to new types, some direct, some collateral. Geologists occasionally speak of "crises in earth history." These represent only the culmination of long-continued processes, not the every-day event.

Thus is the law of life written. Revolutions are of little avail unless preceded by long and generally agonizing periods of preparation. Slowly progressive evolution may lead to a spectacular climax of fruition during a moment of organic upheaval, but the attainment is the result of the preparatory development, not of the revolutionary forces. Time and again, upon the long road so painfully traversed during the geologic eras, important milestones have been passed, great upward steps have been achieved, unaccompanied by anything remotely resembling a "revolution;" but never, so far as I am aware, has any group of animals or plants gained advantages at times of crisis without long antecedent training which paved

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BERKELEY: A Laissez-faire Campus

By PAUL KIRK ANDERSON

After nine months in and around Berkeley, I am pretty well acclimated to life here. Nevertheless, every so often something turns up to remind me that this is definitely *not* Provo. Such occurrences have been quite frequent in the two months or so since I started graduate school at the University of California, which—need I say it?—is definitely not BYU. Indeed, it is hard to imagine that there could be two universities as different as Cal and the Y.

Some of the differences are pretty obvious. There are the different settings of the schools, for instance. Coming from the quiet, small-town environment of Utah Valley to the megalopolis by San Francisco Bay can be quite a shock at first. There are over 4.5 million people within a 40-mile radius of Berkeley, which is about three times the population of the entire state of Utah. To

Foreign Correspondent

put that into perspective, imagine a 40-mile circle drawn around Salt Lake City; this circle would include Ogden and most of Provo. Now imagine putting 20 more cities the size of Salt Lake inside that circle (Of course, it would be difficult to put that many people there because of the mountains and lakes, but then very few people live on the Bay!)

And it's not just a matter of numbers, either. The population of Utah Valley is comparatively homogenous, ethnically and religiously, while that of the Bay Area is incredibly diverse. Among the 4.5 million who live here must surely be representatives of "every nation, kindred, tongue, and people" on earth.

Equally diverse are the many things to see and do in the Bay Area, making it a truly exciting place to live and work. Unfortunately, there are also the typical big-city problems to contend with, such as crime, congestion, and an astronomical cost of living.

The campuses of both BYU and U.C. Berkeley are appealing, but each in its own way. Whereas, BYU has the Wasatch Mountains as a very impressive backdrop, here we have the Berkeley Hills—not as imposing, perhaps, but wooded, and green. The grounds at BYU are more carefully manicured, but Cal has thickets, redwood groves, and flowing streams. And while the buildings at BYU are clean and well-kept, overall the architecture at Cal is much more admirable. One could go on to list such

things as fraternities and sororities, coed dormitories, street people, dress codes, and so on, and still miss the essential differences between Brigham Young University and the University of California, because these differences cannot be seen so much as felt. As one alumnus put it,

I loved most of all that very aspect of the Berkeley experience that came into such serious question a decade later, in the '60's. I loved the laissez-faire spirit of the place. I loved being let alone. I loved that very absence of enforced community that I so disliked and found false and sentimental in other institutions...

I saw this laissez-faire spirit in action when I ventured across campus the first week of the quarter last fall. In the quadrangle near the Student Union and the Administration Building, groups of students had set up tables and booths, complete with signs, banners, petitions, handbills, etc., each urging for the attention of the passerby. Their causes ranged from support for the people of Poland, to the banning of nuclear weapons, to the protection of "abortion rights." I seem to recall three Iranian student groups, one pro-Marxist, one pro-Khomeini, and one pro-monarchy. There was even a young man, Bible in hand, loudly calling us all to repent and turn to Jesus. The scene was reminiscent of the bustling, open-air markets I saw in Central America—a kind of marketplace of ideas.

Aside from the great diversity of opinion, the most remarkable thing was that this exchange of ideas seemed completely free and unregulated. It is difficult to imagine such a thing being permitted at BYU. (I recall what happened when a young man showed up at BYU with the intention of calling us to repentance. He was quickly hustled away by Security.)

Generally, the discussion of ideas is taken quite seriously here. I don't believe that the students or faculty are inherently any more intelligent or talented at Berkeley than at BYU, but there is a different attitude about academic pursuits. Many BYU students approach the university as a kind of resort community for LDS youth, with a little learning thrown in on the side. On the average, people at Berkeley expect more of the university and themselves. (I think it significant in this context that Berkeley, a city slightly smaller than Provo and Orem together, has no less than 45 bookstores). This is perhaps not surprising, considering the kind of reputation that U.C. Berkeley

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The Development of the Mormon Understanding of the Nature of the Holy Ghost

By KEN CANNON

There is little doubt that some Mormon doctrines have developed (or changed) over time. The decades before and after the turn of the century constituted a period of doctrinal restructuring, consolidation, and codification. One of the representative doctrines which developed over time and which stabilized at the turn of the century is the doctrine of the personality of the Holy Ghost.

The understanding of what the Holy Ghost does has remained fairly constant throughout Mormon history. The Holy Ghost has been seen as the Comforter, as a giver of gifts, as

Grey Matters

an inspiration-giver, and as a testifier of religious truth. The gift of the Holy Ghost has been understood by Mormons from the beginning as the "baptism by fire" referred to by Jesus Christ. Mormons have administered this gift through priesthood authority by the laying on of hands. The understanding of just what the Holy Ghost is, however, has developed in Mormon theology over time.

There are at least two published references to the personality of the Holy Ghost dating from the time of Joseph Smith. In the fifth Lecture on Faith, it was explained that the Godhead is made up of two personages, the Father and the Son, and that the Holy Spirit is the "mind" of these two personages.

This does not seem to imply in any way that the Holy Ghost (or Holy Spirit—Orson Pratt noted that the two terms were interchangeable) was a personage of any kind. In a revelation given to Joseph Smith eight years after publication of the Lectures on Faith, the Holy Ghost was

described as a "personage of spirit."

According to the revelation, "were it not so, the Holy Ghost could not dwell in us" (D&C 130:22). It is possible, of course, that Joseph Smith's understanding of the nature of the Holy Ghost changed between 1835 and 1843. This is by no means clear, however, because the references to the "mind" of the Father and Son and to a "personage of spirit" which can "dwell" in man are ambiguous at best. Because of the ambiguity on the subject in Joseph Smith's writings, the researcher must study statements of subsequent Church leaders in an attempt to establish what the Prophet's view on the subject really was.

The Pratt brothers, Parley and Orson, both attempted to describe the nature and function of the Holy Ghost. In his classic pamphlet, *The Key to the Science of Theology*, Parley P. Pratt termed the holy Spirit "a divine substance or fluid." He explained that only through the infinitude of the "particles" comprising the Holy Spirit could the omnipresence of God be understood. It was described as the "controlling agent . . . which organizes and puts in motion all worlds." Pratt went on to define it further: "In short, it is the attributes of the eternal power and Godhead" (*Key to the Science of Theology*, 1st edition, pg. 29, 38-40.) Pratt's description of the Holy Ghost is highly reminiscent of the fifth Lecture on Faith in that there is no indication of the Holy Ghost being a personage; rather, it seems he was describing a material power and substance emanating from the Godhead.

Orson Pratt affirmed with his brother that the Holy Ghost is the governing force of the world and that it possesses all knowledge. In

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LETTERS TO THE EDITOR

Sunstone Interview Disputed

Editor:

Your interview with Peggy Fletcher, editor of *Sunstone* Magazine ("Always a Little Hungry": The Woman Behind *Sunstone* Magazine" 1:8), contained several false and misleading statements.

The statement, "Then we practically sunk the publication by combining with *New Messenger and Advocate*," is false. *Sunstone* was in debt and faced lagging volunteer support several months before anyone discussed combining with NM&A. The joining of the two magazines did not solve *Sunstone's* financial problems, but it did at least join the few NM&A volunteers with the remaining *Sunstone* workers, and it brought in a small amount of advertising revenue that helped keep *Sunstone* going.

The statement, "When we combined with *New Messenger and Advocate*, for a few issues graphics went out the window," is false. The graphics of *Sunstone* "went out the window" in Volume 2, Number 2, the issue before anyone discussed combining the two magazines. That issue—with a rat on the cover—rates among the worst-designed issues *Sunstone* has published. Graphics went out the window with that issue because *Sunstone* was broke, not because of NM&A. The event cannot precede its cause.

The statements, "Kevin Barnhurst's major interest was to break even financially. The place that he cut was graphics," are false. My major interest was to keep *Sunstone* from dying, and graphics had already been cut with the previous issue. NM&A was not a good-looking magazine by any standard, and the issue after the two magazines joined was essentially another ugly NM&A. After it was published, Peggy Fletcher, Scott Kenny, and I agreed that it was inappropriate for *Sunstone* to ignore graphics as NM&A did. I then contributed the time and resources to redesign *Sunstone* (quite the opposite of a "cut" in graphics), and the result was better looking than either of the two previous

issues. Although that "blue" issue is not on the level of some of *Sunstone's* finest, it is at least better looking than some of the subsequent issues for which money was spent on graphics (such as a recent purple-and-gold number).

Kevin G. Barnhurst

Dissent at BYU

Editor:

What a breath of fresh air your two articles on "Dissent at BYU" and "Students Protest Military Week" were. It is important to remember the historical perspective. I am glad to hear that the College Republicans and Democrats are working to present alternative views. Peace is a non-partisan issue.

I was disappointed that nothing was specifically said about the 1972 protest by the Young Democrats on the same issue. Ten years ago we set up a booth outside the ELWC covered by vivid and grisly pictures of war. We passed out, among other sage advice, statements by the First Presidency condemning the draft and the wastefulness of war. The ROTC called Hartman Rector who came to the booth and asked us not to hand out the First Presidency statement.

Five members went on a five-day hunger fast while the weapons were on campus and we all signed a respectful letter to the Prophet explaining our feelings. Unfortunately instead of a reply to the substance of what we were saying, the letter was routed back down through the hierarchy to my Bishop who was to inquire as to whether I had any "spiritual problems."

After military week we organized a weekly study group that focused on understanding the principles of effective non-violent action.

Now, to my chagrin, I discover that weapons of war are still glorified on campus. Moral: Perhaps the organizers against this military week should not be so afraid of offending people—the war promoters aren't.

J. R. Treff

GIVE TO FOOD FOR POLAND

HOLY GHOST

Continued from Page 9

a sermon reported in the *Journal of Discourses* delivered in 1855 he discussed his views of what the Holy Ghost is. He stated expressly that his views were not based on revelation, then went on to state his belief that the Holy Ghost was an infinite substance but that part of this substance is organized into a personage of spirit—a personal Holy Spirit (*Journal of Discourses*, 2:338). In a chapter on the Holy Spirit in a larger treatise, he elaborated on this theme. According to Pratt, "there are many expressions in Scripture which plainly show that the Holy Ghost exists, not only as a person, but as a diffused fluid substance."

Orson Pratt also made much of the infinite nature of the Holy Ghost: "The Omnipresence of the Spirit is a demonstration that it is infinite in quantity, instead of being limited to a very small amount sufficient to compose one personage only" ("Holy Spirit," [London, 1856], p. 51). Although Pratt refers to neither the Fifth Lecture on Faith or to the 130th section of the Doctrine and Covenants in the discourse or the chapter quoted, it seems that he might have been attempting to reconcile the descriptions of the Holy Ghost in those two works. He incorporated both the idea of an infinite substance flowing from the Godhead and the idea of a finite spirit personage in his description of the Holy Ghost.

Other nineteenth-century Mormon leaders attempted to describe the Holy Ghost as well. There was little consensus of opinion, however, as some described the Holy Ghost as a personage (and often referred to it with the masculine pronoun "he") while others seemed to follow the view of the lectures on faith (and referred to the Holy Ghost with the neutral pronoun "it").

These followers of Joseph Smith thus held views of the Holy Ghost which in some ways diverged from one another. No conclusive answer emerges as to what Joseph Smith's view of the Holy Ghost was. The ambiguity of the various leaders' views of the nature of the Holy Ghost struck some Church leaders during the time of doctrinal codification at the turn of the century. During the time, James E. Talmage was presenting lectures on the Articles of Faith in 1894 (which were printed serially in the *Juvenile Instructor* and published as the *Articles of Faith* in 1899), George Q. Cannon approached Talmage and

commenting on the ambiguity existing in our printed works concerning the nature or character of the Holy Ghost, expressed his opinion that the Holy Ghost was in reality a person, in the image of the other members of the Godhead—a man in form and figure; and that what we often speak of as the Holy Ghost is in reality but the power or influence of the spirit (James E. Talmage *Journal*, January 5, 1899).

Accordingly, Talmage's lecture on the fourth article of faith incorporated these ideas:

there can be no doubt as to the distinct personality of the Holy Ghost. He is a Being endowed with the attributes and powers of Deity, and not a mere thing, force, or essence. . . . The Holy Ghost undoubtedly possesses personal powers and affections; these attributes exist in Him in perfection. . . .

However, this, the Spirit of the Lord, does not possess a tangible body of flesh and bones, as do both the Father and the Son, but is a personage of spirit.

Much of the confusion existing in our human conceptions concerning the nature of the Holy Ghost arises from the common failure to segregate our ideas of His person and powers (*Juvenile Instructor*, April 1, 1899, p. 220).

Talmage goes on to discuss the powers of the Holy Ghost in a manner similar to the Pratts. Interestingly, George Q. Cannon stated in an editorial printed six months after publication of Talmage's lecture on the fourth article of faith that

We do not think it prudent, in view of the limited amount of knowledge which has been revealed concerning the personality of the Holy Ghost, to attempt to write replies to these questions [concerning the nature of the Holy Ghost].

It is impossible for the finite mind to comprehend the infinite (*Juvenile Instructor*, October 1, 1894, p. 600).

This was written in accordance to the First Presidency's decision in 1894 that it was "wise to say as little as possible on this as on other disputed subjects" (Talmage *Journal*, January 5, 1899).

However, when *Articles of Faith* was published in 1899, the First Presidency approved the section on the personality and powers of the Holy Ghost even though it was in essentially the same form as it had been when printed in the *Juvenile Instructor* in 1894. Talmage expressed some surprise about this (Talmage *Journal*, January 9, 16, 1899).

The development of the doctrine of the Holy Ghost can be readily traced by comparing various editions of Parley Pratt's *Key to the Science of Theology*. There were no changes in the passages dealing with the Holy Ghost from the first edition published in 1855 through the sixth edition, first published in the 1890's or 1900's. Only slight changes were made in the seventh edition published in 1915. The Holy Ghost was now a "divine essence" instead of a "divine substance or fluid," and some discussion of the personality of the Holy Ghost was

excised. Major changes were made in the eighth edition, however. Talmage's understanding of the Holy Ghost was incorporated into the book. The omnipresence of God was to be henceforth understood in terms of the "Holy Spirit," but this was now made equivalent to the "Light of Christ" rather than to the Holy Ghost. Much of Pratt's discussion of the Holy Ghost became, in the eighth edition, a discussion of the light of Christ (*Key to the Science of Theology*, 8th edition, pp. 37-47).

The roots of Cannon's and Talmage's views of the Holy Ghost seem to come from Orson Pratt. According to all three there was in existence a personal Holy Ghost. Cannon and Talmage simply went beyond Pratt and further distinguished between the Holy Ghost and the powers of the "spirit." By the turn of the century this view had become the official theological position of the Church, being approved by the First Presidency. Later leaders of the Church and theologians have tended to reflect this view. Some are confused by the changes in the doctrine because they have attempted to view the Mormon position on the personality of the Holy Ghost as static and unchanging rather than developing and changing over time.

EVOLUTION

Continued from Page 8

the way to their success. In the stream of life therefore, the cataracts and rapids are but spectacular manifestations of the fundamental forces which gain their ends effectively in the slowly moving reaches where the quiet waters irresistibly flow.

There is a widespread opinion "that the idea of the continuous development of the life of man on the earth was something foreign to the mind of Jesus; the idea of catastrophe, it is contended, was ever present to Him. On the wreck of the world His Messianic kingdom was to be established." It is the view held, consciously or unconsciously, by many of the churchmen throughout all Christendom. Opposed to it is the concept, rapidly gaining adherents in the present generation, that the Man of Galilee put no trust in destructive revolutions, but had a firm and sure faith in the evolutionary forces quietly operating within the lives of men. The issue is sharply defined. Did the Great Teacher instruct his hearers in the dogma of revolution or in the doctrine of evolution, in the necessity of world-destroying upheavals or in the upheavals or in the efficacy of quietly progressive growth, in the purification of the world by fire and sword or in the attainment of man's high destiny along the less spectacular roadway of spiritual and mental development?

Consider for a moment the remarkable assemblage of the "Parables of the Kingdom"

in the thirteenth chapter of Matthew's gospel. Here are intermingled the evolutionary parables of The Sower, The Mustard Seed, The Leaven, each with its unmistakable emphasis on growth, development, progress from within, and the revolutionary parables of The Tares and The Net with their references to the harvest time of reward and destruction, to the world in catastrophe and upheaval. The Founder of Christianity was a master in the art of finding and clinging to the happy medium of carefully balanced judgment. Never was he guilty, as have been so many of his followers, of pushing a great truth to a ridiculous extreme. And upon this greatest of Christian themes he has carefully chosen and maintained the middle ground. Progress, even to the attainment of the new heaven and the new earth, even to that glad day when all men shall be enrolled in the kingdom of heaven, is the result of growth and evolution; but the long summer of development bears fruit in the autumn of harvest; the era of quiet progress paves the way for a climax of fruition. Long ages of slow preparation, so slow and inconspicuous as to appear negligible to the superficial observer, finally achieve results with startling suddenness. Lest his hearers spring to arms with a frenzied desire to sweep their fellowmen without delay into his new kingdom under penalty of death if they refuse to enter there, he calmly, dispassionately speaks of the seed-time and the leaven, the gradual growth of the tree and the long summer of increase.

It is though the humble Carpenter of

Nazareth had with the student of life development surveyed the river of life and had seen it sweeping quietly, irresistibly onward to plunge in a cloud of spray over the brink of a cataract, then to stagger for a moment before it regains its sense of direction and slips silently ahead into another long reach of steady movement. The lesson from the past is clear. The progress of life has been a result of evolution and of growth, quiet, unassuming, slow; but ever and again progress has been revolutionary in its nature, and by virtue of abundant preparation there has come a swift attainment, a climax of success. Revolutions in the past have been truly catastrophic for those organic strains whose preparation has been inadequate, but in the progress of life as a whole they have been merely minor incidents, a quickening of the pulse, an acceleration of the continuous process of evolution.

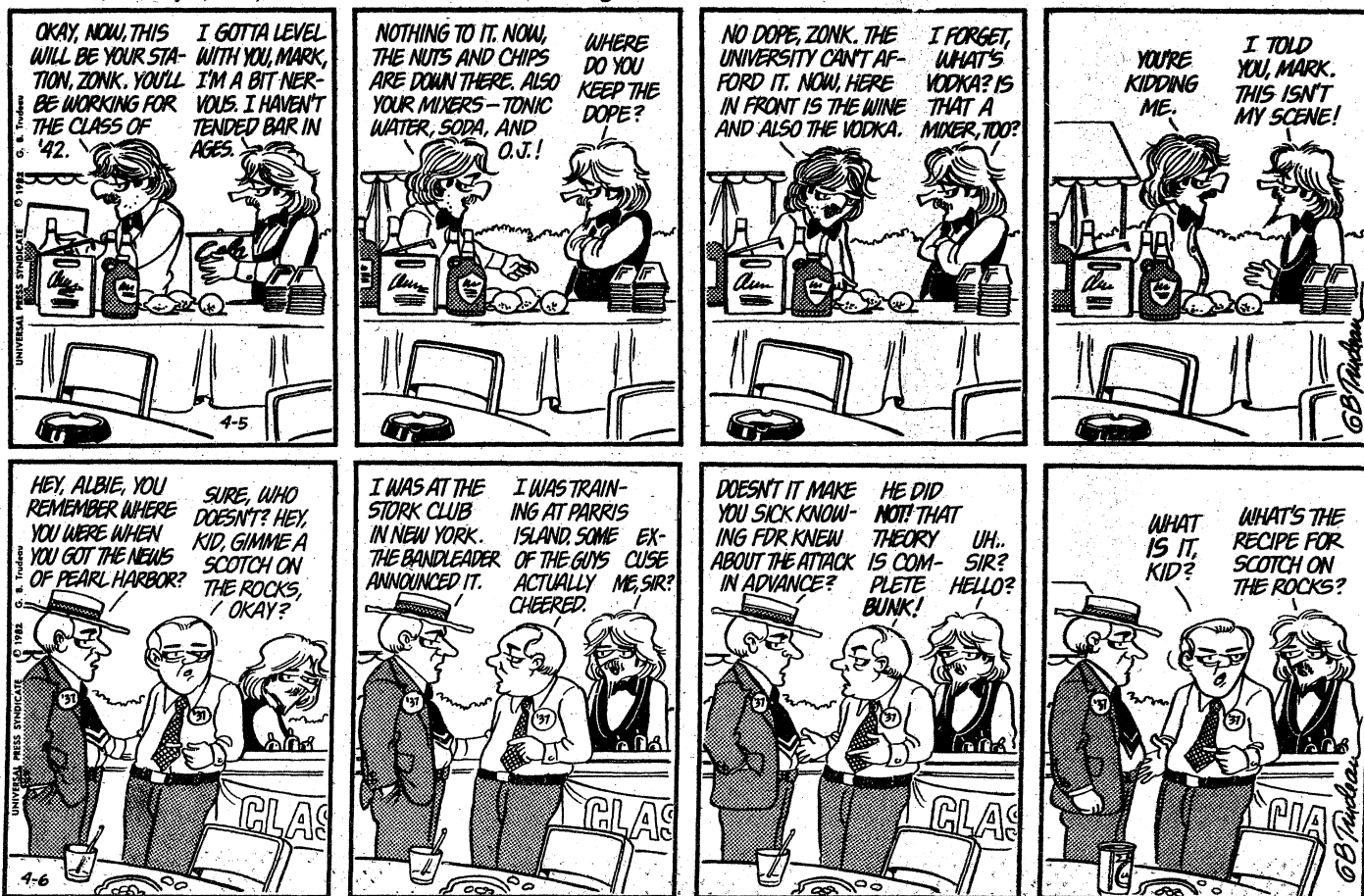
From the geologist's vantage point on the reviewing stand, the creatures of the earth appear in this twentieth century to be approaching another milestone in their progress. There are rapids and cataracts just ahead; once again, the stream of life is gathering its energies to leap forward with increasing velocity. Pressing problems of tomorrow, already imminent, are in essence the result of external conditions over which man has so far displayed no control. The world has lost its corners and shrunk into a neighborhood; but man is not to blame because ocean highways and the airways link its farthest islands, and mountain barriers fail to subdivide its lands. The resources of the earth are proving inadequate to support a large population of idle rich or idle poor, without an excessive load being placed upon workers; but it is not the fault of man that the stores of iron ore are limited, and the acres of tillable land are numbered. As in the past, so in the twentieth century, the impelling forces of progress are inherent in the environment; the response must be dependent upon virtues intrinsic in the creatures who are to be thus tested. Some will undoubtedly be found wanting; for them the penalty has always been either extinction or stagnation. Others—and in the past it has generally been a minority—will respond with habits that will prove to be their salvation; they, and they alone, will profit by the revolution.

To prophecy is always to incur the danger of post-mortem pillorying. But it requires no unusual acumen to see that this next milestone in the progress in life will be safely passed only by those who specialize in the art of cooperation, as opposed to selfishness, and in the practice of kindly thoughtfulness for others, regardless of their color, race or creed.

Harold J. Bissell is a Professor Emeritus of Geology at Brigham Young University.

"My country, right or wrong," is a thing that no patriot would think of saying except in a desperate case. It is like saying, "My mother, drunk or sober."

—G. K. Chesterton in *The Defendant*



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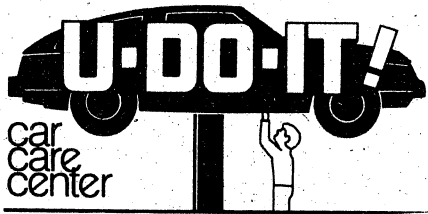
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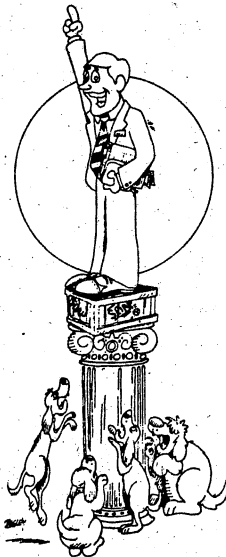
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Polygamist Wife Desires Acceptance

By JEANE HANKS

Special to the Seventh East Press

(The names that appear in this article are pseudonyms.)

Lana is the stereotype of someone who grew up in the LDS Church. She's a home-grown Utahn from Springville who graduated from BYU. Now she's a happy wife and mother living in Provo with her husband, Eric, of 15 months.

But if you look closer, you'll notice he's only home about twice a week. The children she often babysits bear a strong resemblance to her own, but not to her. This may seem odd to curious neighbors, but to Lana, it's understandable—she's the wife of a polygamist.

"It's real straightforward," says Lana, the third of three wives of a local polygamist. "One night there, one here, next night there, etc. He lives here once every three nights. He's just maintaining three homes."

Lana briefly met Eric in 1972 while she was attending the Y. A few years later, after recognizing he and his wives in a *Newsweek* article, Lana talked with him again and developed a strong friendship with the whole family. They kept in touch, corresponding as each traveled. In one of these letters Eric wrote Lana telling her he had been inspired to ask her to marry him.

"I married him because I felt inspired to join his family," Lana explains. "It wasn't that easy though. I spent six months fasting and praying. My church background said, 'what?' and there was no way in my rational mind I could justify it. But my spiritual experiences were strong enough to indicate there was no question it was something I was called to do."

Lana, a petite, naturally pretty blonde, admits she's not what you would expect for a member of a plural marriage. "I was 34 when I got married. It's not that I never had the chance to be married, it was just that I was waiting for a certain type of person."

An intelligent, educated woman, she holds degrees in English and French, teaches school, does counseling, often publishes articles and poetry, and likes to think of herself as a "quiet feminist"—a view that seems contradictory to her lifestyle.

"But even as a feminist I can see benefits in polygamy," says Lana. "I have been on my own since age 18. I saw it as easing into marriage rather than 'boom!'—be with this person every day." I viewed it as being able to still maintain some of my own individuality and independence, and support myself to some degree.

"Other feminists say, 'I can't imagine you doing this; it's only for the oppression of women and gratification of men.' But I don't see it that way fundamentally. Practically and spiritually it takes everything you've got to make it work. I've just always accepted it as a divine principle," Lana says.

Even though Lana feels the advantages in a plural marriage outweigh the disadvantages, she admits there are inherent problems that constantly have to be addressed.

"I'd like more flexibility," confessed Lana. "Like two weeks together with Eric—or even two apart. Also, emotionally it's hard to get our needs met. There isn't time to deal with all the issues. Time has to be quality."

There seemed to be a tinge of jealousy in her statement and she admits that it is a small problem. "It all gets taken out on Eric," she laughs. "We're all very close and

love each other very much, but there are emotional feelings that enter in that have to be worked out and we do it through Eric."

Overall, Lana feels good about her relationship with the other wives. They were very supportive and loving before she and Eric married, inviting her into the family. "We talk to each other often. We try to get together once a week on Sunday," says Lana, as she shares pictures of the entire family from a recent gathering.

How would Lana feel about a fourth wife? "Not excited at all," she admits. "I think we have a maximum limit in terms of wives and kids for this to function. But these decisions are not made according to functional or rational purpose; the Lord makes that plain."

An 1886 revelation to LDS President John Taylor is the theological evidence Lana uses to justify her plural marriage, even though the LDS Church recently excommunicated her for her lifestyle. According to her, the revelation states that plural marriage would be taken from the Church for political reasons, but not from the earth. Therefore, through free agency, a certain number of people were called by President Taylor to continue it until Christ's second coming," says Lana.

The individual who performed Lana and Eric's marriage was one of the "last living" that has the power to seal plural marriages," Lana explains. "I didn't necessarily expect to do this, and I didn't have to. But because spiritual manifestations I needed to consider it."

When she was considering it her family became extremely concerned. "They asked me to meet with the General Authorities," Lana explains. "The talks with the General Authorities just confused me even more because of their accusations of it being adultery. Finally, I had to lay it all out on the table and fast. I got such a strong witness it was the Lord's will that I decided in favor of the marriage."

"My parents were heartbroken," Lana further explains. "They had always considered me their spiritual daughter. It wasn't until the baby was born that they came to the house. It was better for them to assume I wasn't married and that Eric didn't exist."

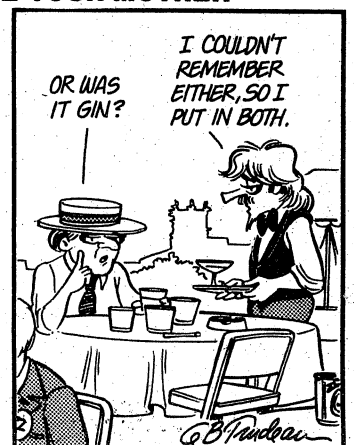
In spite of rejection from her family and the Church, Lana misses attending LDS worship services. Eric found a BYU ward they felt they could attend, even though he and the other wives had also been excommunicated. "Imagine the three wives introducing themselves in relief society," teases Lana. "The ward was friendly, but they kept their distance."

Soon, however, the ward leaders asked the family not to attend anymore. "The kids were just heart-broken," says Lana. "It was a real disappointment. But we've started looking for another ward the family can go to again."

Lana's new lifestyle has seriously hurt her religious endeavors and family relations. But the most frustration can be seen in her dealings with people in the community. "I've been kicked out of my apartment for being a polygamist's wife," says Lana. "We don't try to hide our marriage, but we don't advertise either."

She then concludes with a statement repeated several times throughout the conversation, "The main problem is people just don't understand."

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HOMOSEXUALITY

Continued from Page 1

on the subject of homosexuality in a lecture to his beginning Psychology class, which set off a chain of events bringing the Church's and university's dealings with homosexuals into public view. Apparently his comments weren't taken well by those present who were gay, which led Lee Williams to publish a 52 page letter explaining what it was like to be gay. Williams, one of the principle authors, wrote the letter anonymously because at the time he was an instructor at BYU.

In the letter Williams et al asserted that homosexuality was a state of being and not just a chosen pattern of behavior; that it cannot be cured, and those claiming to have been cured might have experienced modification of their sexual behavior but not their preference.

Wrote Williams, "No one knows what causes homosexuality. However, we do know one thing that does not cause homosexuality and that is free choice. Until the cause or causes are known it is grossly inappropriate to moralize about it."

Williams went on to give a warning. "As the homosexual becomes less and less willing to submit to this damaging influence [humiliation and discrimination from the Church,] and the rest of the world comes to realize the plight of the Mormon homosexual, the Church stands to face a very serious and embarrassing blow to its integrity."

A former Social Service Counselor at BYU said that William's response to Payne, called the "Payne letter," caused a "real stir" at BYU and in the Church. "Officials in both places were very touchy over it," he said.

What further fanned the fires of indignation was an article containing excerpts of the letter which appeared Feb. 2, 1978 in "Advocate," a homosexual publication. Along with the article appeared a derogatory cartoon depicting President Kimball's disgust with homosexuals.

One month later on March 5, Elder Boyd K. Packer addressed a BYU 12-stake Fireside in which he directed his talk toward homosexuals.

Elder Packer's comments, published by the Church under the title "To the One," reflected and emphasized the Church's policy on homosexuals. He used the word "homosexual" only once in his address. "Please notice that I use it as an adjective, not as a noun: I reject it as a noun. I repeat, I accept that word as an adjective to describe a temporary condition. I reject it as a noun naming a permanent one."

Later that month Rev. Bob Waldrop, pastor of the gay Metropolitan Community Church in Salt Lake City requested equal

time on KBYU to respond to Elder Packer's "very offensive and highly inaccurate" remarks. KBYU General Manager, Bruce Christiansen denied Waldrop's request. The March 30, 1978 edition of the Daily Universe quoted Christiansen as saying, "We recognize our responsibility to cover all aspects of the gay rights issue and we believe we have done that with fairness."

Legislative Action

Another significant event during this time concerned action taken by the Utah Legislature. During its 1977-78 interim the Transportation and Public Safety Study Committee headed by Public Safety Commissioner Larry Lunnen made a study to re-define the authority of various law enforcement agencies throughout the state, including BYU Security.

As a result of the study the Legislature passed House Bill 80 giving BYU Security officers 24 hour jurisdiction throughout the state.

In addition to that, the bill read ambiguously, "Members of the police and security department of any college or university shall also have the power to enforce all rules and regulations promulgated by the governing board of such an institution."

Gays have in the past complained of harassment from BYU Security in Salt Lake City and even in areas as far away as St. George. Mike, a gay returned missionary said, "I've seen BYU Security officers in Salt Lake City at the cruise areas driving past lines of cars leaning out the window taking pictures of not only the license and cars, but of the passengers inside of them also."

Chief Kelshaw denied that tracking down homosexuals off campus had anything to do with BYU gaining statewide jurisdiction. "You don't even need police power to take pictures or write down license plate numbers," said Kelshaw. He did say that having statewide jurisdiction can help in the prosecution of off-campus cases.

More Controversy

Just three months before the passing of the bill an arrest was made of a homosexual which caused an even greater stir than the Payne letter. David Chipman, 22, was arrested February 1979 and charged with forcible sexual abuse. The charges were filed by David Newmann, a police science student working under cover for BYU Security.

Newmann, posing as a homosexual, had previously written a letter which appeared in a gay publication, expressing a desire to organize a gay underground group at BYU. Chipman, a non-student, responded to Newmann's letter and they arranged to meet at BYU. After meeting, they consented to go to Squaw Peak for sexual activity.

After sexual activity had been initiated, Chipman was taken to the BYU Security

office where he was placed under arrest. Upon learning of the account, President Oaks put a halt to such tactics. However, Chipman was prosecuted and convicted.

Two months later a three-part series on homosexuality was published in the Daily Universe. This unprecetended attempt by the Universe to increase understanding of the problem of homosexuality on campus took many by surprise.

A faculty advisor explained that the series was read by President Oaks prior to its publication, but that Church officials in Salt Lake City still "weren't at all pleased" that the subject had been brought up in the first place although the Church's position on homosexuality was reflected strongly throughout the series.

In the meantime, the Payne letter was not well received by many members of the psychology department. One professor of Psychology commented, "It's a fabrication. Those guys aren't interested in facts."

This same professor, then a member of BYU's Institute for Studies in Values and Human Behavior, headed by Victor L. Brown Jr., helped prepare a rebuttal to the Payne letter in the form of a preliminary statement on a study the Institute was doing on homosexuality.

The rebuttal, published in the Fall of 1978, was entitled "A Reply to Unfounded Assertions Regarding Homosexuality" and was prepared partly "from the files of LDS Social Services."

This BYU publication made statements such as "Since homosexuality is not unique in its patterns of causation or cure, it does not deserve privileged status as special disorder different from other behavior problems or sexual sins." "Homosexuality is one of a class of impulse disorders and is not the result of a unique set of psychological disorders." "Highly religious groups, like the Latter-day Saints, have been found to have significantly lower [homosexuality] incidence rates."

This rebuttal also gave a brief conclusion of the unfinished study being done for LDS Social Services. "There is no scientific evidence that homosexual behavior is the inevitable product of biological or environmental influences. However, there is evidence that agency is involved. *Homosexuality can be changed.*"

According to one BYU professor, the rebuttal was so poorly done that "it was an embarrassment to all involved," and most of the copies were given back to the authors or their request.

The claims made by the Values Institute reflect the present position of the Church on homosexuality. In *Homosexuality*, a Church handbook distributed to stake presidents and bishops, the Church policies and procedures are spelled out: "As we have previously stated, homosexuality is a sin in the same degree a adultery and fornication."

The handbook emphasizes that "homosexuality is a learned behavior, and as such can be changed." The handbook states that "Modern day prophets have clearly promised that homosexuality can be changed. You should convey this positive attitude because it encourages change...Be careful not to label people 'homosexual.' It is better to refer to their 'homosexual behavior' than to call them a homosexual."

Steve, a former BYU professor who is gay, said, "The Church's simplistic attitudes toward homosexuality are the cause of its lack of understanding in dealing with it. When the Church says that there is no such thing as a homosexual, and you know that you are one, how do you resolve that?"

LDS gays who finally adopt the attitude that they can't change are classified in the Church handbook under "Rebellious Homosexuality...This category represents primarily an attitude and lifestyle. These individuals may be either early memory or situational types who, for various reasons, have chosen to fully accept a homosexual lifestyle. They have little if any, motivation to change their behaviour and are openly active, even promiscuous in their homosexual behaviour. They promote the concerns of the homosexual community and may belong to various homosexual organizations. They commonly manipulate others to meet their own sexual needs. Generally they are not active in the Church. They tend to rationalize and interpret doctrines for their own purpose, and try to refute the position of the Church on homosexuality."

Because the modern day prophets have clearly promised that homosexuality can be conquered, those "rebellious" homosexuals who believe otherwise are subject to excommunication from the Church.

In *Welfare Services Packet One*, instructions to bishops and stake presidents concerning homosexuals include, "An attitude of stiffneckedness and rebellion is almost always a clear indication of the need to be sternly disciplined, even to excommunication, so that others are not contaminated by unclean habits."

Another procedure of repentance was outlined by the Church handbook. "Since homosexual behavior is possible only with others, the individual should disclose his sexual partners as an essential part of repentance. The purpose is to help save others."

Cause and Cure Uncertain

A growing difference of opinion involving the causes of homosexuality—and hence the action that should (or shouldn't) be taken by the Church—exists between some psychologists in Social Services and the First Presidency.

Many homosexuals report that certain General Authorities and Social Service counselors agree that although behavior can be modified, in many cases homosexuality can't be cured. Some Church Social Service psychologists have privately indicated that many homosexuals may carry the problem "essentially from birth."

Some homosexuals claim to have modified their behavior to the extent that they no longer feel a need for a homosexual relationship, but they admit that intimacy with a woman still seems unnatural to them. "There is no cure for it," said one, "it is a life-long process overcoming it. But eternity is more important to me than a few quick tricks in this life."

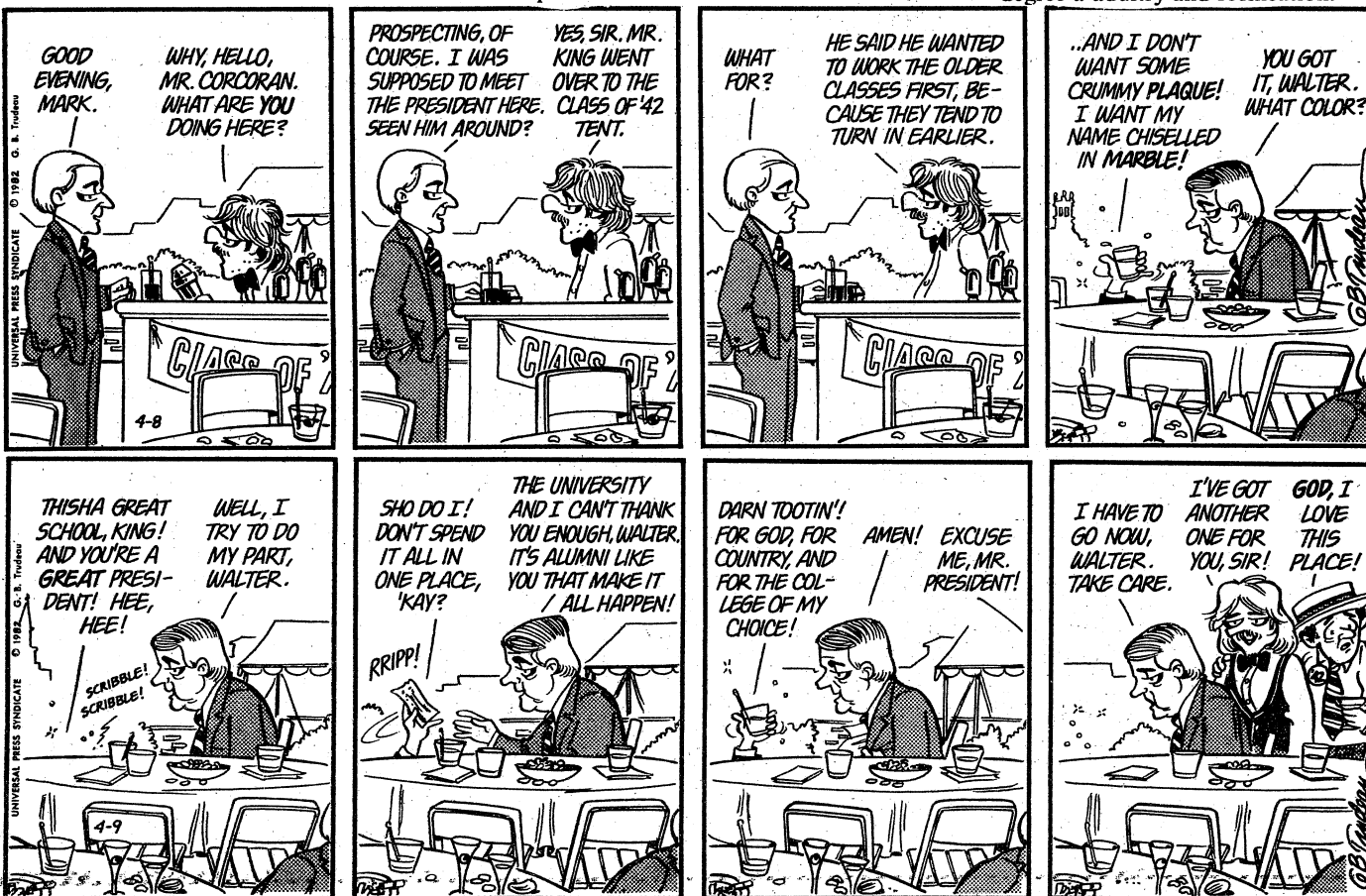
Most public statements made by authorities in the Church concerning homosexuality in the Church seem to have been rather harsh.

Elder Boyd K. Packer said the following:

"There is a falsehood that some are born with an attraction to their own kind, with nothing they can do about it. They are just 'that way' and can only yield to those desires. That is a malicious and destructive lie. While it is convincing to some, it is of the devil."

One psychologist from LDS Social Services has reportedly said that "although President Kimball's public statements sound like he is condemning homosexuals to the lowest hell, in private he is unbelievably

A newspaper is not just for reporting the news as it is, but to make people mad enough to do something about it.
—Mark Twain



understanding, tender, and eager to help rather than castigate." He is also reported to have said that President Kimball has files on over 1,500 homosexuals who he has personally seen and counseled, and that the contrast between Kimball's personal dealings with homosexuals and the First Presidency's public statements is "almost schizophrenic."

Steve, who had talked with President Kimball before being excommunicated, concurred. "President Kimball was wonderful. I was startled from his kind reaction."

Steve was also startled by the kindness of the ward members and leaders. "The heartening thing about coming out was to realize that most of the people out there are good people. They are concerned about you as a person—an individual." Steve said he received nothing but kindness from the bishop of his ward, "although his ignorance of the problem was appalling."

When asked how he deals with members who come to him confessing homosexual preferences, one local bishop said, "I feel helpless at times in how to deal with it more effectively in order to help. I find myself wishing I could do more to help."

Another local bishop, as quoted in the *Daily Universe*, seemed less concerned with his ignorance of the problem. "I found that my lack of training in treating homosexuals was really not much of a problem. Social Services took care of most of the counseling and treatment. All he needed from me was support and encouragement."

That most every bishop will have to deal with the problem is expected by the Church. According to one formal Social Services counselor, the rule of thumb is that there are two to four homosexuals in every ward. "Research replicates the Kinsey statistics [see part one of this series] of 4% exclusive homosexuals in virtually every culture," he said.

A gay who recently returned from a mission and is currently attending BYU, (we'll call him Byron,) said a large percentage of one of the wards he served in is gay, and that "they fit in very well with the other members." He also said that half of the people he baptized on his mission were gay.

Another Social Services psychologist admitted that "homosexuality is a widespread problem in the Church." In an attempt to protect its image, the Church downplays the problem as much as possible.

This is also the case at BYU. According to Dr. David M. Sorenson, Dean of Student Life, "The administration does not look upon it [homosexuality] as a pressing problem. It is looked upon as inappropriate behavior. As such it is a concern, just as any other inappropriate behavior."

Most administrators declined to give an estimate of the number of male homosexuals at BYU. But one former Social Services counselor at BYU said that 600 would be a conservative estimate.

According to Byron, homosexuals can be found in most every department on campus, but the greatest degree would be found in the humanities, business, and law departments. Byron said that there are homosexual hangouts all over campus.

There are several locations in the library, the main ones being the northwest corner on the first floor (where the books on homosexuality are kept), the reference area and bathroom on the third floor, and the northwest corner on the fifth floor.

The second floor bathroom in the Wilkinson Center is still a popular meeting place. The most popular meeting place off

campus in Provo is Pioneer Park which, said Byron, "is also frequented by undercover BYU Security officers."

Byron states that the foot-tapping still goes on. "Most of the time you can tell when the tapping feet belong to Security officers since most of them wear ugly black forward-thrust-type shoes. Gays care more for their appearance than to wear those," said Byron.

In spite of that, Byron noted interestingly, "BYU is the hardest place to differentiate between gays and straights—everyone dresses so well and has such nice hair cuts."

How does BYU Security currently handle homosexuality on campus? "It is a violation of University policy and members of my staff will aggressively enforce these laws. I will do everything in my power to protect the students at BYU who want nothing to do with this problem," said Chief Kelshaw.

"Our purpose is to seek out and identify those persons who have such tendencies and are not capable of controlling themselves," Kelshaw added.

When asked about leaving campus to identify gays, Kelshaw said, "In the past we have gone off campus to seek them. This year we haven't, although we do communicate with other law enforcement agencies and check court records periodically. But I have no plans to go to known gay hangouts in Salt Lake City just to find homosexuals."

Kelshaw indicated that volunteer students haven't been used in identifying homosexuals in bathrooms for months, and that investigators in bathrooms do not initiate the foot-tapping. "We don't want to make matters worse," said Kelshaw.

Since the mid 1970's aversive therapy has not been used at BYU. (A Social Services author noted that this therapy was never used in the LDS Social Services counseling program.) According to a psychologist in the BYU Comprehensive Clinic, one form of therapy now being used is covertive therapy, which associates negative thoughts with pictures.

Current attitudes of BYU students toward homosexuality parallel those of the local Church leaders. Most students exhibited ignorance to the problem.

One group of students last fall invited Dr. David Weight, a psychologist at the Comprehensive Clinic, to lecture on homosexuality. Some of the students were reportedly somewhat disappointed. One member explained, "We gave him the assignment to speak on the negative aspects of homosexuality on society, but instead he just described the condition. It was very informative, but he wouldn't come out and say that it was wrong."

Many students wonder why homosexuals come to BYU in the first place.

"Everyone counseled me to come to BYU," said Byron. "My stake president knew I was gay, and he told me 'Go to BYU—everything will be OK.' It turned out not to be OK."

Mike said, "Most gays I know went to BYU initially with an undying desire to change."

Gay BYU students who come to the realization that they haven't changed find themselves in a difficult situation—not only with BYU, but also with the Church.

"With its present attitude," said Steve, "there is no place in the Church for homosexuals. I don't know why there are homosexuals either. I just know there are, and I am one. There is a reason why I am what I am. Someday I'll find out why."

BLOOD DONORS ARE SILENT HEROES

THE BEST HOPE EVER SOWN?

Continued from Page 8

consent of an established bureaucracy which was simultaneously repressing other hopeful student initiatives. There is little sign that the establishment is progressing towards a more open campus.

While we do not blame the current administration for the 1984 mind set that exists at BYU, its presence is frightening. The book *The Destruction of the European Jews* horrifyingly documents how Nazi Germany once set in motion, if unrestrained, will carry forward policy to its tragic end. In the case of Nazi Germany, the bureaucracy did not initially intend to eliminate six million Jews, but, unrestrained by law, cultural norms or courageous individuals, it carried to the extreme its initial mandate to identify and then segregate Jews. Henry Kissinger observed the same tendency when he wrote, "It is the nature of a bureaucracy to move by almost imperceptible stages toward a goal it may itself only dimly perceive (*The White House Years*, p. 350). Although BYU has many social, moral and individual restraints upon its bureaucracy, given the danger and nature of bureaucracy and also our tendency to submit to injustices for the "good of the Church" and the pervasiveness of the BYU bureaucracy—even bulletin board flyers must have a stamp to be hung—we should be ever watchful. We are nervous because the openness promised in President Holland's inauguration seems to have been unfounded. And any real change in the BYU bureaucracy, any meaningful hope for good causes, any change in the repressive mind set must come from the president of the university. Only on his initiative will bureaucrats change the direction of their activities. Yet Holland appears to be a general authority "yes man" wishing, even at great costs, to maintain the status-quo in the name of Zion. Which status-quo includes a bureaucracy with frightful patterns and even tyrannical tendencies held back by a concern for image more than individual rights; and which Zion is not yet present and whose establishment will most likely require changes more comprehensive than anyone can imagine.

BERKELEY

Continued from Page 9

enjoys, as evidenced by a quote from the general catalog:

The campus is internationally noted for its academic excellence. Its faculty includes 11 Nobel Laureates, 85 members of the National Academy of Sciences, and more Guggenheim fellows than any other university in the country. Twenty-six of its departments are ranked first, second, or third best in the nation.

I have my own frequent reminder of Berkeley's academic excellence. Just outside

the door to my lab in Gilman Hall is a bronze plaque declaring that room a "Registered National Historic Landmark." It was there, in 1941, that Seaborg, McMillan, Kennedy, and Wahl discovered the 94th element, plutonium. Working daily in the same place that history was made, one soon comes to believe that he or she might also be able to make a significant discovery—to make a little history. For myself, that may be the most important difference of all between BYU and U.C. Berkeley.

Paul Anderson, a graduate of BYU in chemical engineering, is currently studying chemistry at Berkeley.

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DAD'S WORRIED ABOUT THE STUDENT LOAN CUTS. I NEED THE EXTRA MONEY.

FOR WHAT, SUNTAN LOTION?

IT'S NO JOKING MATTER, B.D. I KNOW AT LEAST TEN PEOPLE WHO MIGHT HAVE TO DROP OUT BECAUSE OF THOSE AID CUTS!

SO WHAT? ANY SHOULD STUDENTS BE EXEMPTED? EVERYONE IS MAKING SACRIFICES, MARK!

HONEY? WHICH BATHING SUIT SHOULD I TAKE TO BARBADOS?

THRILLS

ICE CAPADES

April 13-18

The brilliant stars of the ice perform their dazzling routines and dance numbers for audiences of all ages in the giant **Salt Palace Arena**, this week. Performances are at 2 pm and 7:30 pm, and tickets are \$6. Phone 1-363-7681.

DRAMA

April 15

See Jean Jenkins perform her own dramatic interpretation of **THE BARRETTS OF WIMPOLE STREET** this **Thursday** at 8 pm in the **Springville Museum of Art**. Admission is \$2.50.

ROBERTA PETERS

April 15

The Provo City Cultural Affairs Board presents **Metropolitan Opera Soprano, ROBERTA PETERS**, in concert **Thursday** at 8 pm in the **Provo Tabernacle**. Miss Peters will perform a variety of vocal works for the audience in this special Provo appearance. Tickets are \$8. Phone 375-1822.

REQUIEM

April 16, 17

Requiem is Heinrich Liebrecht's play about Germany and her people during the "dark years". Performed in German, this unique play is staged at the **Deutsches Theater** in Salt Lake. Phone 1-363-5157 for details.

FARLEY FAMILY

April 16, 17

An **encore** production of James Arrington's **Farley Family Reunion** is being staged in the **Pardoe Drama Theater** this **Friday** and **Saturday** at 8 pm. The **two-member cast**, consisting of Arrington and April Black, hilariously portrays more than 20 different characters—the types of people usually encountered at family reunions. Tickets are available in the **HFAC**.

HEDDA GABLER

April 16-18

Ibsen's Hedda Gabler tells the story of a woman with a powerful will and a natural genius, frustrated by nineteenth century sensibilities. Often praised as the most carefully structured play ever written, it deals with the most basic of women's needs. Performed by the **Salt Lake Acting Company**, in the **Glass Factory Theatre** located in Arrow Press Square, 165 S. West Temple. Tickets are \$6 - ph. 1-363-0525. While you're there, stop to dine at Victoria Station, also in Arrow Press Square.

OPEN TENNIS

April 17-24

Tennis buffs can exhibit their prowess on the courts next week when the **Utah Tennis Associates** conducts the **Performance Tennis Spring Open Tennis Tournament** in Salt Lake. For more information, call 1-467-6161.

FILM FESTIVAL

April

Utah's first statewide Film Festival for amateurs and serious student film makers is being hosted by the **Utah Media Center** in the **Salt Lake Art Center**. "The Best of 8" is the title of this exhibition of non-professional Super-8 work. Phone 1-328-4201 for info.

ELEPHANT MAN

April 7-24

This powerful drama, without the gimmicks of the film version, is the true story of John Merrick, the elephant man of Victorian England. The play by Bernard Pomerance illuminates the dignity of the human spirit, and is well-acted by U of U students in the **Pioneer Memorial Theatre**, U of U campus. Curtain time is 8 pm and tickets are \$6. Call 1-581-6961.

GROUND ZERO WEEK

April 19-24

The launching of a state nuclear freeze campaign is the subject of a press conference designed to kick-off **Utah's Ground Zero Week**, this **Monday** at 10 am in the Governor's stateroom of the state capitol building. Locally sponsored by the **MX Information Center**, **Ground Zero Week** activities will inform Utah residents about the **arms race** and describe the effects of **nuclear fall-out** at various distances from the official Utah ground zero point (point of nuclear blast), which is Temple Square in Salt Lake. On **Wednesday**, the Unitarian Church will host speakers in **FORUM—SURVIVING NUCLEAR WAR**, featuring: Cecil Garland, Utah rancher; Bob Salter, survivalist; Preston Truman, nuclear fall-out test victims specialist; Robert Finley, state Civil Defense; Gale Dick, U. of U. physicist; and Art Talbert, minister. The forum starts at 7 pm in the church on 569 S. 13th E. in Salt Lake City. **Thursday** and **Friday** bring the weeks activities to a climax as the **Ground Zero hot air balloon** floats its way across the state. Manned by a TV cameraman and narrator, the balloon will stop to mark various "zero" points in Utah, while informing TV viewers of the nuclear fall-out potential at each point (in the event of a nuclear blast in Salt Lake). For further information and TV air date phone **MXIC** at 1-581-9027.

BALLET WEST

April 14-19, 21-26

Ballet West performs Balanchine's **Symphony in C**, combined with **Paquita** and **Lark Ascending**, accompanied by the **Utah Symphony**, at 8 pm in the **Capitol Theatre** April 14-19, with a 2 pm matinee on the 17th. The Ballet Co. also plans to perform the classic, romantic, full-length production of **Giselle**, April 21-26 in the **Capitol Theatre**, with a 2 pm matinee on the 24th. Admission ranges from \$6 to \$15, and is well worth the price. The ornate, Rococco, theatre is located at 50 W. 2nd S. in Salt Lake. Phone 1-533-3333.



SKI RACES

April 23, 24

Snowbird Ski Resort hosts the **American Pro Skiing Mogul Championships**.

THE "GRAND BEEHIVE" BACK IN UTAH!

Thru April

The theme of the Beehive is explored in fine and folk art, both historic and contemporary pieces, in the famous **Grand Beehive Show**. Previously shown at the **Renwick Gallery** in Washington D.C., the exhibition now shows at the **Glendinning Gallery**, 617 E. So. Temple in Salt Lake. See it M-F, from 8 am to 5 pm, ph 1-533-5895.

STUDENT ART SHOW

Through April

Take a break from cramming and see the **Annual Student Art Show**, featuring the finest works by students in the Y art department. See a variety of student work daily in the **B.F. Larsen Gallery** from 7 am to 10 pm and the **Master of Fine Arts Graduate Show** on display **Monday** through **Friday** in the **Secured Gallery** 8 am to 5 pm.

T.V.

See a non-fiction television special on **BLOOD AND SAND WAR IN THE SAHARA**, this **Thursday** at 11 pm on **KBYU ch. 11**.

Friday night watch HOLOCAUST: THE SURVIVORS GATHER—A LOOK BACK, also on ch 11 at 11 pm.

DANCE IN AMERICA features the Paul Taylor Dance Company in two landmark dances—"The Rehearsal" and "Arden Court"—both performed at the 1981 American Dance Festival. See the program **Saturday** the 17th at 8 pm on ch. 11 or **Sunday** the 18th at 3 pm on ch. 7.

A MIDSUMMER NIGHT'S DREAM is Shakespeare's magical tale of lover's quarrels, enchanted pranks, and happy endings. See it **Monday** the 19th at 8 pm on ch. 7, or **Saturday**, April 24th at 8 pm on ch. 11, or **Sunday**, the 25th, at 3 pm on ch. 7.

See a **Special** on **NEVADA FALLOUT: THE HOT YEARS**, **Wednesday** the 21st at 8:30 pm on ch. 11; and another **Special** on **THINKING TWICE ABOUT NUCLEAR WAR**, **Friday**, the 23rd at 11 pm on ch. 11.

On **Sunday** the 25th **NOVA** explores and investigates both the potential benefits and hazards to us all as we plunge into the computer age, on **COMPUTER SPIES AND PRIVATE LIVES**, 8 pm on ch. 7.

CHEAP THRILLS

The **Bread Basket** on 83 E. Center Street has delicious, homemade, health-food cookies for 15-20¢ each! Stop in and try some.

Support the **BYU Gymnastics Team** at the gymnastics meet this **Friday** April 16 in the **Richards Bldg**. It's free and certainly a novel idea for a date. Phone 373-3316 for details.

NATIONAL APRIL SALON THROUGH MAY 8

Don't miss the **SPRINGVILLE ART MUSEUM'S** biggest event and exhibition of the year, as the **58th Annual National April Salon** goes on display this month. Out of 650 exhibits submitted by artists from across the U.S., 235 selected works were judged and are displayed all through the museum. The criteria for all entries in this particular exhibit are representation, technical sophistication, and positive statement. The show is open to the public free of charge and can be viewed **Tuesday** through **Saturday** 10 am to 5 pm, and **Wednesday** til 9 pm. Visit the museum at 126 E. 400 S. in Springville.

LECTURES

CHINA and CONTEMPORARY ASIA are the subjects of discussion at a free public seminar, **Thursday** April 22 in the new **BYU Conference Center**. **Dr. Ray Hillam**, professor of Political Science and International Relations at **BYU**, who has devoted much of his career to the study of contemporary Asia, will conduct the seminar, which will include showing films and inviting audience discussion. The seminar begins at 7:30 pm and is held in room 277.

THE UNITED STATES IN WORLD AFFAIRS IN THE 1980's is the theme for discussion in a series of lectures being presented by the University of Utah. Explore the issues facing our country, along with some of America's foremost authorities. **Thursday** April 15 features **Akira Iriye**, Chairman of the History department at the University of Chicago and past president of the Society of Historians of American Foreign Relations, who will discuss **CULTURE AND POWER IN AMERICAN FOREIGN RELATIONS**. **Thursday**, April 22 listen to **Richard J. Barnett**, a senior fellow at the Institute for Policy Studies in Washington D.C., as he discusses **RIVALRY AND CONFLICT AMONG THE GREAT POWERS**. Both lectures are at 7:15 pm in the Social Work Auditorium at the University of Utah. Call 581-7031 regarding registration. Audience participation is desired, and college credit can be earned.

The Direct Relationship Between God and Man will be the topic of the **FREE** Christian Science Lecture, **Friday**, April 16, at 8 pm at the **City Center** (359 W. Center). **Rose Adams Williams**, member of the Board of lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, will be the speaker.

Fun in the Sun - that's the title of the free lecture on the construction of **Sand Castles!** See slides of award winning Sand Castles and listen to tips given by **Great Salt Lake Castle Makers** - at 7 pm **Monday**, April 19th in the **Whitmore Library** 219 E. 700 S. SLC, ph 943-7614.

Science experts lead a discussion following a film this **Saturday** April 17. **Critical Issues in Science and Society: A World to Feed** is the title of the discussion to be held at the First Unitarian Church 569 S. 1300 E. in Salt Lake City.

Next **Saturday's** (April 24) discussion is, **And Inquiry into the Future of Mankind: Designing Tomorrow Today**. Both lectures begin at 7 pm and involve a \$1 suggested donation.



FM

Cambridge Forum features a four-part series this month on the **Threat of Nuclear War**. Tune in **Saturday's** at 4 pm to **KUER FM 90**.

America's first national radio program dedicated to the performing arts is called **THE SUNDAY SHOW**. Arts magazines, interviews, and concerts fill three hours of a classy afternoon—every **Sunday** at noon on **FM 90**.

Hours and hours of good listening on KBYU FM 88 will brighten your days and mellow your nights. **Thursday**, April 15th, relax to **Vivaldi's** concerto for flute and violin in a, and **Strauss's Don Quixote**—at 7 pm.

Friday April 16 at 1 pm you'll hear a program of flute music, including the world premiere of **Corigliano's Pied Piper Fantasy for flute and Orchestra**. Later, at 6:30 pm, eat your dinner to the **LORD OF THE RINGS** episode, **The Black Gate** is **Closed**.

April 18th at 10:30 am you can wake to **Jean-Pierre Rampal** on the **St. Paul Chamber Orchestra** on the popular **Sunday program, ST. PAUL SUNDAY MORNING**.

On **Monday** April 19th let your Home Evening group listen to **Sherlock Holmes** solve the case of **THE SIX NAPOLEONS**, 8:30 pm.

Thursday, the 22nd **ORGAN LOFT** features the music of **Mendelssohn** on the **Kern Organ of Strasbourg, France**—airing at 9 pm.

On **Monday** April 26th welcome spring at 1 pm with **Copeland's APPALACHIAN SPRING**, and then spend a romantic evening with **Rachmaninoff** at 7 pm, featuring **Vocalise Rhapsody** on a theme of **Paganini**, and **Symphony no. 2**. Tune in to **KBYU**.

FILMS

Blue Mouse features this month are: **Attack of the Killer Tomatoes**, a very bad Sci-fi monster epic turned cult-classic.

April 14 & 15 at 5:15 pm; **Heartland**, the story of two people who battle the frontier together and fall in love, April 16 & 17 at 7 pm and 9 pm, April 18 & 19 at 5 pm; and **The Kids are Alright - The Who**, telling the 15-year story of the Rock-n-Roll band, The Who, April 25 & 26 at 7 pm and 9 pm, April 27 & 28 at 4:30 pm. The **Blue Mouse** is at 260 E. 100 S. in Salt Lake. Admission is \$2.50.

Sci-Fi film classic, **The Day the Earth Stood Still**, is being shown by the **Science Fiction Fantasy Discussion Group** at the **Salt Lake Public Library**, **Wednesday** April 21 at 7 pm. Admission is free.

This month, the **Salt Lake Art Center** (ph. 328-4201) features the films of **Natalie Wood** and films on the **Supernatural**. April 17 & 18 showings include **Splendor in the Grass**, starring **Natalie Wood** and **Warren Beatty** as emotionally and sexually distraught high school students, and **The Haunting**, starring **Claire Bloom** as one of four people staying in a decaying Victorian mansion. Showtimes are 7 pm and 9:30 pm. Next weekend's (April 24-25) supernatural feature is **Don't Look Now**, a thriller based on **Daphne du Maurier's** short story, starring **Donald Sutherland** and **Julie Christie** as parents troubled by the death of a child. Beginning at 9:30 pm, the film builds to a shocking climax. Admission is \$2.

Be sure to see **The Buddy Holly Story**, a well-acted, underexposed film starring **Gary Busey**, now playing at the **Varsity Theatre** at 4, 6:30, and 9 pm. See the free film on the **Grand Canyon**, showing at the **Monte L. Bean Life Science Museum**, complete with a **live reptile show** afterward. Times are 7 pm and 8 pm.

NORTH OF TERRA CHAPTER 13

The End For Terra

By S. F. RITTER

I stared at Thak, I stared at Thak's laser-pistol, aimed unwaveringly at a spot above and between my eyes. The president of Earth, Harry S. Hiroshima, broke the silence, "Foreclosed? Not Earth."

"Have you not told your leader of your dealingth, Mithter North?"

"Look Thak, we had a deal for a year. I've got three months left."

"Your thenth of bithineth ith ath poor ath your choith of defenderth. King Fothill Fuel and hith war fleet now litter the thpathewayth. Tho doth our contract. It ith now null and void, you have broken faith."

I immediately became concerned for Buzz, Moonstone and Nokneed Cluk all aboard the Noble Insanity at the D.C. docking station—suppose some sharp-sighted crab identified it as being from Fossil Fuels fleet? "No survivors?" I asked.

"Only one, a cowardly vethel which fled the scene of battle on the opening thalvo. We thuthpect it wath piloted by jackanaph and merthenary dogth."

"Look Moonstone!" Buzz slammed down her Pangalactic Gargleblaster and gestured at the VD3. "It's Thak—he must have broken King Fossil Fuel's attack." The news commentator intoned emotionless details of Thak's attacks on the D.C. Government offices. "We've gotta do something, Drestes could be in danger!"

"Shaddup and listen Buzz."

"...The Crustaceans from the Crab Nebula are holding Earth president, Harry S. Hiroshima, and one humanoid, Orestes Galahad North, as hostage while their Terraforming machines are wreaking incalculable damage on the Boston, Shreveport, and Galveston harbor areas. Authorities are disputing the legality of the alien contract. A court restraining order is being largely ignored by the alien horde."

"Moonstone, what're we gonna do?"

"Bur-r-r-p" Foul fumes were her answer. "I got a plan. What's the name of that motorcycle gang outside?" A ravenous, cadaverous unit of mable miscreants milled restlessly in front of the bar. "Their jackets say, 'Harley's Angles.'"

Moonstone staggered to the door, reeking from the effects of one pan-galactic too many. He leaned heavily on the frame and bellowed, "All Harley's Angles are women and sissys."

Tension filled the bar as regular customer slinked into corners far away from windows and breakable objects. The proprietor casually laid a large four-barrel laser on the counter. Buzz spot out the remainder of her

gargleblaster. The leader of Harley's Angles, a goliath neandrathal who appeared to be suffering from chronic, acute sensory deprivation, wallowed to Moonstone and thrust his face inches from the space pirate's own. The iar around the biker yellowed somewhat as he hissed at Moonstone, "Oh yeah—sez who?"

Hoots and vile rejoinders aimed at Moonstone were provided by the thirty or so bikers who sustained their leader with remarks like "you tell 'im," "that's tellin 'im" and "tell im summore."

Moonstone surveyed the hostile horde with a heroic set of his jaw and said with iron determination, "Sez me. BUZZ!" he bellowed, "c'mere."

Timorously, the maiden of a double gravity planet came forth, her compact,

S. F. SERIAL

economic musculature tense and ready for action. Moonstone continued, "I say you're sissies because this here is a woman, and she can whip any two of you at once."

"Moonstone" cried Buzz in indignation.

"If any two of you can whip 'er,"

Moonstone continued, heedless of Buzz's protest, "You can have her. If you can't, you got to do what I tell you."

"Harry, you're the President, do something."

Hiroshima glared at Orestes. Thak covered them both, his steady, deadly laser forestalling any brash action from the space trader or the former star of Japanese westerns.

"The congressional revoking of Presidential emergency powers following the Reign of Terror in 2020 has all but stripped the President of authority. However, if the Rassmeyer amendment, now pending and due for vote out of filibuster and..."

A blast of Thak's weapon seared a hole beside the president's foot. "Very clever Mithter Prethident. To attempt to put me to thleep with a boring lecture on thivikth. But I warn you, I am not tho eathily beguiled."

Hiroshima clenched his fists in impotent rage. Just then a deafening roar, followed immediately by a shower of debris filled the room. Plaster dust, compounded with the scent of burning oil, gas, and the stench of rancid human bodily functions caused us all to gasp for breath.

Thak fell to his exoskeletal imitation knees, wheezing and floundering. "Unfair" he squealed, "The treaty of Babel forethtalled the uthe of chemical warfare. I protethth."

"Moonstone, Buzz!" I cried and rushed to greet them. Buzz wrapped me in a hug to dislodge planets from their orbits and overed my face with kisses. This extracted an envious glare from Moonstone and an incredulous stare from two bikers who peered at us with some difficulty from behind their swollen eyes.

Harry Hiroshima lunged at Thak with a transistor tape recorder. Thak squirmed his mandibles, but Hiroshima was resolute. "Renounce, Renounce crustacean, all prior claim to Earth property."

"Aaagh—never humanoid. This planet shall be our summer swamp."

The lead biker moved in closer. Hiroshima held his breath as the atmosphere congealed. Thak burst out in tears, "Enough I renounth. The contract with North ith henthforth null and void."

"And was there any duress connected with this statement?"

"You preth your luck humanoid. No dureth at all."

Harry clicked off his Sony Flyman and beamed at his rescuers. "Well done, a classic calvery charge."

"What next?" I asked Hiroshima, thinking of the damage done to Earth and the hostile relations sure to develop between the Crab Nebula and the Solar System.

Harry smiled, adjusted his glasses and helped Thak to his legs. "This is Washington. First we'll throw a big party for Thak and his diplomatic mission. They will return to their homeworld as heroes and with billions of credits in alien aid."

"And we're free to go?"

"Not quite. You still owe docking fee, societal security pledges, and you must of course pay for damages. My fee as negotiating attorney will be added. It should come to about 1/2 million credits."

"Well Harry, I've got this piece of land in Colorado...and a space ship. Maybe we could work something out."

FOOD FOR POLAND

Continued from Page 5

final, written decision will be available sometime in the Spring semester.

Those who had hoped to see the class gift money given to the Poles point to the failings of a strictly legalistic approach to such controversies, with no consideration for fairness. They also point to the possibility of collusion and subtle manipulation by those who are most familiar with the system. Haynie found it difficult to even obtain a current copy of the constitution and by-laws.

When the Executive Council was approached earlier this semester with a request to place Food for Poland on the ballot, they rejected the suggestion on the grounds that such a proposal would not "represent the will of the students." When students were allowed to vote with their pocket books during the recent Community Chest drive, they contributed \$5,500 to Food for Poland, 85% of all the money raised during the drive.

Some have said that, in returning \$40,000 of unspent class gift money to the administration, pending administrative sanction, the Executive Council has taken the first step toward a long-range goal of patterning the class gift after the Community Chest, where students vote with their pocket books instead of with their pencils and rhetoric.

We worry about sensory deprivation because of noise pollution, about nutritional deprivation because of poverty - and we are right to be so concerned. But emulatory deprivation - being without models and exemplars - may be the greatest deprivation of all. For exemplars not only show us that walking the straight and narrow way is possible, but that it is worth doing!

—Neal A. Maxwell in *THE SMALLEST PART*, p. 26.

Personal Messages

Join us for a roof party atop the Kimball tower on dead day at midnight for the first and last meeting of the Y-Care Society. See chairpersons Peggy and Cindy.

I would like to sincerely thank and congratulate the students and faculty who organized and spoke at the *Symposium on Peace*. You deserve a hundred cheers.

John Senior: I have your books you left in the van. Call me at 377-6148. Susan

Keep up the good work. The *Seventh East Press* is the best thing to happen to BYU and Provo in a long time.

JEANIE: Is it true that you started a Food for the Falkland Island Campaign?
—BYRON

Scott, You're getting lax; you haven't vacuumed your bed for two months!
—Your loving roommate

Daniel Beaty (one Chris Wren impersonator): In hopes of not seeming "heavy" and that O.H.S. has schooled you in reading skills refer to: 2 Sam. 1:26 (that's in the O.T.) and D&C 88:133 and then tell me if blood is a necessary tie. (My ties are Robert Talbetts)
P.S. I have a few hand-me-downs that will make for a more comfortable fit after all, what are brothers for? Che
P.S.S. Your roomie extermination methods don't work on mine. Is there an age limit which prohibits effectiveness?!

THEATRES IN UTAH VALLEY

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ARTHUR

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7th EAST PRESS

Year 1 Number 16

AN INDEPENDENT STUDENT NEWSPAPER

17 May 1982

25¢



University of Utah

Women Sponsor Conference on Men

Over three hundred men, including one or two BYU students, paid five dollars last Saturday to attend a Mens' Conference at the University of Utah. In an unusual twist, the conference was sponsored by the University of Utah's Women's Resource Center.

Shauna Adix, director of the Center, explains that, "Anything gender-based is our concern." Eleven years ago, the Center was organized to help alleviate prejudice against women. Now, the Center is involved in such activities as helping men gain entrance into the school's nursing program, as well.

The conference included an outdoor, group calisthenic workshop with lessons in Tai Chi, a film, a play, panel discussions and lectures on such topics as male sexuality, military service, money, and "patriarchy."

In one presentation, Brenda Hancock, a Salt Lake County organizational development specialist, quoted statistics to show that Utah has as many women in the job market as other states, and that these women, for the most part, are working out of necessity. Hancock

pointed out that many men are having to adjust psychologically and otherwise to working alongside of women, sometimes in non-traditional roles.

Among those attending the Conference were Kim Ford, advisor to ASBYU, and Cynthia Sorensen, ASBYU Women's Vice President. Ms. Sorensen says that she was looking for ideas for BYU. 7EP

7EP Gets New Editor

Tim Slover, a graduate student has been named Managing Editor of the *Seventh East Press* and will act in this capacity during the Spring and Summer terms.

Tim brings to the *Press* a wealth of knowledge and expertise. He received a bachelor's degree in English from BYU, graduating *magna cum laude*, with highest honors, and as a Maeser scholar. He has a master of arts degree in English language and literature from the University of Michigan. Currently, he is pursuing a doctorate in dramatic literature at Michigan. Tim is enrolled at the Y to study French in preparation for his

Court Rules Class Gift Not Student Fund

The Senior Class Gift is not a student gift, according to the ASBYU Supreme Court. "Essentially, the University gives a gift to itself," said Chief Justice James Van Leishout in announcing the Court's decision in the most recent class gift dispute.

"When we vote on the class gift, what we're saying is that we think it would be nice if the administration would allow us to spend their money in a certain way," said Van Leishout. The money is never transferred to a student account.

The Court's decision was based primarily on the testimony of ASBYU Financial Vice President, Bruce Money, the Class Gift Fund is held in a restricted university account, over which ASBYU has no control. "The prefix to the account number indicates that the account is not to be touched, unless one wants to get into big trouble," said Money.

Identifying the Class Gift account number on various memos, Money was able to verify that current Class Gift funds and previously unspent Class Gift funds are held in the same account. ASBYU does not lose control of unspent Class Gift funds it never had control of in the first place, according to Money.

The Court's decision had the effect of upholding the ASBYU Executive Council in recommending that the University transfer \$40,000 of unspent Class Gift money to an administrative fund-raising account. This was done without the approval of the studentbody. ASBYU by-law stipulates that class gifts are to be determined by student body election, as upheld by the Supreme Court last semester in the Food for Poland case.

In explaining the complaint against the Executive Council, the plaintiff, Kent Appleberry, cited a previous Supreme Court decision, Marchant vs. ASBYU. In this case, the Court reached the conclusion that ASBYU had been granted some degree of genuine autonomy by the Administration. A portion of the Marchant decision not quoted in court reads: "The power and role of student government at BYU is unique. Power for this government comes not from the students but from the administration of a private university. This administration in turn receives its authority from the BYU Board of Trustees. The Board of Trustees represents God's will on earth, embodied in the Church of Jesus Christ of Latter-day Saints." The Court's decision on the matter of class gift funds is final. 7EP

PhD exams.

When asked about his plans for the paper, Tim responded, "We'd like to get out of few issues this summer." Deferring to the rest of the staff who insist upon keeping the *Press* a newspaper, Tim said, "I've decided not to push for turning it into an arts rag for Utah valley."

Former Managing Editor Elbert Peck resigned at the end of the Winter semester. He is now living in Salt Lake City where he works for *Sunstone* magazine. 7EP

INSIDE:

BYU's Image Code Decker/Stephens Part II

Censorship Rogers/King Debate

Succession Document Mormon History Assoc. Meeting

Honey of a Date A Visit to a Trappist Monastery

Doonesbury Of course.

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Violating BYU's 'Image Code'

Decker/Stephens Part II

By CHRIS DAHLIN
Seventh East Press Staff

This is the second part of a two part article.

On March 11, 1981, the *Universe* carried its first story on Tom Decker's resignation from the ASBYU presidential race. That article quoted Elections Committee Chair Susan Hollingsworth as having said that Decker's debt had become "a standards question."

Hollingsworth gleaned her understanding that Decker's debt was a University Standards question from the meeting that Associate Dean Maren Mouritsen had organized the previous day. This was the meeting in which Decker was confronted by Mouritsen and Gail Halvorsen, Chairman of University Standards, about Decker's debt with the Georgia bank.

Decker and Stephens left the meeting with Mouritsen and Halvorsen understanding that Decker's debt would only have become a standards question if Decker continued to run for office. Decker voluntarily resigned with the understanding that his running mate, Kayle Stephens, would be able to run in his place, thereby not entirely forfeiting their win in the primary election.

In response to statements made by Hollingsworth and others, Decker/Stephens decided to privately interview Halvorsen and other administrators to see if they had in fact considered Decker in violation of university standards. As a witness, they took a hidden tape recorder.

Stephens asked Halvorsen why the administration did not give time to Decker to clear up the matter of the judgment. Halvorsen said that he could not answer that question with any official authority since it was "not his line of command." Halvorsen insisted that he was the wrong person to ask because he had nothing to do with student government policy decisions.

Furthermore, Halvorsen affirmed three times that the Decker issue was not a standards violation. "I got pulled in because somebody said it was a standards thing," Halvorsen told the pair. "I kept telling them it was not a standards thing."

Later in the same interview, Halvorsen stated the core of the administration's position, "But the fact remains

that a representative of 26,000 students without that thing [the court judgment] being resolved isn't going to go. I don't care if it is you or Reagan or anybody else. That is where we are at."

Because the decision to take action against Decker ultimately rested with the Dean of Student Life, David Sorenson, Stephens decided to hear his side of the issue. Once again he took his tape recorder. Stephens passed over the formalities quickly and asked why the administration didn't give more time to Decker to straighten out his affairs. Sorenson answered, "The decision I had was a standards decision. OK?..."

Stephens interjected, "Was it a standards decision that was made? Because Brother Halvorsen told us yesterday it wasn't a standards decision that was involved."

Sorenson said, "No, you must have misunderstood, it was a standards decision. He talked to me about that this morning and he says it is a standards decision also."

Sorenson explained why he thought Decker was in

Resolved: Censorship Has Place at BYU

Rogers/King Debate

By KENT APPLEBERRY
Seventh East Press Staff

Two pro, one con, was the score at the end of last month's discussion on "Censorship at BYU—For Better or For Worse." Although billed as a debate between Thomas Rogers and Arthur Henry King, Rogers did much of the debating with himself, expressing both views supportive of and opposed to censorship.

King, on the other hand, was unequivocal about censorship. "I'm very much in favor of censorship of the arts, and of buildings, and of advertising, and other things," he said. "So much damage is done in the Church by blind following of the values of the surrounding culture. There is certainty in one direction only. In all other directions there is uncertainty. I do not believe in the least in the surrounding culture. I think it is of Satan."

King, who spent many years looking for certainty, believes he has found it in the Church. He feels that obedience to its principles is the only way to ensure happiness. "We have our standards—they are perfectly true...I interpret obedience as the condition of joy and happiness. I am content to accept what at any one time I am told, because I know that will be better for my soul than to struggle against it..." "In a hierarchy those who are above one know what is best for one."

Stone Tables and Verdi's *Falstaff* were two campus productions which King felt were worthy of censorship, singling out the former as being intentionally obscene in order to be popular.

Another candidate for censorship, in King's mind, is State Street in Orem. State Street is "one of the ugliest streets in the world," said King. "It is a profusion of signs and beastliness governed by greed and stupidity in its production."

King also called for the abolition of such words as "goals," "opportunity," and "self-esteem" from Church members' vocabularies.

Rogers, a playwright who has seen some of his own work censored, also expressed a desire for campus

censorship. He objected to Peter Shaffer's *Royal Hunt of the Sun*, a play, twice produced at BYU, which deals with Pizarro's conquest of the Incas. "In my view," said Rogers, "we do not need to give Shaffer's jaundiced atheism and penchant for the aberrant and perverse our tacit endorsement by promoting his plays." He also condemned *Doctor Zhivago* as "a glamorous apologia for adultery."

Rogers concurred with King in some of his remarks. "Disagree or not, we are, in certain matters, called upon to surrender our judgment to that of the authority over us, at times for reasons we cannot fully fathom... Authority is power. Authority 'calls the shots,' and in this life, particularly in all that matters least, this needs to be respected. Call it 'politics' if you will—for that is what it sometimes is—but to a point, if only to a certain point, there is virtue in a certain hardy pragmatism."

Despite his provisional support for some censorship, Rogers differed with King by suggesting that in many instances valuable and healthy art and literature are suppressed to our own detriment. Art may portray sinful behavior which offends us in order to serve a "larger, more provocative, and even ethically profound purpose." "To my mind," he added, "the frivolous, light-minded, pharasaically self-congratulatory fare we so often settle for in Mormon related literature and art must offend the Lord far more."

Rogers considers the censorship question to be one of balance. He sees a "paradoxical tension" between the issues of truth and divine love. "Ultimately," he says, "we are assured, they are the same... From where I stand I must say that we have at times been, if anything, overly cautious, overly mistrustful, overly condescending to a membership and a public who are, for the most part,

more perceptive and more discerning than they are often given credit for."

"In our neurotic cautiousness, our fear of venturing, we often settle for an all too shallow and confining common denominator that insults the very Intelligence we presume to glorify and is also dishonest because, deep down, we all know better."

Referring specifically to Mormon related art, Rogers called for "a healthy self-disclosure," allowing us to learn about ourselves and our Church and avoid self-deception. "The objects of our faith are in fact capable of being 'known' through the witness of the Spirit. But matters of faith cannot otherwise be proven or disproven. They weren't meant to be..."

"Ultimately, we only come to understand the things of greatest worth through Christ-like love... If we constantly kept this in mind we would not fear exposure or what others could ever say about us."

Rogers presented a view of obedience which contrasted with King's: "We too often confuse conformity with obedience. To disagree is not by itself to disrespect or fail to sustain. No one can force or command another person's conviction. We have our agency. We have our own minds. And no one else can assume our responsibility for either..."

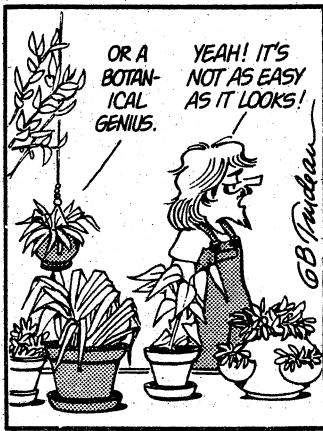
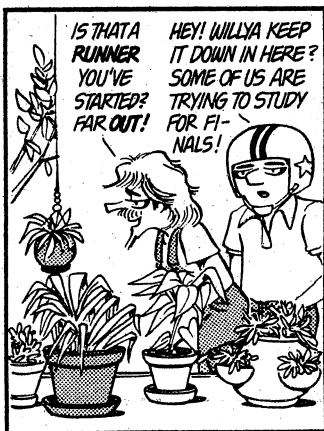
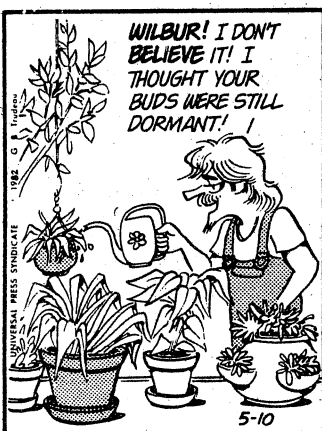
"We cannot, moreover, possibly force ourselves to agree with what we cannot confidently grasp or with what disturbs our conscience. To pretend otherwise is to live a lie." Qualifying his remarks once again, Rogers continued, "However, we should not for that reason presume that we are necessarily right and should in the meanwhile take a cue from Noah's loyal sons, Shem and Japheth, who, upon finding their father drunk and naked... went backward and covered his nakedness, graciously averting their gaze rather than mocking him or contending his priesthood."

King summed up the difference between his ideas and those of Rogers in these words: "I think that Tom is thinking of liberty and I am thinking of pain. I am thinking that censorship can spare us pain and he is thinking that lack of censorship can give us liberty."

For Rogers it is a matter of accepting the paradoxical tension between liberty and happiness, facing the pain which accompanies the freedom necessary for growth. Quoting a convert who joined the Church at Cornell University, he said, "To assume that paradox can be avoided seems naive. There is no question of it, but only of when members of the Church will be confronted and confused by paradox... And if paradox is avoided, can a meaningful conversion take place? Confidence and conversion occur after the trials of our faith, and if we avoid certain trials, what does that tell us about our confidence in the Lord and ourselves, as well as the...[depth] of our conversion?"

DOONESBURY

by Garry Trudeau



Decker/Stephens Part II

violation of standards. First, he said that if a student goes to court for a civil, criminal or judicial decision, then it becomes a standards violation. Then Standards decides if the court action warrants probation or expulsion. Sorenson explained to Stephens that Decker borrowed money for a car from a bank, sold the car and did not repay the bank, but used the money instead for some other purpose "rather than repay the bank. I think that is a factor in the decision. He acted improperly."

Michael Whitaker, a counselor in the standards office, later confirmed Halvorsen's statement that the university has no written rules governing such situations as the Decker/Stephens case. In addition to not having written rules or guidelines governing such a situation, Sorenson prior to the time of making his decision on Decker, did so without hearing Decker's side of the story from Decker himself.

The March 11, 1981 *Universe* quoted Hollingsworth as having said, "The administration didn't want Decker representing the university with an unresolved court case against him. You can have an outstanding court case if you're a [regular] student. That's a different matter." In the case of Decker/Stephens, the administration perceived a threat to the image of the university and acted to protect that image. In their minds, allowing Decker to be ASBYU president would be like allowing Tiny Tim or Debbie Harry into the Tabernacle Choir.

Others in the university community have profited from the administrative mind-set that attempts to preserve a wholesome image for the school. Administrators found lying or embezzling funds are given positions of lesser responsibility. A security officer found in violation of the law is privately reprimanded. The lid was effectively kept on the story of an ASBYU officer who this year was caught shoplifting. Administrators do not ask themselves whether or not it is within their jurisdiction to become involved in such affairs. They do so in a paternalistic way with seemingly good intent.

Sorenson indicated that the administration in the past did not take the ASBYU seriously, and that it was not much more than a show piece. Stephens asked why, then, the administration allotted so much money to ASBYU (this year it was close to \$400,000). Sorenson told Stephens that "That's the buy-off; that's the pay off. You go do you thing, run your office, run your dances, run your athletic tickets. Have a good time and you won't bother us and we won't bother you. You can even foul up. You can spend all the money you want in Hawaii; you can have a good time. You can rent vehicles out of the motorpool and you can take four wheel drives up in the mountains."

Though Sorenson makes it clear that this is not his attitude, the irony still remains—the administration considered misappropriation of funds less serious than an \$8,000 debt.

During the week that decisions were being made about Decker/Stephens, Decker was approached by a group which funds law suits, which offered to pay for lawyers' fees, court costs, and even relocation for Decker, if he would sue the university. For a brief moment, Decker says that he was tempted, but before the first conversation was over he declined the offer. He did not like the idea of having his name on a law suit against the Board of Trustees.

Chris Dahlin is a graduate student in American Studies at Brigham Young University.



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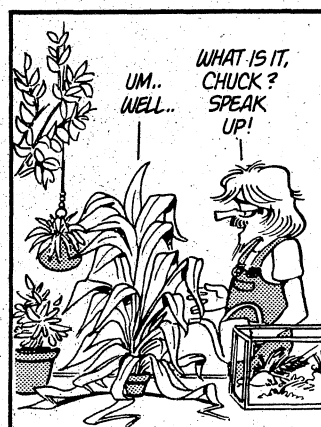
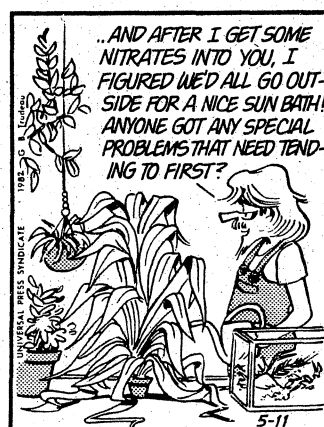
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As Christians we are commanded to "renounce war and proclaim peace." That, I understand, is the purpose of this symposium. But those who renounce war and proclaim peace have a difficult time being heard in today's world. The world is too loud. The world is too noisy. We cry for peace but above the ear shattering explosion of a terrorist's bomb in Beirut or Bologna, no one hears. We shout a renunciation of war, but above the chattering of a machine gun in the jungles of El Salvador, or the throbbing, cacophonous thumping of a helicopter coming in to pick up the wounded, no one hears. The echoes of the Vietnam anti-war chants were barely fading away when a louder chant arose demanding a reintroduction of the draft. We hear of a call for a freeze on nuclear rockets, but before the call circles the globe it is overpowered by louder and more violent calls of "Cheat, cheat, they're trying to cheat," and we harden our silos to match their increased deployment of missiles. We spend a million dollars to find a way to eradicate hunger from the earth and twenty million to invent a chemical to eradicate human beings from the earth. Nevertheless, we cannot stop shouting our renunciation of war nor cease crying our proclamation of peace, and thus I congratulate the organizers of this symposium.

I want to introduce to you today a young post-war German writer by the name of Wolfgang Borchert. He wrote little and died young as a result of war, but there are few writers in the long history of literature who renounced war and proclaimed peace with such intensity, passion, and artistic skill. Some of his literature is beautiful, most of it is moving, and all of it is very disturbing.

War Kills Souls

I want to begin by reading one of the shortest short stories in the history of literature which will be followed by a long hermeneutical explication that will satisfy, I hope, even the philosophy professors Faulconer and Packard. The story comes from Borchert's collection called *Stories for an Elementary Reader*. My method will be to belabor the explication of this short story in order to make the point of this paper very clear: war kills more souls than bodies. Here is the story:

After the war was over the soldier came home. But he had nothing to eat. He saw a man with some food. He killed him. Thou shalt not kill, said the judge. Why not, asked the soldier.

The story begins by creating a time sequence with the opening word, "after." This opening is very important, because it suggests that an event precedes the action of the story, to which all subsequent events will look back, and by which all subsequent events will have been shaped. And what then, the text begs us to ask as our first question, is this event that precedes, that shapes all subsequent events? And the text answers: "...the war." We are not told what war, when it took place, or why it was fought. The starkness of Borchert's style forces us to assume only the most elemental and universal war fact: Humans trying to kill humans. And now, Borchert tells us, this violent activity is finished. "After the war was over...." We are immediately relieved. The conflict has been resolved.

Having established the time sequence, and having established the one event about which all subsequent events revolve in this story, Borchert introduces us to the first of the three major characters, "the soldier." The stark simplicity of this character, like the stark simplicity of "the war," forces us to

Death of the Soul

The Anti-War Literature of Wolfgang Borchert
with a Moralistic Interlude on Sanity and Survival

An address presented during BYU's Symposium on Peace

By GAROLD N. DAVIS

Assistant Dean of the
College of Humanities

assume only the most elemental and universal fact of soldierliness. A soldier kills human beings. But the war is over, there will be no more soldierly killing, and, the text tells us, "the soldier came home." And here we must pause to think carefully about what we have just learned. With this seemingly insignificant statement Borchert gives us two keys to an understanding of the story. We learn first that war forces a separation and therefore a disruption of home life. If this man "came home" from the war then at one time he had to leave home and go to the war. And we also learn (and this is in part of contradiction of the first point) men must leave home in order to go to the war, but men do not come back: soldiers come back. The text tells us: "After the war the soldier came home." Please keep this point in mind, I will refer to it again.

The next important word to which we must give our attention is the word "home." But here again we are given only the starkest of frames on which to hang a meaning. We are left to assume, as with the war and with the soldier, the most elemental of facts. Home is a place of security. At least it is a place to which one returns when war is over. The crucial question the text now asks us is: how has "the war" affected the course of action in this story. The assumption that the soldier came home in the sense that he returned to a state of existence identical to that which existed before the war is, at this stage, purely tentative. The next line of the text answers our tentative assumption with frightful directness. "But he had nothing to eat." Security is gone. Home is no longer home. He came home, but he had nothing to eat. Having made this important point the text allows the sequence of events to continue as the second character is introduced: "He saw a man with some food." Tying this with the meaning suggested above of "home" we are to assume that this second character, "a man," is still attached to the security of home. And now I return to that point I asked you to please keep in mind. The man who came home after the war was "the soldier." Before the war he was not "the soldier." Before the war he was "a man" just as the second character in the story is "a man." Here is a most important point in this story tracing the death of the soul. The war has transformed "a man" who lived in a home and who had food into "the soldier" who returned after the war to no food. The soldier in seeing "a man" thus confronts a classification of his former self. That is, he confronts a classification of himself as he was before he became "the soldier," and a tension is created in the story. Will this be a "good Samaritan" story? Will the man with home and food share with the soldier who has no food? The next line of the text answers these questions, with typical Borchert starkness. "He killed him." The soldier in confronting the classification of himself in the form of a man who has food, reacts the way his new self, the soldier, has been trained to act, he kills. Thus we have the narrative depiction of the transformation of man into soldier, and

it is clear from this context that there is no return. "After the war does not mean a return to 'before the war.'" After the war is a new world in which the rules of war are continued. In place of man we do not have a new man, we have a new classification: "the soldier," who does what soldiers do, he kills. Thus, the man who left home for the war did not come back. He is either dead or missing in action. Or, if you prefer, his body came back, but his soul is dead, or missing in action.

"Thou shalt not kill," said the judge.
'Why not?' asked the soldier."

But even after the soldier commits this violent act of murder Borchert is not satisfied that we have understood his message. We must understand that the transformation is total. There must be a transformation, not only in the soldier's actions but also in the soldier's moral being, and in order to emphasize this, Borchert introduces a character to represent the social conscience that will decide moral value: the Judge.

The Judge does not speak for mere political or social authority, however. By using the biblical injunction "Thou shalt not kill," the Judge represents the entire moral heritage of the Judeo-Christian civilization. He calls on the authority of Moses and Christ, and on the combined authority of their moral descendants. That is why the reply of the soldier to the Judge is such a shocking and powerful conclusion which emphasizes the total moral transformation. "Thou shalt not kill, said the Judge." "Why not, asked the soldier." Borchert does not end this sentence with a question mark, but with a period.

The terror of war is not that it destroys the body. The terror of war is that it destroys the soul, the moral conscience. Thus the invention of a weapon such as a neutron bomb that will destroy people and spare things is ridiculous from the point of view of this story, because it is ironically unnecessary. By destroying the soul through the moral transformation caused by war, man is dead already. Of course this argument may be considered sophistic on practical grounds since the military rationale of war must also destroy the body. And a body running loose without a soul is a very dangerous machine, even "after the war," as Borchert's story suggests.

Borchert's Life

Having introduced the striking style and philosophy of Wolfgang Borchert, let me briefly introduce the author himself. The events of his short life are as stark and brutal as his literature.¹

Born in Hamburg on May 20, 1921, Wolfgang Borchert, like Thomas Mann and Hermann Hesse, was a bright but undistinguished school boy. His mother was literary and read some of her own stories on German radio. He also showed an early gift

for poetry, left the position as a bookseller's apprentice which his father had procured for him, and joined a troupe of actors. His first poetry was published under the name of Wolff Maria Borchert in honor of the poet Rainer Maria Rilke which, unfortunately, led to the first of a long series of bizarre confrontations with Nazi officialdom. Nazi officials, always on the lookout for unusual or non-conforming individuals, saw in Borchert's poetry an unnatural attraction to a certain Mr. Rilke, and an investigation ensued. Rilke was, it turned out, a misreading of Rilke, who had died when Borchert was five years old. Even though the case was not pursued, Borchert's name was in the files.

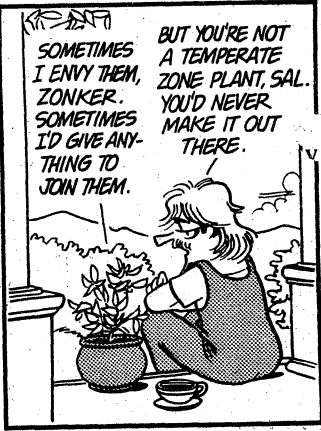
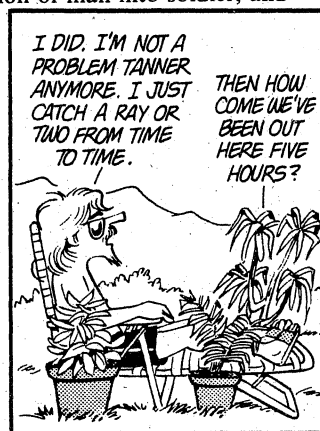
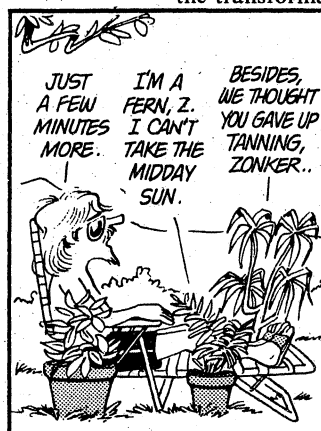
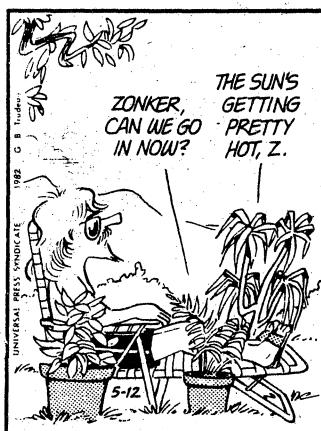
In July 1941 Borchert was in the army on the Russian front. He was soon ill with jaundice. The next catastrophe of his life was that he returned from the front lines with a bullet wound in his hand which, he said, was from a confrontation with a Russian soldier. He was returned to Germany for treatment, but in May of 1942 the suspicion that the wound was self-inflicted led to his arrest on charges of desertion. He was acquitted but

was immediately rearrested on charges of defeatist expressions. After six weeks of imprisonment he was returned to the Russian front.

Frostbite, jaundice, and finally typhoid fever brought him back to the hospital in Germany. But now, in the face of all his trial and tribulations fate seemed to smile on him. He applied for and was granted a medical discharge from the army. But fate was playing ironic tricks. The day he was to be released from the army and assigned to an acting troupe to entertain front-line soldiers, he was arrested again for ridiculing Goebbels and Nazi propaganda. He was sentenced to nine months imprisonment, but since the enemy was now knocking at Germany's doors, he was returned to military service. In the spring of 1945 he was captured by the French near Frankfurt am Main. On the way to a prisoner-of-war camp he escaped and began the long walk home, from Southern Germany to Hamburg. Everyone knew by this time that the war was nearly over. On the 10th of May, 1945 Borchert reached Hamburg, sick, wounded, and exhausted. As soon as he was somewhat recovered, he tried to return to his acting career, but his physical condition forced him back into a hospital. In the next 21 months he wrote poems, short stories, and one drama, *Draussen vor der Tuer*, (*The Man Outside*). Finally, when it was obvious that he could not receive the medical treatment he needed in war-damaged Hamburg, friends collected enough money to send him to a hospital in Basel, Switzerland, where he continued to write from his hospital bed as he was able. In spite of his meager output of literature, he very quickly became the first important post-war German writer. And now, to return to the mood of the first story let me read without (much) comment, a few more short pieces from the same collection: *Stories for an Elementary Reader*.

Matter-of-Fact Horror

Everyone has a sewing machine, a radio, a refrigerator, and a telephone. What should we make now? asked the factory owner. Bombs, said the inventor. War, said the general. Well, o.k., if there's nothing else to do, said the factory owner.



Two men were talking to one another. Na, how's it going? Pretty rough. How many have you got left? Four thousand, at best. Well, how many can you give me? No more than eight hundred. They wouldn't last a minute. Well then, a thousand. O.K. Thanks. The two men went their way. The conversation was about human beings. They were generals. It was war.

Two men were talking to one another. Volunteer? You bet. How old are you? Eighteen, and you? Me too. The two men parted. They were two soldiers. Suddenly one of them fell down. He was dead. It was war.

With this simple, almost implistic style, Borchert sets up a tension between the horrors of war and the matter-of-fact, shrug-of-the-shoulders way in which these effects are depicted. The emotional thrust of each story, of almost each line, is the hideous fact that war is accepted without a moral decision having been made. When the soul, the moral conscience is dead, then making bombs is accepted with the same indifference as the making of refrigerators; trading a thousand potatoes; and talk about volunteering to go to war is as casual as talk of going to a movie.

There are two main themes to the literature of Wolfgang Borchert: the war, and the aftermath of the war, but within these limits there is kaleidoscopic variety of character and situation—all depicting the dehumanizing effects of war and the struggle to overcome, or at best, to survive them. I have time to give only three brief glances at this dehumanization kaleidoscope of Wolfgang Borchert: 1) war is fun, 2) God is dead, and 3) man is insane.

War Is Fun

For your first glance here is a somewhat longer story called: "The Bowling Alley."

Two men had dug a hole in the ground. It was quite roomy and almost comfortable. Like a grave. But is was bearable.

In front of them they had a weapon. Someone had invented it so they could shoot at human beings. Usually they didn't even know the people they were shooting at. Not even their language. And these people they shot at hadn't done anything to them. But the two men had to shoot at them with the weapon. It was an order. And so that they could kill many human beings, someone had invented a weapon that would fire more than sixty rounds a minute. He had been decorated for this.

A little ways across from the two men was another hole. A head peeped out that belonged to a human being. It had a nose that could smell perfume and eyes that could see a city or a flower. It had a mouth that could eat bread or say Inge, or Mother. The two, men with the gun saw the head.

Shoot, said one of them.

He shot.

The head was kaputt. It would never smell perfume again. It would never see another city, and it would never again say Inge. Never again.

The two men were in the hole many months. They made a lot of heads kaputt. And the heads always belonged to people they didn't know, who had done nothing to them and whose language they didn't understand. But someone had invented a gun that would fire more than sixty rounds a minute. And someone had issued an order.

As time went by the two men had made so many heads kaputt that one could make a big mountain of them. And when the two men were asleep the heads began to roll, with a light thundering

sound like a bowling alley, and the sound always woke the men up.

But someone commanded us to do it, whispered one of them.

But we did it, screamed the other.

But it was terrible, groaned the one.

But sometimes it was fun, laughed the other.

No, screamed the whispering one.

Oh yes, whispered the other.

Sometimes it was fun.

Yes, you're right. Sometimes it really was fun.

They sat there in the night for hours.

They didn't sleep. Then one of them said: But God made us this way.

But God has an excuse, answered the other. He doesn't exist.

He doesn't exist?, asked the first.

That's His only excuse, answered the second.

But we—we exist, whispered the first.

Yes, we exist, whispered the other.

The two men who had been ordered to make as many heads kaputt as possible

"'Shoot,'
said one of them.
He shot...
Sometimes
it really was fun."

could not sleep at night. Because the heads made the light thundering noise.

Suddenly one of them shouted: Look out, here they come again.

The two men stood up and took the gun. And whenever they saw a man they shot at him. And it was always a man they didn't even know, who had done nothing to them. But they shot at him. That's what someone had invented the gun for. And he was decorated for it.

And someone—someone had issued an order.

The elements of this story are quite simple. Men doing something they don't understand, because they have been commanded and trained and in the process they are slowly transformed into soldiers. But the death of the soul comes out with a hideous twist this time. The transformation from man to soldier becomes evident during the conversation when one says: "Sometimes it was fun." The act of killing another human being whom they don't even know, a human being who has a mouth with which he can say Inge or Mother, and a nose that can smell perfume, has become, for the soldiers, a routine so terrible that they do not allow themselves to think of the moral consequences, and only the rolling of the heads at night brings the horror of this act to their consciousness. And then they admit that it is sometimes fun. The moral consequences of their actions have been obliterated—like the heads. They are no longer shooting at human beings. They are in a shooting gallery and the targets are made of cardboard—a motive that appears in other places in Borchert literature.

When the peace conference was ended, the diplomats went walking in the city. They came to a shooting gallery. Try your luck with a rifle? called out the girl with the red lips. The diplomats each took and shot at little human figures made of cardboard. While they were shooting an old woman came by and snatched the guns from their hands. When one of the diplomats tried to get his back she slapped his face. She was a mother.

God Is Dead

For a second glance we turn to the theme of the death of God as a result of war. The non-existence of God is a common *Leitmotiv* with Borchert, but is not to be confused with atheism. Atheism is a philosophical position that denies the existence of God. In Borchert's stories this attitude is a disbelief in the existence of the traditional Christian God. A false God can exist nicely in peaceful conditions, but will be quickly unmasked by the horrors of war. Another explanation more difficult to deal with but more within the scope of this paper is this: If the soul of man dies, how can God live? The question of God is treated in many of Borchert's stories, but most fully in his drama: "Draussen vor der Tuer," which contains a sequence of conversations with God.

This, Borchert's only drama, has the subtitle: "A drama that no theater will want to produce and no public will want to see." The play begins with a prose prelude which also suggests that war results in the death of the soul.

A man comes home to Germany. He has been away a long time, this man. A very long time. Maybe too long. And he comes back quite different from what he was when he went away. Outwardly he resembles those figures that stand out in the fields to frighten away the birds (and at night sometimes people). Inwardly—also....He is just one of those. One of those who come home, but who actually never come home because home for them no longer exists. And then their home is outside the door, *Draussen vor der Tuer*. Their Germany is outside, at night in the rain, on the street. That is their Germany.

When the protagonist, Beckmann, comes home only to find that his little son has been killed in the bombing, that his wife is now living with another man, and he is "outside," he takes the path of many other returned soldiers—he throws himself into the Elbe river. But the river refuses to take him, calls him a "snot-nosed kid" who hasn't experienced life yet, and throws him out on the bank. Beckmann makes many efforts to get home, to get back into life, but all are unsuccessful. Toward the end of his struggles, as he lies exhausted and dejected in the street, he meets an old man who, it turns out, is the "dear God" he has been told

"The river refuses to take him,
calls him a 'snot-nosed kid'
who hasn't experienced
life yet."

about in his youth. Here is part of Beckmann's conversation with Dear God.

Beckmann: Here comes an old man who looks like God. Yes, almost like God. A bit too theological. And whining. I wonder if it is God? Hello, old man. Are you the dear God?

God (whining): I am the dear God, my boy. My poor boy!

Beckmann: So, you are dear God. Who actually gave you that name, Dear God? Men, or you yourself?

God: The people call me dear God.

Beckmann: That's strange, isn't it. Those must be very strange people who call you that. Those must be the satisfied, the ones with plenty to eat, the happy ones, and those who are afraid of you—or those who get frightened at night and say: "dear God! dear God!" But I don't say dear God, you, I don't know anyone who is a dear God, you.

God: My boy, my poor—

Beckmann: When are you actually dear, dear God? Were you dear when you allowed my little boy who was just one year old, when you allowed my little boy to be torn apart by a screaming bomb? Were you so dear then when you had him murdered, dear God, yes?

God: I did not have him murdered.

Beckmann: No, that's right. You only permitted it. You were not listening when he screamed and the bombs roared. Where were you anyway, when the bombs were roaring, dear God? Or were you dear when I came back from scouting behind the lines missing eleven men? Eleven men too few, dear God, and you were not there, dear God. The eleven men screamed very loud in the lonesome forest, but you were not there, just not there, dear God. Were you so dear in Stalingrad, dear God, were you dear there, yes? When were you really dear, God, when? When have you ever concerned yourself with us, God?

God: No one believes on me any more. Not you, no one. I am the God on whom no one believes anymore. And with whom no one is concerned. None of you concern yourselves with me any more....My boy, my poor boy! I can't change things. I just can't change things!

Beckmann: Yes, that's it, God. You can't change things. We don't fear you anymore. We don't love any more. And you're not modern. The theologians have let you grow old. Your trousers are ragged, you have holes in your soles, and your voice has become weak—too weak for the thunder of our times. We can't hear you any more.

God: No, no one hears me anymore. You are too loud.

Beckmann: Or are you too quiet, God? Do you have too much ink in your blood, God? Too much thin theologian ink? Go away, old man. You have walled yourself in your churches. We don't hear one another anymore.

God: My poor, poor children. My poor boy—

Beckmann: Yes, yes. Now go away. Good night.

God: My poor, poor— (He goes away.)

Beckmann: The old people have it the worst. Those who can't adjust to the new situations. We are all standing outside. Even God is standing outside, and no one will open a door for him anymore. Only death, death has a door for us, and I'm on my way.

So ends this most amazing and most disturbing conversation with God. If you analyse this conversation it makes interesting theology. Adolf Klarman, a former colleague at the University of Pennsylvania, has, in an article, picked up the thread where God laments His inability to change things. The theological point there is, of course, that God is helpless if man will not act, and man cannot act if his soul is dead. But that seems academically removed from the intensity and poignancy of this scene between Beckmann and God. Beckmann's accusations against God are not theology. They are, in the context of the drama, a final plea for help. He is the man outside, *draussen vor der Tuer*, and wants to find the way back in, but God cannot help because He is also outside, "and no one will open a door for him....In spite of the depressing mood of this drama, it is probably the most moralistic of all of Borchert's writings. It is a search, a struggle, which is in itself an affirmation of a belief in the possible existence of moral value. It is the attempt of the returned soldier to come home, and in this sense it is an expansion of the philosophy of the little story with which I began this paper. War has killed the soul, but Beckmann wants to bring it back to life.

continued on page 6



Death of the Soul

continued from page 5

The last scene of the drama is a scene of despair, but it is despair with a question, with a long series of questions. Beckmann, lying in the street reviews all of his attempts to get back into life, to regain his soul, and reflects on the moral guilt he must face in making this attempt. There are others who want to get back into life. What have we done to help them? Have we contributed to the war and therefore taken on us the guilt of murder?

Beckmann: I? The murdered, I whom they have murdered, am I also the murderer? Who will save us from becoming a murderer? We are murdered every day and every day we commit a murder. We pass by a murder every day! And the murder Beckmann can't stand it anymore, to be murdered and to be a murderer. And he screams in the face of the world: I am dying! And then he lies down somewhere in the street, the man who came back to Germany, and he dies. It used to be cigarette butts, apple peelings, and paper in the streets. Today it's people. So what. And then a street sweeper in a uniform with red stripes from the company Downfall and Decay, and he finds the murdered Beckmann. Starved, frozen, left lying in the street. In the twentieth century. In the fifth decade. In Germany. And the people pass by the dead man and pay no attention, resigned, blase, nauseated, and indifferent, indifferent, so indifferent! And the dead man feels deep in his dream, that his death was just like his life: senseless, meaningless, grey. And you—you say I should go on living? Why, for whom? What for? Don't I have a right to my death? Don't I have a right to my suicide? Shall I go on being murdered and murdering? Why should I do that? How shall I live? With whom? For what? Where are we going on this earth? We are betrayed. Terribly betrayed...Where is the old man who calls himself God? Why doesn't he speak anymore? Give me an answer! Why are you all silent? Why? Will no one give me an answer? Will no one answer? Will no one, no one answer???

Will this symposium give the answer? Perhaps there is no answer that is acceptable to all of us. Maybe we each have to find our own answer. But there is danger in that, because we are all of the same human race, and if we end up firing a missile with a nuclear warhead on it, it will not discriminate between those who have found an answer and those who have not. Perhaps the answers we are looking for are not the kind that will save the human race from destroying itself. Maybe we can only find answers to save ourselves, but that belies the injunction that "he who seeks to save his life, shall lose it."

Man Is Insane

For a last glance I turn the kaleidoscope to the theme of the death of the soul through insanity, which occurs in a very poignant story called: *The Kitchen Clock*. It has a simple setting. A young man in his early twenties sits down on a park bench beside a few older people and immediately begins showing them a simple, round kitchen clock, describing its blue numbers and tin hands with such passion that the other people on the bench become embarrassed and can't look at him. The recurring point of the young man's narrative about the clock is that it stopped exactly at 2:30. An older man on the bench explains why.

Then it is certain that your house was hit at two-thirty, said the man, and shoved out his lower lip as a gesture of his importance. I've heard that plenty of times. When the bombs come down, the clocks stop. That comes from the air pressure.

The young man chides the older man for talking about bombs. That's not it at all. The important point is that the clock stopped at the exact time the young man always came home: two-thirty in the morning.

He looked at the others, but they did not look at him. Then he nodded to his clock and said: Of course, I was hungry, wasn't I? And I went straight to the kitchen. It was almost always two-thirty. And then, then my mother came in. No matter how

quietly I opened the door she always heard me. And when I was fussing around in the dark kitchen trying to get something to eat the light suddenly went on, and there she stood, in her wool sweater with a red shawl over her shoulders....So late again? she said. She never said anything else, just, so late again? And then she warmed up my supper and watched me while I ate....And when I had already turned out the light in my room I heard her putting away the dishes. That's the way it was every night. And almost always it was two-thirty....That was just natural. She did it every time. And she never said anything but, so late again. But she said it every time. And I thought it could always be that way. It was so natural. It had always been that way.

For a moment it was very still on the bench. Then he said quietly: And now? he looked at the others, but they did not look at him. So he spoke to the blue and white round face of the clock: Now, now I know that that was paradise. The true paradise.

It was very still on the bench. Then the woman asked: And your family?

He smiled at them embarrassed. Oh, you mean my parents? Yes, they are gone. Everything is gone. Everything, just imagine. Everything gone.

He looked from one to the other with an embarrassed smile. But they did not look at him.

Then he raised the clock up in the air and laughed. He laughed: Only this. It's still here. And the most beautiful thing was that it stopped exactly at two-thirty.

Then he didn't say any more. But he had a very old face. And the man who sat beside him looked down at his shoes. But he didn't see his shoes. He was thinking about the word paradise.

What have we learned from Wolfgang Borchert? We have learned that war destroys the soul, and when this happens, then war is fun, God is dead, and man is insane.

No Death Penalty

The posters advertise a moralistic postlude. It will be a moralistic interlude. You deserve a break now for some middle-age moralizing in which I will suggest my own hesitant, tentative answers. Then I will come back to Borchert with his final horrifying answer to the dilemma of war.

What are we to do? This is not a question I am asking you, and will answer for you. It is a question I have asked myself and am asking you to ask yourself. I can only tell you how I have begun to answer it for myself.

For my own conscience sake, and before I could reform the world, I decided that I would have to make in my own mind moral decisions, even though it was very likely that in most cases my decisions would have no effect on the outcome of a situation, and even when I had no intention of trying to affect the outcome of a situation. For example: During the trial of Gary Gilmore there was a lot of talk throughout the country about capital punishment. In Utah this dilemma, like most moral dilemmas, was discussed in terms of the religious and theological implications. And so I had to make a decision on whether or not Gary Gilmore should be executed, even though I had no intention of standing vigil outside the state prison and even though I was quite sure my decision would not sway the opinion of the attorney general. My decision was reached in what many of you will think a very strange way, but once I had made it I saw immediately that it was for me the only possible and rational way. What if I were myself a member of the firing squad? With this simple thought it immediately became clear to me that I was opposed to capital punishment because I would not pull the trigger. If I would not pull the trigger how could I morally ask another human being to do it? Coming to a moral decision this way does not have the universality of Kant's Categorical Imperative which insists that I desire my actions to become universal law. I cannot speak for others. I can only decide what actions are law for me.

Now, carrying this principle for making moral decisions to a problem such as nuclear power, how have I decided? I am opposed to nuclear power, because as a factory owner I cannot pump out nuclear wastes when I have no plans for preventing this waste from harming perhaps thousands of people, even entire future generations. Nuclear power is

for me the modern equivalent of Goethe's ballad of *The Sorcerer's Apprentice*. The power is safe when the master is there, but when the master is away, the apprentice does not know how to turn it off.

No Nuclear Weapons

And how do I stand in regard to nuclear weapons for national defense. If I were told to push a button that would fire a missile which would destroy Moscow, I would refuse. I can, therefore, not ask any other human to do this, and would be opposed to any other human doing this. Even if the Russians had already launched an attack that would destroy one half the population of the world, what reason would anyone have for launching an attack that would destroy the other half. The only reason would be retaliation, which is forbidden to Christians. If half the population must die an untimely death, it might as well be our half as their half. From an eternal perspective only the moral decision will make a difference.

I realize that diplomats cannot play these subtle psychological games. The enemy cannot be allowed to think that if they strike we will not retaliate because we are Christians. The fact of the matter is, of course, that there is little danger of that. How many Christians are in these decision-

It immediately became clear to me that I was opposed to capital punishment.

making positions?

I realize also, that nuclear arms are supposed to be a deterrent to prevent war. But when I look at history, and when I read the statements of the First Presidency warning us that when man makes weapons of war he ultimately uses them, then I shudder.

No Hunting

But my ineffective moral decisions involve more than the shooting of Gary Gilmore or the destruction of half the human race through a nuclear "retaliatory strike." But to this point my system sounds like advice from Screwtape, who encourages us to pray for cosmic evils which we cannot influence. That has the double advantage of clearing our conscience without producing any responsibility for action. However, I found there were problems much closer at hand that required moral decisions. I decided, for example, that I had to make a moral decision for myself against hunting. I could not find a moral defense for an action that inflicts pain on an animal for sport. Consider the moral hypocrisy that this dilemma leads us into. In the *Deseret News* of February 18, 1982, I read the following: "State Division of Wildlife Resources officials say Utah's deer herd is suffering under the strain of severe winter weather that has prevailed over most of the state this year...." The article goes on to instruct us on how to help the suffering deer. It suggests that deer are being killed by cars and by dogs, as well as by starvation. "Tie your dogs and leave deer alone....They are on the ragged edge and any energy they can save may get them through tomorrow." This is a sentiment that strikes a responsive chord in the heart of any environmentalist or humanist. But then comes this telling line. "If the harsh winter continues to deplete the population, the hunt will be hurt." We are to keep our dogs in to help save the deer (which I applaud) so that a hunter can go out this fall and shoot the same deer with a high powered rifle? It is the same story with the project to move bighorn sheep onto Mount Nebo. We all thrill at the prospect of hiking up there to watch these magnificent animals climb the rock cliffs. They have even inoculated them against the lung disease for which they have no natural immunity. But then I read the next line. In about five years we will open the mountain to the hunt. Then we can go up there with a telescopic sight on a thirty-ought-six and pick those babies off one by one. I'm sure there are those who think my logic faulty, but I wonder if we will be able to make moral decisions against war if we do not make moral decisions against killing for sport.

Environmentalists Applauded

This brings me to a second moral axiom. I decided that after making all of these moral decisions I was obliged to act on them wherever and whenever I could. I found it was much easier to make decisions than to act. I could not stop the execution of Gary Gilmore. I doubt that I will have any effect on the decisions of the secretaries of state and defense (although the recent and current heroic efforts of Professor Edwin Firmage of the University of Utah suggest that I may be able to do more than I have). But maybe I could do something to stop the State from transporting sheep onto Mount Nebo only to use them for hunters' sport.

I applaud the efforts of Greenpeace to save whales. I applaud the environmentalists who try to preserve what little natural beauty there is left on this tired, fragile earth. I consider their actions morally right, and I should help them where I can. And I use these examples as examples, not as a catalogue of social issues and moral decisions. As I said, every person must decide for herself or himself where and how she or he will act. But we must act. We must protest because protest is a moral act. Protest states in the strongest terms that there are good conditions and evil conditions. Protest acknowledges moral value. It is the wishy-washy relativism of the twentieth century that is immoral. How can anyone go about singing: "Everything is beautiful, in its own way," and think that this type of tolerance and benevolence is moral. If everything is beautiful, then obviously nothing is beautiful. And if we think about it for at least twelve seconds the immorality of "moral relativism" and "situational ethics" will be obvious. Was the Nazi holocaust beautiful? Is nerve gas beautiful? Is killing whales for no good reason beautiful? Are hydrogen weapons beautiful? Is war beautiful? We may not agree with the principles of a protest, there may be a proper place and method of protest, but let us not deceive ourselves into thinking that protest is immoral. It is the most moral act we can commit. And in this mood I now return to Wolfgang Borchert for my coda.

Protest is a moral act.

Borchert's Protest

On September 22, 1947 Borchert was transported to a hospital in Basel, Switzerland. He was so ill he was not able to raise his head from the stretcher that transported him. In his hospital room in Basel he spent the last two months of his life studying the Bible, and writing. Here is the last piece of prose from his pen, written for the most part in a hospital bed. Here is his last protest against war, his last moralistic answer, a protest with something for everyone. A protest for all seasons.

Then There is Only One Thing to Do

You. Man at the machine and man in the factory. If tomorrow they command you to stop making water pipes and pots and pans and make steel helmets and machine guns instead, then there is only one thing to do: Say NO!

You. Girl at the counter and girl in the office. If tomorrow they command you to fill grenades and mount telescopic sights on rifles, then there is only one thing to do: Say NO!

You. Factory owner. If tomorrow they command you to stop making face powder and cocoa and make gunpowder instead, then there is only one thing to do: Say NO!

You. Scientist in the laboratory. If tomorrow they command you to discover a new death for this old life, then there is only one thing to do: Say NO!

You. Poet in your study. If tomorrow they command you to stop writing love poetry and start writing hate poetry, then there is only one thing to do: Say NO!

You. Doctor in the hospital. If tomorrow they command you to declare men fit for war, then there is only one thing to do: Say NO!

You. Preacher at the pulpit. If tomorrow they command you to bless murder and declare war holy, then there is only one thing

to do: Say NO!

You. Ship captain. If tomorrow they command you to stop transporting wheat and start transporting cannons and tanks, then there is only one thing to do: Say NO!

You. Pilot at the airport. If tomorrow they command you to drop bombs and napalm on the cities, then there is only one thing to do: Say NO!

You. Tailor at your sewing machine. If tomorrow they command you to make uniforms, then there is only one thing to do: Say NO!

You. Judge in your robe. If tomorrow they command you to report to the military court for duty, then there is only one thing

*"Mothers,
say
NO!"*

to do: Say NO!

You. Switchman in the railroad yard. If tomorrow they command you to give the signal for the munitions train and for the troop train, then there is only one thing to do: Say NO!

You. Man in the village and man in the city. If tomorrow they come and hand you your induction papers, then there is only one thing to do: Say NO!

You. Mother in Normandie and Mother in the Ukraine, you, Mother in Frisco and London, you on the Hoangho and on the Mississippi, you Mother in Naples and Hamburg and Cairo and Oslo—Mothers everywhere, Mothers of the world. If tomorrow they command you to bear children—nurses for field hospitals and soldiers for new slaughters. Mothers of the world, then there is only one thing to do: Say NO! Mothers, Say NO!

Because if you don't say NO, if YOU don't say no, Mothers, then:

In the noisy teeming-steaming harbor cities the huge ships will groan and fall suddenly silent and like gigantic corpses their stagnant, watersoaked bodies will yawn at the deathly, deserted piers. The once bright, bellowing bodies are now algous, sea weed-dripping, barnacle-crusted, a graveyard stench of foul fish, rotten, sickly, dead.

The streetcars like idiotic glimmerless, glassy-eyed cages will lie stupidly beaten and battered alongside the twisted steel skeletons of the cables and tracks, behind rotting sheds, roofs blown open, in lost crater-pocked streets.

A slimy-grey, mushy-thick, leaden stillness will creep in—devouring, growing—will spread over the schools and universities, the theaters, the stadiums, the playgrounds—horrible, heavy, unstoppable.

The warm, wine-filled grapes will rot on the rank slopes. The rice will dry up in the baked earth. The potatoes will freeze in the fallow fields, and the death-stiffened legs of the cows will stick up toward heaven like upside-down milk stools.

In the scientific institutes the brilliant discoveries of the great doctors will turn sour, putrify, and grow moldy with bacteria.

In the kitchens, cupboards, and cold storage, in the cellars, and silos the last sacks of flour, the last bottles of strawberries, the squash, and the grape juice will all rot. The bread under the overturned tables and on the broken plates will turn green and the melted butter will stink like a bar of lard soap. The grain in the fields will lie down beside the rusty plows like a defeated army, and the puffing chimneys, the flues, and the smokestacks of the pounding factories, covered with an eternal grass, will crumble, crumble, crumble.

And then, the last man, with mangled intestines and contaminated lungs will grope about ignorant and alone beneath the sickening, searing sun and the reeling stars, alone among the endless mass graves and the cold pagan idols, the monstrous gigantic concrete blocks of the wasted cities—the last man, sterile, insane, blaspheming, wailing—and his terrible wail: WHY? will die out over the eastern steppes unheard, will hover about the blasted ruins, ooze away into the rubble of the churches, slap against the concrete bunkers, seep into pools of blood, unheard, unanswered, the last bestial cry of the last beast—man.

All of this will come tomorrow, maybe tomorrow, maybe even tonight, maybe tonight, if, if—if you do not say NO! 7EP

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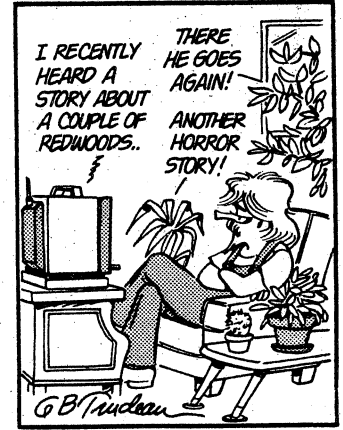
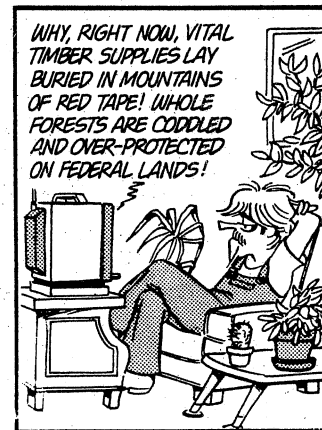
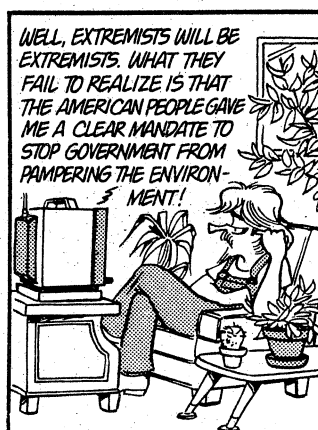
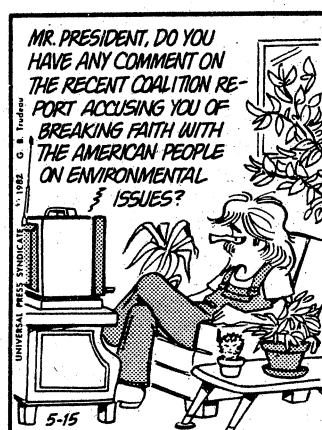


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EDITORIAL

Included in the last two issues of this paper has been a two-part investigative report on the subject of homosexuality and homosexual activity as it relates to BYU and the Mormon Church. It was the goal of the report to be objective, fair, and dispassionately unbiased in its approach to a culture and a lifestyle that was, in all probability, foreign to the majority of the paper's readers.

The mail that has crossed our desk in response to the articles has been interesting and informative—for which, thanks. What follows, then, is a response to your response: a few thoughts on homosexuality and the deeper issue of Christian charity that underlies and informs any sensitive approach to the subject. These thoughts are certainly not definitive; that is, they do not presume to present the one, true answer to the question: What as a non-homosexual should be my attitude and action towards homosexuals and homosexuality? There are, perhaps, as many correct specific answers to that question as there are individual cases in which it arises. They do presume, however, to suggest general guidelines that seem, within the context of the Gospel of Jesus Christ, to be consistent with the teachings of the Master.

A Korean friend lived, as a boy, in Japan during the time when American occupational forces benevolently policed the country after World War II. He said that, before the Americans arrived, the Japanese people were very much afraid of the conquering soldiers and of what they would do to them. He and his contemporaries were given the following description of Americans, whom they had never seen: they are, the boys were told, very tall, towering like giants; not withstanding, they are weak in the legs, and, if you kick them hard and suddenly in the shins, they will topple over like felled trees; they have fierce red faces with huge, glaring eyes and large teeth, which they bare often. They are utterly cruel and without the least notion of proper behavior. My friend was understandably confused when the first American GI he met failed to match up to his pre-conceived notions of them. Where were the red faces and flashing teeth? His confusion turned to dismay and alarm when the soldiers offered him and his playmates candy. Here was certainly

behavior unfit for the demons he had been led to believe would confront him! Solemnly, he and his friends took the candy, all convinced that it would contain deadly poison that would cause them to die in torment on the spot, but all unable to resist its sugary charms. When they did not die, either immediately or as the day wore on, a barrier began to come down between themselves and their conquerors. A prejudice started to fade. Understanding between two very different cultures began to grow.

Because many of us are not personally acquainted with someone who is homosexual, has chosen a homosexual lifestyle, or for a period of his or her life become involved in homosexual activity, we tend to develop pre-conceived ideas of them: of their thought patterns, their emotional make-up—even their political affiliations and personal appearance. How fortunate we are if we are given the opportunity to get to know a homosexual and discover our mistake; how unfortunate if we continue in and perpetuate our misconception.

The popular entertainment media have attempted recently to give us a different view of homosexuality. The motion picture industry, for instance, has, with a suddenness that is almost explosive, decided to come down (in a heavy-handed and lopsided way) on the side of gay rights. Movies such as *Victor/Victoria*, *Personal Best*, *Partners*, *Making Love*, *Only When I Laugh*, and *Deathtrap*, all released within the last few months, turn a sympathetic camera on homosexuality. Unlike movies such as *The Boys in the Band* of a decade ago which portrayed the homosexual as a bizarre, hothouse hybrid, these recent films present him (or, in the case of *Personal Best*, her) as a common field flower, only slightly more colorful than its neighbors. Homosexuality, these movies say, is no big deal. The guy next door could be gay. You could be gay next year. The point is, don't make such a fuss. If Julie Andrews thinks it's alright (*Victor/Victoria*), who are you to argue? After all, she was a nun once.

While the makers of these motion pictures may be applauded for their attempts to de-stigmatize

homosexuality, they must be condemned on at least two counts. First for all their Hollywoodspeak about "tolerance of legitimate alternate lifestyles" they still tend to perpetuate sexual stereotypes: in *Victor/Victoria*, Julie Andrews gives away her womanhood (despite her male garb) by choking when she tries to smoke a cigar ("how like a woman!" the audience is supposed to think en masse). And when Alex Karras confesses to being homosexual, the audience is supposed to be stunned: not the ex-football player; not the bodyguard. OK, maybe Robert Preston who likes to wear women's clothes and has obviously *done* something to his hair; but not the *bodyguard*. To the extent that the audience is meant to register shock over this revelation, to that extent exactly the movie trades on belief in a homosexual stereotype—for Karras is clearly intended to be the anomaly, the amusing exception that proves the limp-wristed rule. Second, these movies tend to glorify homosexuality. It is viewed as a way of life more daring, more chic and glamorous, more *fun* than drab, old heterosexuality. In *Personal Best*, lesbianism becomes so mixed up with achievement in athletics, that it is quite possible to leave the movies believing that one will be an enhancement to the other. The homosexual is wittier, flashier, and more in-the-know than his or her heterosexual counterpart. (After all, whom did you like better in *Brideshead Revisited*: Sebastian or Charles Ryder's straight Oxford friends?) Now, this is deplorable, too, because it is still a kind of stereotyping. It's like the well-meaning gentile who says, "see you Jews are so bright and have such drive to get ahead in the world." All group classification is bound to fail in the end, and almost none of it creates an accurate picture of reality. The perceptual gap between "homosexuals have diseased, prurient minds" and "homosexuals are gentle, sensitive souls with quick wits" is exactly nothing.

Is homosexual activity a sin? The answer, within a Mormon framework, is emphatically yes. Spencer W. Kimball states as much in his book, *The Miracle of Forgiveness*, putting it on a par with other sexual misconduct. "Let it therefore be clearly stated that the

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GREY MATTERS

When Does the Spirit Enter the Body?

By JEFFEREY KELLER
Seventh East Press Staff

Almost exactly twelve months ago, the United States Senate convened a hearing to determine exactly when "human" life begins. At issue was a statement in an anti-abortion bill sponsored by Senator Jesse Helms which read, "...present day scientific evidence indicates a significant likelihood that actual human life exists from conception."

Although several distinguished scientists, philosophers and theologians spoke in the congressional hearing on both sides of the issue, the senate committee was unable to substantiate Helms' claim about scientific evidence. The National Academy of Sciences unanimously declared that Helms' bill dealt "with a question to which Science can provide no answer." Leon E. Rosenberg of the Yale Medical School added, "I believe that the notion embodied in the phrase 'actual human life' is not a scientific one, but rather a religious, metaphysical one."

In Mormon theology, the religious, metaphysical issue of "human life" boils down to the question, "When does the Spirit enter the body?" If, as several Church leaders have stated, physical death is that moment when the spirit leaves the body, it follows that a fetus is not yet alive in

the fullest sense until it unites with a spirit to form a living soul.

The issue is crucial in another sense, as well. If a fetus dies before a spirit has occupied it, that spirit will be able to come to earth in another body. But if the fetus dies after the spirit has come, presumably that soul will inherit the celestial kingdom.

There are basically three periods wherein a fetus could acquire its spirit: (1) at conception, (2) at "quickening," or (3) at birth. Interestingly, each of these three periods had had its supporters among the leaders of the Church.

The idea that the spirit enters the embryo at the moment of conception logically entails the corollary that abortion is tantamount to murder, with the same eternal implications of killing an adult. While never addressing directly the issue of spirit-body, the leaders of the Church in the middle to late 1800's definitely considered pre-natal killing infanticide. John Taylor, speaking of abortionists, wrote, "...they are murderers and murderesses of their infants...and you that want them, take them, and you that do will go with them, and

go to perdition with them and I tell you that in the name of the Lord..." According to George Q. Cannon, even "a man that would sanction such a thing in his family, or that would live with a woman guilty of such acts, shares in the crime of murder."

However, unlike other anti-abortion groups such as the Catholic Church, which recognizes a fixed period of "ensoulment," the Mormon Church's position did not necessarily derive from an assumed time when the spirit enters the body. Brigham Young also associated abortion with infanticide (although not as explicitly as did John Taylor and George Q. Cannon), he did not believe that the spirit entered the body until the time of "quickening" (the first movements of life felt by the mother, usually in the fourth month of pregnancy), and did not distinguish between abortion before quickening and abortion after quickening.

Unfortunately, although "quickening" has been a popular concept (and still is to some extent), there is no scientific phenomenon recognizable as quickening. The fetus begins to move as soon as biochemical contractile proteins actin and myosin come together, and the mother does not usually feel this movement until months later. Perhaps because of this, the modern General Authorities, with one exception, have not supported Brigham Young's hypothesis. That one exception was Apostle Delbert L. Stapley who said at a stake conference in 1974 that "Life does not come into the body of the fetus until 4½ or 5 months of life."

Interestingly, since the 1800's the Church has rejected the notion that abortion was murder. In answer to the

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Homosexuals Can Change

Dear Editor:

May I express my appreciation to the *Seventh East Press* for the two-part story entitled "Homosexuality at BYU." My appreciation is not so much for the content of the articles, but rather for the courage to bring to the front pages this very real and pertinent subject. I'm glad to see that gays were portrayed as individuals and not as freaks for the most part. But I regret that most of the material was of a negative nature and gave little or no hope for homosexuals seeking or even considering change. Though cures may be few, when they do occur they should be reported in an effort to show that reformation is possible.

I knew that I was gay even while I was very young. I came to BYU as a non-Mormon but later joined the Church. For a long time I was both a Mormon at BYU and a homosexual. But I knew what I was doing was wrong.

Eventually I confided in my bishop and stake president, who were very loving and very helpful. The road to change was long and difficult and there were many setbacks. But as the months passed by I also increased my efforts to live the gospel and I continued to follow the counsel of my leaders. Eventually I was allowed to serve a mission.

I find now that I really have brought about a change in my preference. I admit not every improper thought has been struck from my mind but there is a significant reversal from when all this began.

As some choose to live a homosexual lifestyle I have chosen to abandon such and strive for a heterosexual lifestyle. Without question it is a personal choice. There is a cure and the cure is the gospel. If anyone says otherwise they are in error. If we use logic and wordly understanding we shall succumb to the mundane, but if we will give the Lord and His Gospel an honest chance we can and will, with effort, overcome this less fulfilling life.

I changed and I'm changing. The truth is if a person truly wants to reform he can. I've done it. There is a cure! The work is hard, the road is long, and there is much frustration and pain involved, but salvation is so much more important than anything else.

Anonymous

Editor:

I was once a homosexual. I write to let you — and your readers — know that your series on this subject has been slanted. Homosexuals can change. I am one of many examples.

You never interviewed any of us. If you had, you would have found that those who *want* to change *can*. BYU counseling coupled with a spiritual commitment can bring about the mental understanding that will make repentance true and right and longlasting.

Homosexuality is sin. It can be repented of and it can be changed. Much love and understanding and support is needed. But, above all, the individual must want to change. Some do, others don't. I did.

Anonymous

Disarmament

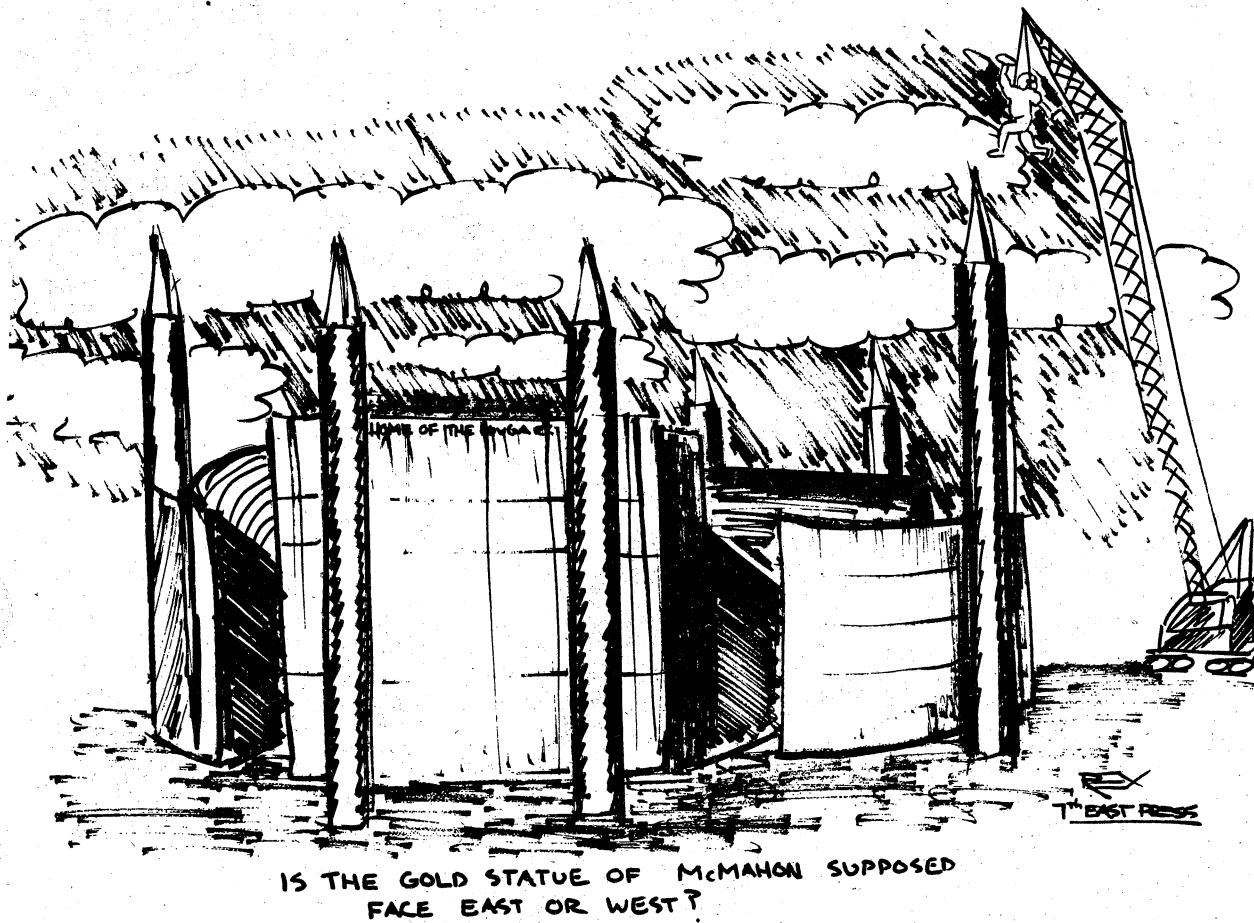
Editor:

I was extremely pleased to read the article entitled "Can Nations Love Their Enemies?" by Kent Appleberry. There were several enlightening statements by General Authorities and others concerning war that I was not previously aware of.

I agree wholeheartedly with the statements concerning unilateral disarmament of nuclear weaponry; however, I completely disagree with statements attributed to Eugene England. He is quoted as saying that efforts toward disarmament have failed because of mutual distrust, and because "we have not been imaginative in trying to understand the Russian position, their ancient fears for their borders, their need for security, their worry about espionage."

Brother England implies that if we make the first move toward disarmament, showing our trust in the Soviets, they will follow suit and begin to do the same. He illustrates man's inhumanity to man with the use of the atomic bomb in Japan. Apparently, he ignores the atrocities committed by the Soviets in Poland, Afghanistan, and in their own country. The smoldering

continued on page 13



LETTERS

Response to Barnhurst

Editor:

I read with some wistfulness Kevin Barnhurst's letter disputing Peggy Fletcher's view of the history of *Sunstone*. I remember fondly the pleasure many of us got from seeing Kevin Barnhurst's first issue of *Sunstone* and exonerating its many flaws. Barnhurst must surely realize that the rancor came not from any absolute badness of his issue (or of those preceding his) but from the way Barnhurst had offered himself as the salvation of the magazine and then, of course, failed to work miracles. There is no way that those who preceded him could help but feel a little glee as he turned out not to be one of the Three Nephites after all.

But that sort of clubby feuding — and revisionist history — should not be what remains of any venture like *Sunstone*. In fact Barnhurst's undeniably weightless version of *Sunstone* was a move toward an informal news, commentary, and review sheet; despite Peggy Fletcher's denigration of his work, Barnhurst did prefigure the excellent *Sunstone Review*. And the previous issue, which he so despised (and I, who edited it, certainly knew its flaws) was also an important move for *Sunstone*, even if an imperfect one. *Sunstone* had begun its life as a journal, distinguished from *Dialogue* primarily by its youth and unjaded enthusiasm. Just as Barnhurst saw in it a possible newspaper, I saw in it a possible magazine, and pushed for the change to its present 8½ by 11 format. The size of the magazine does make a difference. No more was it necessary for every article to be important. Now the door was open for briefer, lighter features, and the magazine had more room to grow. It seems ungenerous of Barnhurst to despise what went before him, just as it is ungenerous of Peggy Fletcher to speak of Barnhurst with contempt.

Most ungenerous of all, however, is any revision of *Sunstone's* history that does not afford Scott Kenney his place as the founder of the journal. Those who were involved early in the magazine's history know what seems to be forgotten now — that Scott bore the financial and editorial burdens almost alone for years, during a time when none of us, including Peggy Fletcher or me, was completely or consistently reliable; that most of the magazine still follows the direction Scott set for it; and that, without belittling the contribution of the present

staff, *Sunstone* remains, in large measure, an expression of Scott Kenney's vision.

Does it matter? I think so. Like the *Seventh East Press*, *Sunstone* began in frustration, not particularly with the insipidity of official publications, but with the Saints' seeming contentment with it. The trouble with independent publications in the Church is that they tend to become captured by ideology. *Sunstone* — and *Dialogue* before it — ran a grave risk of becoming, not a magazine for Saints, but an anti-*Ensign*, just as *Seventh East Press* runs a grave risk of becoming an anti-*Daily Universe*. There is much to despise about the *Daily Universe*, and even more to resent about those Saints who seem to feel that anything not officially approved must have been spawned in hell. But if an alternative publication allows itself to become so anti that it begins to forget that it is speaking from *within* the Church (or university) community, then it ceases to be an alternative for a loyal member of that community. It is the strength of *Sunstone* that despite flirtations, it has not yet become captive to a single viewpoint; one of the most delightful things about *Seventh East Press* is that you, too, have not yet seduced yourselves into believing you are righter than everybody else — or at least it hasn't shown up in the issues I've read! I wish you had been publishing when I was a student at BYU. Even now I'm grateful to the anonymous donor who gave us our subscription. In addition to its quality, the *Seventh East Press* makes us glad to be at Notre Dame, where, when idiotic things are done in the name of the dominant church, it isn't my own!

Orson Scott Card

South Bend, Indiana

Developing a Personal Relationship...

Editor:

There has been considerable confusion and consternation exhibited over the BYU Devotional of March 2, 1982 by Brother Bruce R. McConkie on "Our Relationship with the Lord," as reported in the *LDS Church News*. There seems to be a difference between the general message of the talk and some of its specific statements, and between these statements and statements by other General Authorities, Church publications, implication of some scriptures, etc. There is concern about the harsh and angry tone and about the possible context.

Apparently the speech is addressed to and condemns those who teach that we should develop a personal revolutions in Central and South America and the Caribbean, not to mention the military support given to

continued on page 13

Succession Document Examined

Mormon History Assoc. Meeting

SPAULDING TEXT

The highlight of this year's Mormon History Association meeting in Ogden was a discussion of the controversial Joseph Smith III blessing, the document that the Reorganized LDS Church contends supports its claim of presidential succession. The Mormon History Association, founded in 1966 in San Francisco, has a membership of nearly 1,000 LDS, RLDS, and non-LDS historians and scholars. This year's meeting was held at Weber State College. Next year's venue for the conference will be Graceland College in Lamoni, Iowa.

Other topics discussed this year were James Talmage's University experiments with hashish, Solomon Spaulding's Oberlin manuscript, higher criticism of the Bible applied to the Book of Mormon, Joseph Smith's Council of Fifty, the Reed Smoot hearings, prohibition, and the gift of tongues.

HOFMANN TELLS ALL

Speaking to an audience of approximately six hundred, Mark Hofmann, 27, who makes a living collecting Mormon historical documents, explained how, in 1980, he discovered the Joseph Smith III blessing and tried to sell it to the LDS Church. Hofmann is also the discoverer of the controversial Anthon Transcript, which has lent support to Anthon's account of his meeting with Martin Harris.

According to the blessing, Joseph Smith III was told by his father that he was to be the "successor to the Presidency of the High Priesthood: a Seer, and a Revelator, and a Prophet, unto the Church, which appointment belongeth...by blessing, and also by right." The pronouncement is unqualified. It is dated January 17, 1844, and is in the handwriting of Thomas Bullock, a scribe to Joseph Smith. Hofmann said he unknowingly purchased the blessing from a descendant of Bullock, along with a collection of Bullock's papers, in 1980.

Hofmann offered to sell the document to the LDS Church, and to keep the blessing a secret, if the LDS Church Archives would pay him \$2500 for it. The Director of the LDS Church Archives rejected the offer on three different occasions.

Hofmann contacted the RLDS Church Archives and was told they would trade an original *Book of Commandments*, worth \$10,000, for the blessing, if lab tests proved it to be authentic. Hofmann agreed, provided that the RLDS Church purchase the blessing by March 8 of that year.

When officials of the LDS Church Archives learned that Hofmann was negotiating with the RLDS Church, they contacted him immediately, requesting that he meet with the Director of LDS Church Archives along with G. Homer Durham of the First Quorum of Seventies, before finalizing the trade.

Hofmann met with the Archives Director and Elder Durham the next day. Hofmann says he was told in "no uncertain terms that the Church was interested in the document." He was asked if he "could not find some way out" of his agreement with the RLDS Church.

On March 6, Hofmann gave the document to the LDS Church in exchange for other documents worth \$10,000. Shortly thereafter, Hofmann received what he called an "upsetting letter" from the RLDS Church Archives, criticizing him for his breach of contract. Hofmann says the letter was "harsh, but understandably so." Hofmann went to the LDS Church Archives and requested that the document be returned to him, explaining that he thought he had made a mistake. As a compromise, the LDS Church Archives agreed to exchange the succession document with the RLDS Church Archives for an original copy of the *Book of Commandments*. The trade was announced March 19, 1980.

By RON PRIDDIS

Seventh East Press Staff

THE LDS RESPONSE

After Hofmann's presentation, BYU's History Department spoke. He said that the newspapers in 1844 had referred to the Joseph Smith III blessing, and that the discovery of the blessing shows the need to deal with history "in its own terms, not in the terms we would like it to have been."

Ron Esplin, of BYU's Joseph Fielding Smith "Institute of Religion," as it was announced (Institute of Church History is correct), suggested that there may have been a "complimentary and compatible role" for the prophet's descendants and the Quorum of the Twelve Apostles. Esplin claimed that Brigham Young was "greatly disappointed that Joseph's sons did not come and take their places" as the heads of the Church.

RLDS RESPONSE

Esplin's remarks were followed by those of William Russell, of Graceland College, a school owned and operated by the RLDS Church. Russell began by saying to Hofmann, "Mark, I wish you hadn't found the darn thing." To those who thought the document might have constituted a "public relations bonanza for the RLDS Church," Russell pointed out that the current president of the RLDS Church, Wallace B. Smith, "has no sons or brothers." Russell expressed his hope that, instead of seeking out a nephew or cousin, the president of his Church would "designate as his successor that person he feels is most capable of leading the Church after his retirement or death."

Russell said he thought it might be time that "members of both churches critically examined the idea of succession" from a basis other than the mere recitation of tradition. He added that "the mantle should not extinguish the intellect."

TALMAGE THE SCIENTIST

A paper describing the early student years of James E. Talmage was presented at the Mormon History Association meeting by Dennis Rowley, Director of Archives and Manuscripts at BYU's Harold B. Lee Library. Most of the information for the paper was derived from the first two volumes of Talmage's many journals. A number of excerpts were read which showed the frustrations of a young scientist in early Utah. While teaching at BYA, Talmage wrote that he had tried to duplicate Benjamin Franklin's kite-flying experiment, and that he had "succeeded in getting the kite no higher than the height of an apple tree, where we left it."

On another occasion, Talmage wanted to test an animal's tolerance to arsenic. After recording that several large doses had been administered without any visible result, he "killed cat by force at 10:30."

Later, while studying at John Hopkins University, Talmage decided to conduct research on "The Effects of the Narcotic Hashish on the Human System," the results of which were later written and presented as a popular public lecture back in Utah. Much of his information for this research was obtained from first hand experience. At the conclusion of his experiments, Talmage recorded that "the effects [of hashish] were 'felt in no pleasurable way.'"

Talmage became interested in the evolution controversy and noted that most who had spoken against it showed their "lack of knowledge of the subject." Talmage wrote, "I am between two fires of conscience. What am I to do?" He found enlightenment in the words of John Stuart Mill: "Those who reject God do not know anything about God."

A paper was presented by Dale Broadhurst, of the Geography Department at Weber State College, about the "multiple, overlapping parallels in theme, plot and phraseology in Solomon Spaulding's Oberlin text and the Book of Mormon." The Oberlin text was extant when the Book of Mormon was translated. Responding to Broadhurst, Lester Bush, Associate Editor of *Dialogue* magazine, commented: "Not meaning to be harsh, we have had another superficial investigation with superficial conclusions." Bush cautioned against what he called "parallelmania" and noted that texts with similar themes are exactly the ones one would expect to have similar phraseology, pointing out that medical texts are usually written with similar vocabulary and style. Bush is a physician.

Bush maintained that "current thinking is that the plates were not before him [Joseph] during the translation, and that there was 'revelatory interaction,' allowing for the expression of an idiom common to both Joseph Smith and Solomon Spaulding."

Bush's statement sparked discussion between conference attendees during the remainder of the conference. A University of Utah professor insisted that the "existence of the Book of Mormon plates is not verifiable," to which a BYU colleague replied, "As much as the existence of George Washington. You've got the text." Brigham Young was quoted as having said that, "If Joseph Smith had translated the Book of Mormon in Nauvoo, it would have been substantially different."

HIGHER CRITICISM

A paper presented by the Reverend Wesley Walters, Pastor of the United Presbyterian Church, Marissa, Illinois, claimed that, the Book of Mormon quotes the Bible with increasingly less faithfulness to the King James version, culminating in the books of First and Second Nephi, the last passages translated. Walters feels that Joseph Smith copied passages from the King James Version and took greater liberties with the verses as the translation proceeded.

William Russell, of Graceland College, reviewed the thinking of Biblical scholars with regard to the Sermon on the Mount recorded in the Book of Matthew, saying that it is "highly unlikely" that such a sermon was ever given in such a setting, as recorded by the Gospel writer. Matthew's intent was to show Jesus as a second Moses, and therefore placed him on a mount in his narrative. According to Russell, the sermon was probably a collection of the selected wisdom of Jesus' many sermons, as recorded in the "Q Text."

Russell concluded that it would be unlikely for Jesus to appear in America and give a sermon verbatim which he never gave in the old world, and which Matthew had not yet recorded.

Robert Matthews, part of BYU's Religious Instruction consortium, responded to both Walters and Russell by saying, "I didn't write the Book of Mormon, and I don't feel responsible for it. I'm glad I've heard about it, but to be an advocate for something doesn't mean that you're responsible for it. It is they [Walters and Russell], not I, who will have to reckon with Joseph Smith and with the Lord for what they have said here today...In my opinion, they have not devastated the Book of Mormon."

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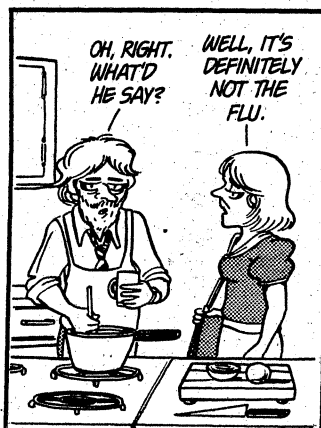
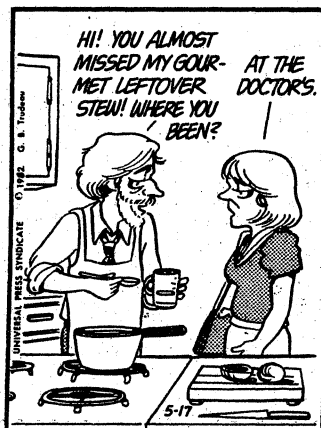
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COUNCIL OF FIFTY

Andy Ehat, currently completing a Master's Degree in History at BYU, presented a paper on the Council of 50, which Joseph Smith intended to become the governing body of the Kingdom when Zion was established. The Council was organized in 1844 "in anticipation of the Millennium." Members of the Council were told to become a "living constitution." Decisions of the Council were to be made by unanimous vote of Council members. Dissenters were advised either to change their votes or withdraw from the Council.

Ehat's paper challenged the previous works of Marvin Hill and Klaus Hansen, both of whom had viewed the organization of the Council of 50 as a preparatory step to acquiring territory in the West. Hill and Hansen responded to Ehat's paper. Hill accused Ehat of "treating his sources like a Baptist preacher reading the Bible." Hill stated that "the real issue is whether or not Joseph sought empire, if he meant to dominate." Statements by Joseph Smith were given in support of the idea that this was the prophet's intent.

THE REED SMOOT HEARINGS

Gary Bergera, an MPA graduate of BYU and a student of history at the University of Utah, read a paper about Carl Badger, the personal secretary to Utah's first senator, Reed Smoot. Bergera quoted extensively from the impressions recorded in Badger's journal of the Smoot hearings before the US Senate subcommittee which attempted to determine Smoot's acceptability as a member of Congress. Badger felt that the leaders of the Church, including President Joseph Fielding Smith, who also testified before the senate committee, had not been entirely honest in their earlier promises to the United States government.

"I do not think that the brethren realize what they say when they declare that they have broken the law of God,—they make him out a very easy Boss," said Badger. "The truth of the matter is that very few of our people have been willing to admit that the Manifesto was a revelation..."

PROHIBITION

Brent Thompson, a graduate student in history at the

University of Utah, presented a paper on the 1909 struggle against prohibition in Utah. Thompson claimed that Reed Smoot was opposed to prohibition because of financial support from the brewers, and the Joseph F. Smith, who first supported prohibition, finally opposed it in order to give united support to the Republican Party.

TONGUES

Scott Dunn, a BYU graduate of English, presented the results of research into "glossolalia," the "uttering of unintelligible syllables," usually in Church meetings. The first occurrence of glossolalia in the Church was said to have been in 1831. It was "dismissed as a manifestation of the devil." Later, glossolalia was hailed by Church leaders as a restoration of a New Testament gift.

When members began interpreting otherwise unintelligible utterances, they were told to exercise caution not to contradict accepted doctrines. Brigham Young finally discouraged the practice outright. Today the "gift of tongues" is usually meant to refer to supernatural comprehension of foreign languages, or improved learning of foreign languages, according to Dunn.

OTHER PAPERS

Jeffery Johnson, an LDS Church archivist, showed that the understanding of Church leaders with regard to singles in the Church, has been that women remain single because they are not proposed to, and that men remain single out of belligerence laziness, or fear.

Laurence Foster, a non-LDS historian from the Georgia Institute of Technology, and author of *Religion and Sexuality*, explained at one of the sessions that he could neither convert to the Mormon Church—because of the current shallowness of theology and emphasis on materialism and public relations, with "curious limitations on religious investigation"—nor speak against Mormonism—because of the "richness and complexity" of Joseph Smith's vision of utopia.

Tom Rogers, of BYU's Asian and Slavic Languages Department, reviewed Donna Hill's *The First Mormon* and said that "Nothing I have ever read has forced me so much to re-examine my most cherished preconceptions." This statement could stand as the

hallmark of the entire 1982 Mormon History Association conference. Those who attended—whether LDS, RLDS, or non-LDS—found a refreshing and stimulating challenge to their pre-conceived notions, and a bounty of new ideas to ponder until next year's conference at Graceland College.

7EP

New Foundation Honors Leonard Arrington

A new foundation for Mormon studies has been created by several LDS historians and named in honor of former Church historian Leonard J. Arrington, announced Steven F. Christensen at the May 9 awards banquet of the Mormon History Association at Weber State College in Ogden.

The announcement, which surprised even many officers of the Mormon History Association, was greeted with a burst of enthusiastic applause and a standing ovation for the well-known Mormon historian.

The new foundation will foster publication, research, and scholarly inquiry into Mormon topics and continue the tradition of academic excellence for which Leonard Arrington is known.

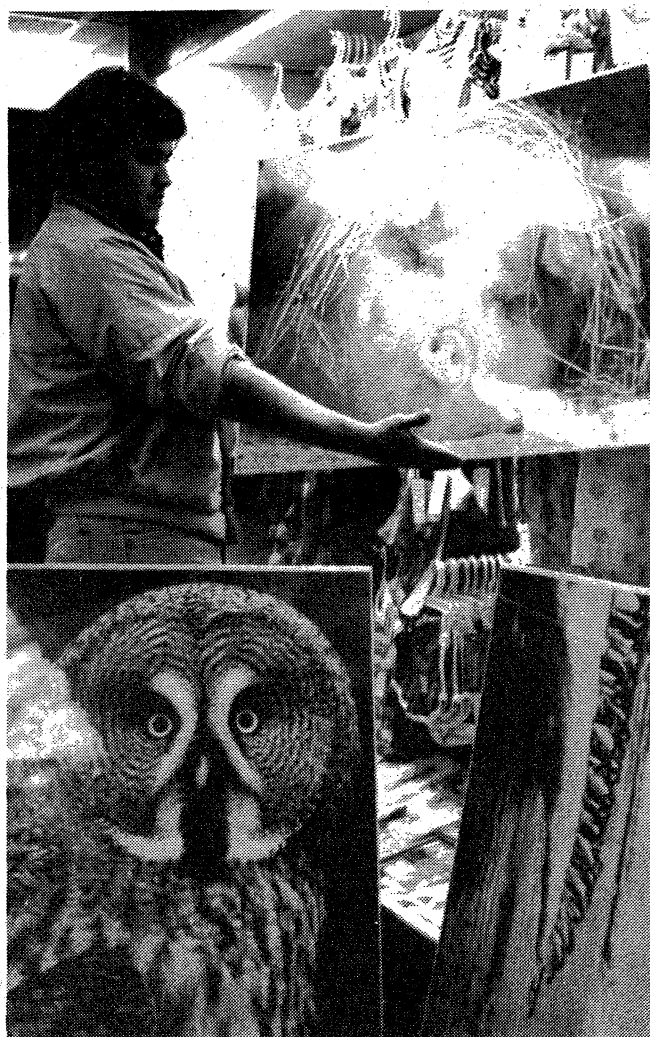
Serving as the foundation's first president is Davis Bitton, professor of history at the University of Utah. Maureen Ursenbach Beecher, senior research historian at BYU's Joseph Fielding Smith Institute of Church History, is the foundation's vice-president, and Steven Christensen is executive secretary.

Serving on the board of directors are Carl Arrington, James L. Clayton, D. Michael Quinn, Thomas Alexander, Ross Peterson, Emma Lou Thayne, Grethe Peterson, and David Racker. Additional board members will be appointed later.

The non-profit organization will be funded by private donations and plans are underway to conduct a fund-raising drive as soon as the foundation has obtained the tax-exempt status from the Internal Revenue Service.

Individuals wishing to contribute to the Leonard J. Arrington Foundation for Mormon Studies may send donations to Steven F. Christensen at 32 Exchange Place, fourth floor, Salt Lake City, 84111.

7EP



John Paul Lilly, President of the Hyde Park Club, gives a sampling of the works to be displayed at the Hyde Park Art Show. Those interested in submitting sculpture, ceramics, paintings, or wearings for the show should contact John Paul at 373-5122. The show will be in the Wilkinson Center East Patio during the first week of June.

The Straight and the Narrow continued from page 8

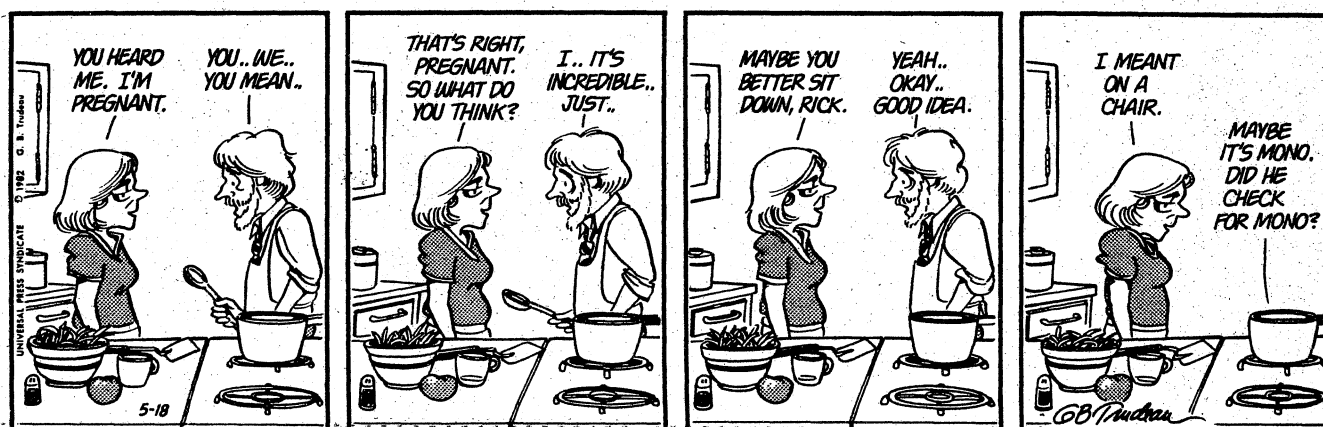
seriousness of the sin of homosexuality is equal to or greater than that of fornication or adultery, and that *the Lord's Church will as readily take action to disfellowship or excommunicate the unrepentant practicing homosexual as it will the unrepentant fornicator or adulterer.*" (*Miracle of Forgiveness*, pp. 81-82, italics the author's). What needs to be noted in this statement, however, is that it was Elder Kimball's opinion that homosexuality should be treated by the membership and governing officers of the Church in the same manner as any other sexual sin. It is to be handled by those who are called to be judges in Israel in precisely the same way as fornication between heterosexuals. No special category of punishment, no special avenue of repentance, no program of ostracism by the membership has been established by the Church for the homosexual. We stand outside the Gospel of Jesus Christ and the established guidelines of the Church when we single out the homosexual for particular scorn, derision, anger, or condemnation. It is for those of us who are called to be judges in Israel to deal with the individual who has decided to curtail his or her homosexual activities in a sympathetic and charitable manner; it is for those of us who have not received such a calling to display our charity by refraining from judging, at all.

In his preface to the revised edition of *The Pilgrim's*

Regress, C.S. Lewis refers to the sins committed by the main character of his book as being correspondent to his own. According to Lewis, some of the sins that he did not commit were not refrained from because of any special virtue on his account, but simply because they were not to his liking. In a similar vein, Joseph Smith explains that he managed to avoid some grievous sin in his youth because, a "disposition to commit such was never in my nature" (J.S. History V. 28). It is, of course, easy for us to condemn in a ringing tone those who commit sins for which we have no inclination. Gluttony is an offense to God, says the individual with a metabolism like a sports car. Smoking is spiritual death, says the one who has never put filter to lips. For those of us who have no disposition to become involved in homosexual activity, for whom homosexuality was never in our natures, it is all too easy to single it out for special condemnation. And therein lies our danger: we must make sure that our attitudes and actions as they relate to homosexuality are governed by genuine Christian charity and moral sentiment and not merely by instinctive (natural man?) distaste or personal aesthetics.

Let us rejoice—or at least take comfort—in the knowledge that we are not called upon to pass judgment on our brothers and sisters, that that taxing task is being handled by someone far more qualified and truly empathetic than we. In the meantime, it might be well for us to learn more, to condemn less, and to try a little harder to see all people not as stereotypes—not as groups, at all—but as individuals.

7EP



BOOK RECOMMENDATION

How We Talk About What We Talk About

By BRUCE JORGENSEN

What I think I like best about Ray Carver's stories is how he uses how we talk to make a story say how it is with us. You can see it's not an easy thing to do, and it seems to have to be learned over and over, generation after generation, tongue by tongue. Mark Twain learned it for American, and so many learned it from him that Hemingway hardly exaggerated when he said all modern American writing came from *Huck Finn*. I think Dante learned it for Italian, and wrote about it in something called *De Vulgari Eloquentia*, though his *Comedy* is the thing itself. And before him St. Augustine, the master of classical rhetoric, praised the "humble style" (*Sermo humilis*) of the Bible, about the same time that St. Jerome was putting the Bible into vulgar Latin. And the gospel

Will You Please Be Quiet, Please?

By Raymond Carver
McGraw, \$8.95, \$3.95

*What We Talk About When
We Talk About Love*

By Raymond Carver
Knopf, \$9.95; Vintage, \$2.95

writers themselves, especially headlong Mark, used a rather rough Greek.

All this to say that what Carver does with our common tongue may look strange and new, even trendy, but is really old and deeply traditional in the best way. And quite central to the human enterprise: here we are, trying to make sense of things, trying to make good, make love, make joy, talking. Talk is the root of literature, and good writers are "radical" in going back to that root, to how we talk about what we see and do and suffer, as the origin of both the matter and the form of their art.

Carver's engagement with common speech and the common experience that incites it is up front in the titles of his two major collections: *Will You Please Be Quiet, Please?* (twenty-two stories; nominated for the National Book Award in 1977) and *What We Talk About When We Talk About Love* (seventeen stories). And what the covers promise, if you're interested, the pages deliver: in every story, whether in first or third person, we meet the eerily familiar sound of how we sound talking to each other.

So for instance, the title of Carver's recent collection comes from a sentence by a character in the title story: "You see, this happened a few months ago, but it's still going on right now, and it ought to make us feel ashamed when we talk like we know what we're talking about when we talk about love." I wonder if even Hemingway (whose early work Carver's stories resemble in their austerity of detail and style) would have dared write a sentence that true to the cadence and construction of common American talk; his characters, by comparison, sound positively stylized (The old man wasn't about to get too close to the horns of the bull).

To run into a story like "Gazebo," where the narrator says, "I go, 'Holly, this can't continue.' This has got to stop," and "She goes, 'Duane, this is killing me,'" may be downright off-putting. Is this really a short story? Can this be literature? If it doesn't seem so, so much the worse for our notion of literature, and so much the worse for any "literature" that takes itself too seriously to recall its connection with the common speech of our common

enterprise. We talk to live, our lives depend on it, though sometimes we know when to shut up and be quiet.

The other thing I maybe like best about Carver's stories is what he does with what we do and what happens to us. Through the familiar noise of our common talk, he brings us to the familiar strangeness of what might happen to us the other day or next week. The incidents of a Carver story may in fact seem so common as to have no "story" in them. What is this stuff (in *Quiet, Please*) about some people tending their affluent neighbor's apartment, or this wheezy vacuum cleaner salesman demonstrating for some guy who's out of work, or (in *Talk About Love*) this guy with his furniture in his driveway or this other guy killing slugs in the middle of the night? You telling me those are stories? Yes. And good ones.

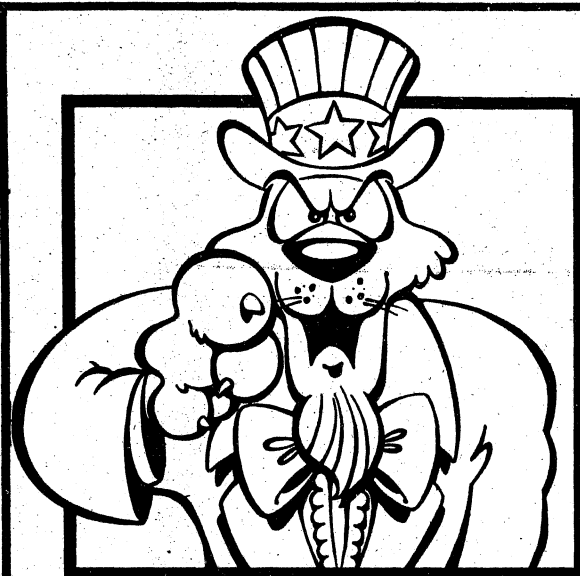
The stories may put off some readers, too, because the

characters do dumb or mean or vaguely perverse or even vile or violent things. "You live badly, my friends," Chekhov said; "It is a shame to live like that." And Carver would agree; but also like Chekhov he writes these stories, makes these likenesses in words, not so much to express horror, censure, ridicule, as to show, in Flannery O'Connor's words, "how some folks would do."

The first couple of stories I tried put me off, but then I read "Collectors" (in *Quiet, Please*, the one about the vacuum cleaner) and caught Carver's angle of vision and was caught. I'd had that demonstration myself and seen no more in it than a half-hour's mildly curious tedium to go through for the sake of politeness (I knew we'd buy the vacuum). But Carver so manages facts and words as to show me story where I thought none could be. Which is to say he shows what experience means or might mean. And that is the high excitement of any good art: to "See the Smallest Things" (to borrow from a title in *Talk About Love*) and show how and what they mean.

Carver does more of the same in both the earlier book and this new one, and in stories coming out fairly regularly in *Esquire*, *Atlantic*, *New Yorker*, and who knows what quarterlies. Somebody to watch, to keep up with. The man is one good writer. You may think I'm stretching it, but Tom Rogers, he says the same. Try Raymond Carver — you might like him, and if you don't, OK.

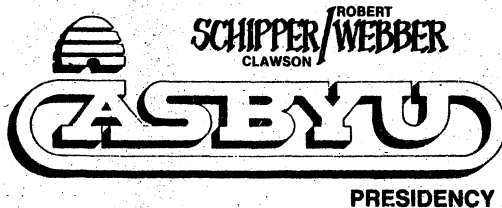
Bruce Jorgensen is a professor of English at Brigham Young University.



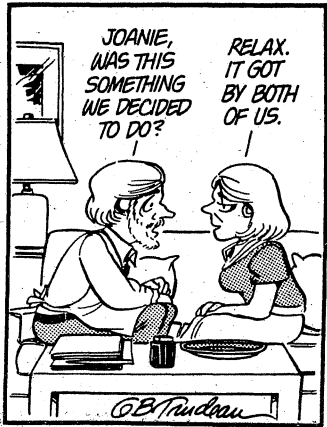
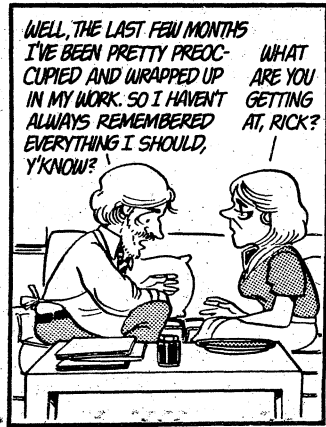
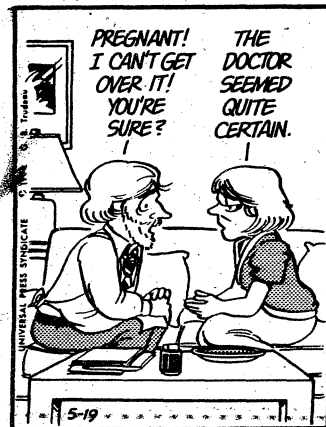
WE WANT YOU TO VOLUNTEER

The new ASBYU Student body officers need your help in carrying out the coming year's programs. Workers are needed in the following offices:

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| ☐ Culture | ☐ Ombudsman |
| ☐ Student Community Services | ☐ Women's |
| | ☐ Public Relations |



Applications on
the 4th Floor ELWC



When Does the Spirit Enter the Body? continued from page 8

question "Is produced abortion termed as murder or not?" David O. McKay wrote in 1934, "To this question the Church has not made an authoritative answer. It does, however, condemn abortion as a very sinful act." In March of 1973, the First Presidency reaffirmed this position in the *Ensign*, "As the matter stands, no definitive statement has been made by the Lord one way or another regarding the crime of abortion. So far as is known, he has not listed it alongside the crime of the unpardonable sin and shedding innocent blood. That he has not done so would suggest that it is not in that class of crime."

There are two possible reasons why abortion is not in the same class of crime as murder. The first one is obvious — the spirit has not yet entered the body at the time of abortion.

Not surprisingly, President McKay believed that the spirit entered the body at birth. He wrote in 1934, "Undoubtedly the nearest approach we have to definite knowledge on this subject is the statement made by the Savior, 3 Nephi 1:13, wherein he said: 'Tomorrow come I to the world.' This indicates that the spirit would seem to be dependent upon the mother."

The second possible reason why abortion is not murder is not as obvious — that the union between body and spirit is not yet irreversible. Brigham Young was the proponent of this idea:

When some people have little children born at six and seven months of pregnancy and they live but a few hours then die they bless them, but I don't do it for I think that such a spirit has not a fair chance of occupying another Tabernacle and developing itself. This is new doctrine yet it looks consistent [?] what period of Debarkation or age the spirit would take another Body we are not informed.

Despite the various opinions voiced by the General Authorities on when the spirit enters the body, or perhaps because of them, the First Presidency under Joseph Fielding Smith concluded in 1970, "...we may say that there is no direct revelation upon the subject of when the spirit enters the body; it has always been a moot question. That there is life in the child before birth is an undoubted fact, but whether that life is the result of the affinity of the child in embryo with the life of its mother, or because the spirit has entered it remains an unsolved mystery."

There are several reasons for this reticence to declare officially when the spirit enters the fetus. Once such a position is defined, society in general and the Church in particular must accept responsibility for all consequences logically entailed by that position. For example, if one accepts the Utah Right to Life organization's claim that human life begins at conception, the fetus, from the moment of conception, should enjoy all of the rights any individual has in our society, including medical aid and social security payments under Aid to Families with Dependent Children. In the case of a miscarriage or spontaneous abortion, birth and death records should be filed and the fetus buried in a cemetery as is customary for other individuals in our society. In the Church, such a stillborn would be entitled to a blessing and a burial, none of which are currently given.

The implications of such a decision to medical practice are even more profound. Many types of birth control would have to be singled out as murderous, because they work by preventing the fertilized egg from implanting in the uterus (most notably the IUD). To date, the Church has not singled out such birth control methods as being less acceptable than other methods. Most fertilization research, such as the famous "test-tube babies" which allow mothers to bear children who otherwise would be unable to, would be outlawed because only a small percentage of the fertilized eggs generated in such procedures survive. Finally, any medical procedure which increased the rate of miscarriage would have to be viewed as involuntary manslaughter, including amniocentesis, x-rays, cancer chemotherapy, medications for the mother, etc. An interesting case along those lines involves the hydatidiform mole, which is a potentially cancerous cluster of cells sometimes found in women's uteruses. Removal of this hydatid mole would be murder, because it is nothing more than a fertilized egg gone awry.

It should be obvious then that the Church's stand against abortion does not derive from a doctrine fixing the time when the spirit enters the body. Presumably, other considerations, such as a respect for the sanctity of life, are more important.

Jeffrey Keller is a student of medicine at the University of Utah.

Personal Relationship continued from page 9

relationship with the Lord. The speech equates "excessive zeal" and "inordinate and intemperate zeal" with seeking to gain a "special and personal relationship with Christ" and condemns them as one.

The speech rejects as "sectarian nonsense" the idea that our prayers go to the Father through the Son and that answers come back through the Son. Yet, in *The Promised Messiah* (p. 335), Elder McConkie says "our answers come from the son." Furthermore, Elder McConkie adds, Christ "pleads our cause. He is our Mediator and Intercessor." Now, when someone pleads my cause, does he not take my message? How can a mediator mediate without carrying messages back and forth?

Do we have a problem of context or of semantics? No context is provided and a letter from Elder McConkie to me asserted that the speech stands sufficient on its own.

The speech condemns the seeking of a personal relationship with Christ as "both improper and perilous." Yet, in *The Promised Messiah* (p.335), Elder McConkie says, "righteous persons do have a close, personal relationship with their Savior."

The Relief Society lesson for April 11, 1982 is entitled: "Developing a Relationship with the Savior" and quotes Brigham Young and Marion G. Romney in support of the idea. Since this appeared to be in conflict with the BYU speech I wrote Elder McConkie asking, among other things, how I should take that. His reply: "It is obviously unfortunate that the Relief Society lesson has the perspective that it does. This will not happen again..." He seems to leave little room for reconciliation.

Yet, President Romney says we must develop "personal two-way communication with the Lord." (R.S. manual, p. 25) And Brigham Young is quoted: "The greatest and most important of all requirements...is to believe in Jesus Christ, confess him, seek him *cling* to him, make *friends* with him." That sounds like a personal relationship.

Brother James E. Faust in General Conference spoke on the subject "A Personal Relationship with the Savior." (*Ensign*, Nov. '76, p. 58). He asked, "Is not the greatest need in all the world for every person to have a personal, ongoing, daily, continuing relationship with the Savior?" And answered, "Having such a relationship can unchain the divinity within us..." And he spoke of "...the assuring comfort of a personal relationship with the Savior." Etc.

Brother H. Burke Peterson speaking in General Conference on "The Ministry of the Aaronic Priesthood Holder" (*Ensign*, Nov. '81, p. 36) urged: "...develop your personal relationship with the Savior."

Brother Neal Maxwell, upon his call to the Quorum of 12, spoke on "O Divine Redeemer" (*Ensign*, Nov. '81, p. 8) and said: "We can trust, worship, and even adore him [Jesus] without any reservation!"

Jesus said, "He that cometh to me..." (John 6:35) and "Come unto me thy Savior." (D&C 19:41). "This is life eternal, to know...Christ..." as well as the Father.

How can we be a disciple or follow Him if we do not know Him and how can we know Him without a personal relationship? To know Him is to have (some) personal relationship. The alternative is to have an impersonal relationship: If we do not have a (proper) personal relationship with Him how are we to imitate Him and how can He come to us and introduce us to the Father? Is He not our brother and is not a sibling relationship personal?

Elder McConkie in his speech points out that it is improper to make any one member of the Godhead the "sole recipient" of one's devotion. So we should not

exclude the Savior. Is it not true that we can only come to know the Father through knowing the Son? Does not this knowing involve a personal relationship? Indeed, is not Celestial Society one of personal relationships with both?

Of course, pretense, false feeling, self-deception can prevent or pervert a true personal relationship. But counterfeits imply the real thing.

I do not find in the Scriptures a teaching of reserve, distance and impersonality but of love, friendship, fellowship, and embracing.

T. Allen Lambert
Ithaca, New York

continued from page 9

unrest and revolutions of the Third World, supported several pro-Marxist regimes throughout the world, are encouraged by the Russians. The obscenity and horror of the Stalin Blood purges are comparable only to the holocaust affected by Hitler in Nazi Germany.

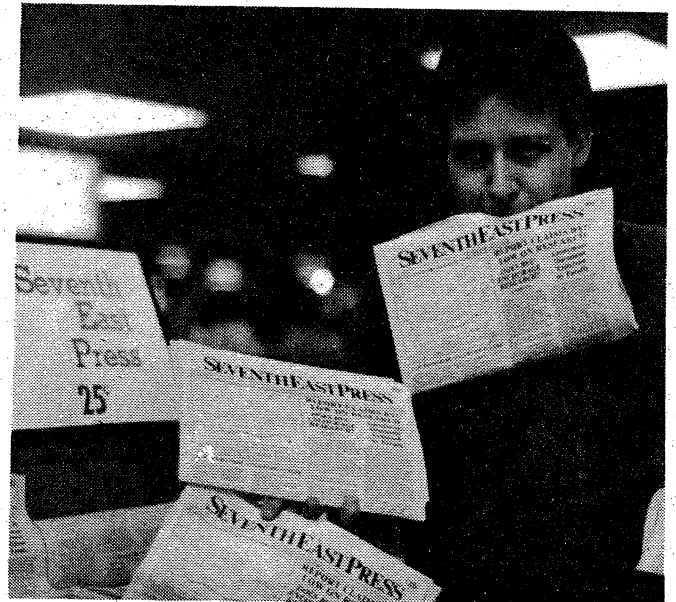
And what of those being kept in Russian silence? Those who freeze in Siberia and languish in Soviet prisons because they stood, and continue to stand against the State? Have we forgotten them in our own fear of nuclear holocaust and possible annihilation? To pretend that the Russians have no other motive than national security is a virtual slap in the face of Andrei Sakharov, and Alexander Solzhenitsyn and the myriad of others who have defected and/or told us their story!

Unilateral disarmament should be just that: unilateral. In our quest for peace and universal love of one another, let us not be so gullible as to believe that there "are not good guys and bad guys."

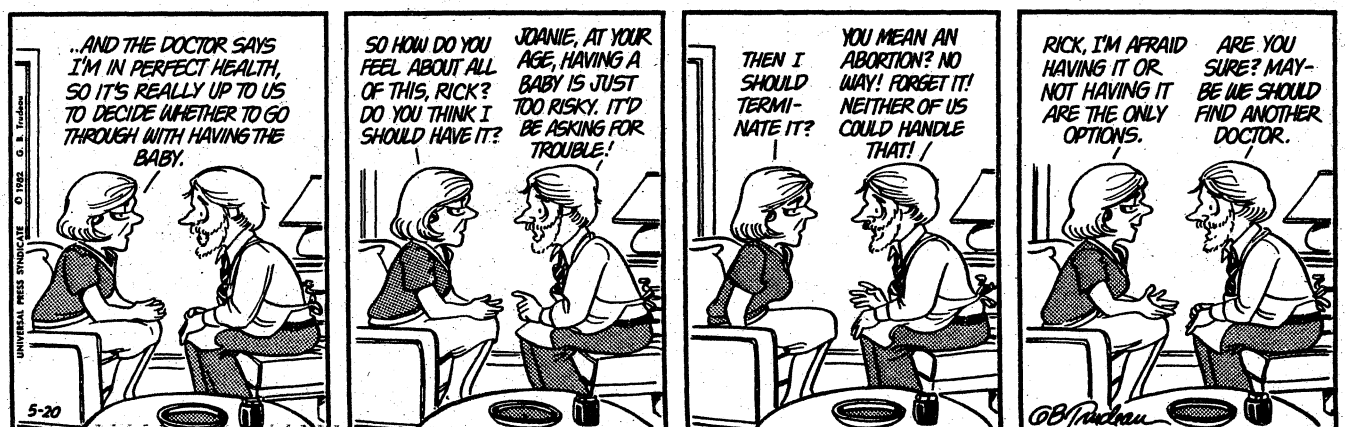
I fear that Brother England has, as many of us have, taken our basic freedoms and luxuries for granted and forgotten the pain and suffering of so many others. In dismantling our machines of war, we ought to understand the way things are, and will be, and not have our eyes covered with the blinders of idealism or naivete. Pacifism should never be compromised by apathy toward those who have suffered so much for their freedom. It is to them that our efforts for peace and love should be dedicated.

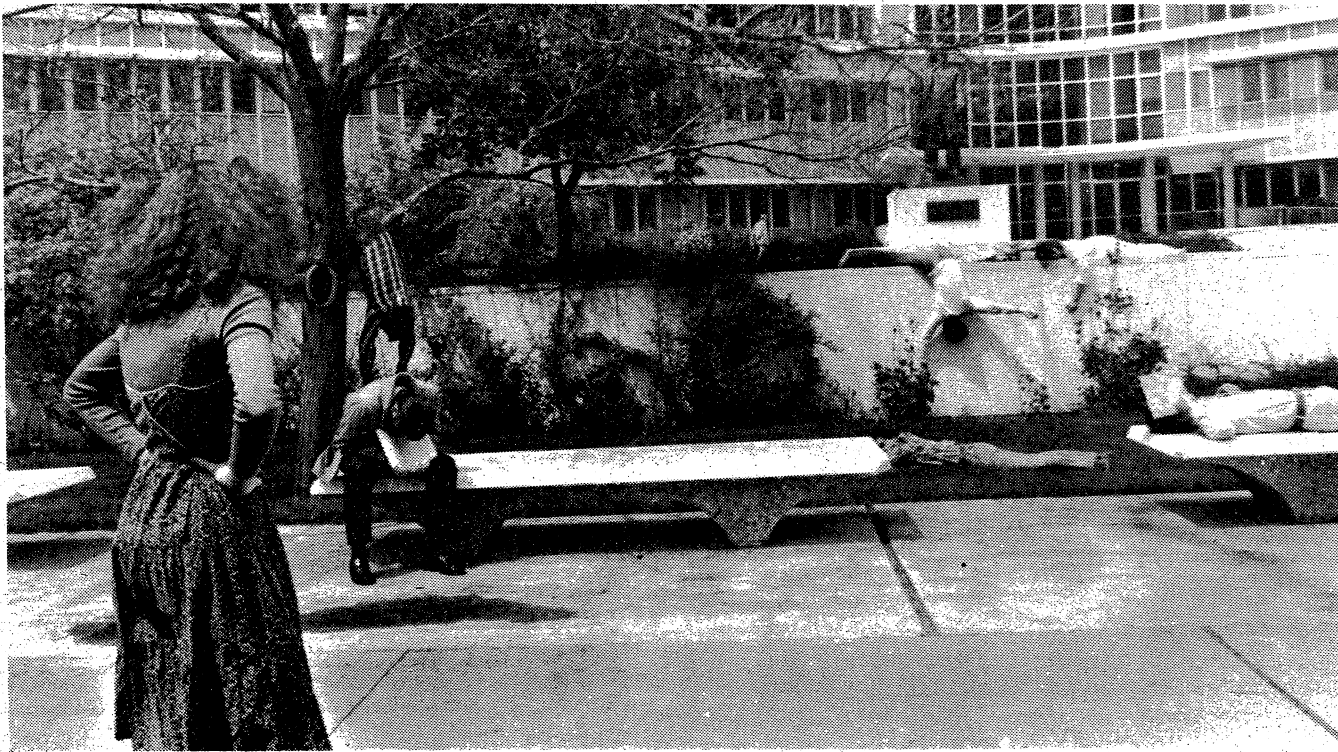
Kirk Ottley
Ogden, Utah

Editor's note: Although the article referred to above deals with disarmament, the article did not explicitly mention unilateral disarmament.



DON'T FORGET TO RENEW Seventh East Press





Students prefer the casual atmosphere of Spring term

THRILLS

Plays

May 12-29

"Damn Yankees," 8:00 p.m., Pioneer Memorial Theatre, University of Utah, Salt Lake City, \$7.50-\$12.50

May 19-29

Two new one-acts: "Sunset From Fubo Hill" and "No Fences," 8:30 p.m., Theatre 138, 138 S. 200 E., Salt Lake City, \$4.00 adults, \$3.00 students, \$2.00 seniors.

May 24

"Still The Wind," 4:30 p.m., Margetts Arena Theatre, HFAC, BYU

May 27-June 5

"Tartuffe," 8:00 p.m., Pardoe Drama Theatre, HFAC, BYU, tickets go on sale 17 May.

May 21, 22, 27-29

"Back to Back," 8:00 p.m., Glass Factory Theatre, Arrow Press Square, 165 S. West Temple, Salt Lake City, \$6.00

Movies

May 19, 20

"Gallipoli," 7:30 p.m., 9:30 p.m., Blue Mouse, Salt Lake City, \$2.50

May 21, 22, 23

"Harold and Maude," 7:15 p.m., 9:00 p.m., Blue Mouse, Salt Lake City, \$2.50

May 24, 25

"Dr. Strangelove," 7:00 p.m., 9:00 p.m., Blue Mouse, Salt Lake City, \$2.50

May 19-25

"Lt. Robinson Crusoe, USN," Varsity Theatre, ELWC, BYU, 7:00, 9:30 p.m.

May 26-31

"Revenge of the Pink Panther," Varsity Theatre, ELWC, BYU, 7:00, 9:30 p.m.

May 29, 30

"La Chambre Verte/The Green Room" Salt Lake Arts Center, 20 S. West Temple, Salt Lake City, in French with English subtitles, 7:30 p.m., \$2.00 adults, \$1.00 children.

Exhibitions

May 24-June 11

Art Barn, 54 Finch Lane (University Ave and 100 S.), Salt Lake City, 8:30-4:30; paintings by Tom Bettin, wood turnings by Clead Christiansen, and paintings and assemblages by Jim Miklancic

thru May 27

Kimball Arts Center, Park City, 10-9; Utah Designer Craftsman Exhibition

thru June 13

Salt Lake Arts Center, 20 S. West Temple, Salt Lake City. Tues-Sat. 10-5, \$1.50 adults, 75¢ students and children, seniors free; Willis Adams Collection—Utah women artists

May 12-28

Springville Art Museum, 126 E. 400 S., Springville, Tues-Sat 10-5, Nebo School District Exhibition

May 24-June 4

Glendinning Gallery, 617 E. South Temple, Salt Lake City, 8-5, "Bolivian Partners Exhibit," 20 oils, graphics and three dimensional works representative of Cesar Jordan, Gustavaria Lara Torres, Raul Lara and Rudy Ayoroa.

thru May

Hansen Planetarium, 15 S. State, Salt Lake City, Mon-Fri at 11, 2, 3, and 8, and Sat at 2, 4, and 8. "The Last Question," based on a story by Isaac Asimov, \$2.50 adults, \$2.00 students and seniors, \$1.50 children.

Lectures

May 20

William K. Weigand, "Ethics and World Affairs," 7:15-9:15 p.m., Social Work Auditorium, University of Utah, Salt Lake City, free

May 24

Common Sense Coalition (731 E. South Temple, 2nd floor, Salt Lake City) 7:30 p.m., Guest Speaker: Kelly Hammer, MXIC Co-chair person, Free

May 25

BYU Forum, Alston Chase, author of *Group Memory*, 10 a.m., deJong Concert Hall, HFAC, BYU, Free

May 25

Salt Lake City Town Meeting, "Is the First Amendment the First Freedom?" 7:30 p.m., First Unitarian Church, 569 S. 1300 E., Salt Lake City, free

May 27

Stanley G. Hoffmann, "America's Role in World Affairs in the 1980's," 7:15-9:15 p.m., Social Work Auditorium, University of Utah, Salt Lake City, Free

Broadcasts

Television

beginning May 18, 1982 7:00 p.m.

KBYU-TV, Channel 11

"Danger UXB" (Masterpiece Theatre) is a major B-part dramatic series based on the real life incidents of a bomb disposal squad in wartime London. The first program, "Dead Men's Shoes," takes place in Autumn 1940. Hitler's blitz has taken London by surprise. Hundreds of civilians have been killed and each night thousands more are made homeless. Brian Ash, a young officer with the Royal Engineering, finds himself posted to a bomb disposal company hastily assembled to combat a new and terrible menace—hundreds of unexploded bombs which are threatening to paralyze the whole city. "Danger UXB" is based on the book "Unexploded Bomb," by Major Bill Hartley.

Radio—KBYU

May 20

1 p.m., International Concert Hall: Rossini, Mozart, and Beethoven.

7 p.m., New York Philharmonic: Beethoven

9 p.m., Organ Loft

May 21

1 p.m., Los Angeles Philharmonic: Chihara, Walton, and Mendelssohn.

6:30 p.m., Lord of the Rings, "The Battle of Pelennor Fields"

9 p.m., Collector's Item

May 22

12 noon, Lyric Opera of Chicago: Verdi

9 p.m., Dallas Symphony Orchestra: Glinka, Schumann, and Rachmaninoff

May 23

8 a.m., Piano Promenade

10 a.m., San Francisco Symphony: Berino, Mendelssohn, and Mahler

10:30 a.m., St. Paul Sunday Morning: St. Paul Chamber Ensemble

12 noon: Bach, Mozart, Rheinberger, Boccherini, Nino Rota, Handel, and Mahler

May 24

1 p.m., St. Louis Symphony: Beethoven

7 p.m., Utah Symphony: Rossini, Borodin, Verdi, Bizet, Mascagni, Puccini, and Giordano

8:30 p.m., Sherlock Holmes, "The Solitary Cyclist"

May 25

1 p.m., New York In Concert: Haydn, Beethoven, and Tchaikovsky

7 p.m., Chicago Symphony: Kodaly, Beethoven, and Brahms

9 p.m., First Fifty Years: Richard Tauber, tenor

May 26

6:10 p.m., Classical Rarities: Gabriel Faure

May 27

1 p.m., International Concert Hall: Mendelssohn, Telemann, Mozart, and Britten

7 p.m., New York Philharmonic: Britten and two piano concerts

9 p.m., Organ Loft

May 28

1 p.m., Los Angeles Philharmonic: Schostakovich, Prokofiev, and Berlioz

6:30 p.m., Lord of the Rings, "The Houses of Healing"

7 p.m., Santa Fe Chamber Orchestra: Schubert, Bach, and Chopin

9 p.m., Collector's Item

May 29

12 noon, Lyric Opera of Chicago: Beethoven

9 p.m., Dallas Symphony Orchestra: Bloch, Saint Saens, and Brahms.

May 30

8 a.m., Piano Promenade

10 a.m., San Francisco Symphony: Strauss, Schuller, Barker, and Franck

10:30 a.m., St. Paul Sunday Morning: The New Swingle Singers

12 noon: Mozart, Bach, Pleyel, Rachmaninoff, Brahms, and Medtner

May 31

1 p.m., St. Louis Symphony: Mozart, Mendelssohn, and Bartok

7 p.m., Utah Symphony: Brahms

8:30 p.m., Sherlock Holmes, "The Priory School"

Restaurants

Lee's Market, corner of "I" Street and First Avenue, Salt Lake City

Mon-Sat 7:30-10

Specializes in won tons (served directly from the microwave). 25¢ for a small one; 75¢ for a larger one.

Marianne's Deli, 149 W. 200 S., Salt Lake City, Tues-Sat 9-3

Features German import foods, homemade sausages, bratwurst, knockwurst, polish and liverwurst—all made without preservatives or colorings. Large selection of cheeses, breads, and chocolate.

Lamb's Restaurant, 169 S. Main, Salt Lake City Mon-Sat 7-9

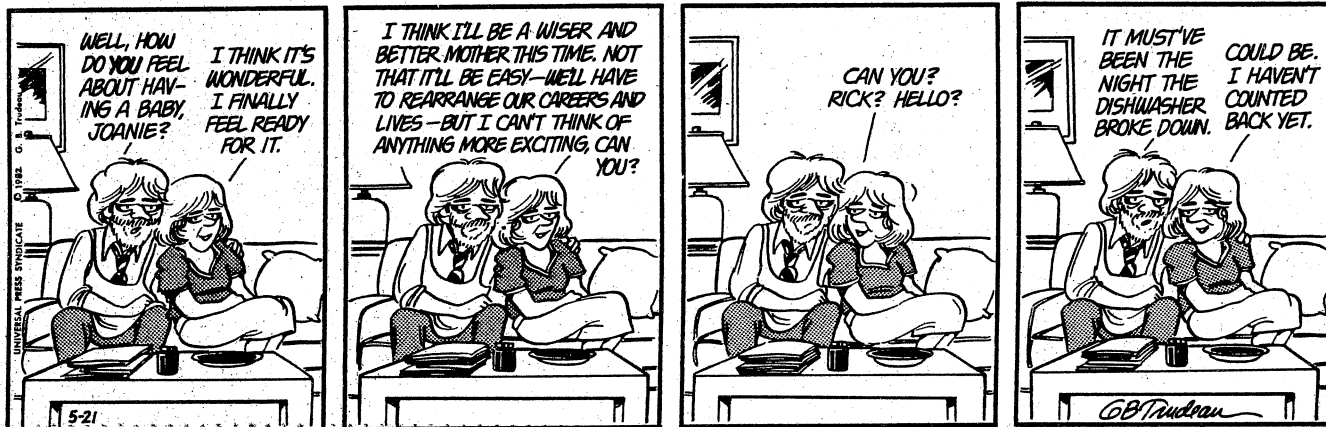
Recommended by *Town and Country Magazine* and United Airlines *Mainliner*. Serving breakfast, lunch, and dinner since 1919.

Restaurant Dijon, 4678 Highland Drive, Salt Lake City, Mon-Sat, from 6 p.m., Reservations encouraged.

Homemade pates, parsleyed hams, fresh-water sea foods, delicate sauces and pastries are prepared by a chef who studied at the restaurant Le Vinarium in Dijon, France.

La Caille at Quail Run, 9565 Wasatch Boulevard, Salt Lake City, Mon-Sat, 6-9 p.m. Reservations.

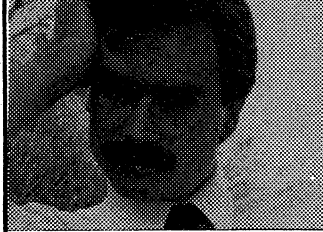
Dinner Specialties include veal au Marsala, Duck a l'orange, rack of lamb and on Sunday, Basque cuisine. Guests overlook the formal gardens of the Quail Run estate while enjoying the rustic beauty of the dining room.



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GOING MY WAY

A Visit to a Trappist Monastery

A Honey of a Date

By DICK TOWNSEND
Seventh East Press Staff

"I have it!" Hank announced.

"What's that?" I responded, suspicious.

"A place for our double date tomorrow. We can visit the Abbey of the Holy Trinity."

I responded to my roommate's suggestion with a blank stare. True, we had promised Martha and Maxine an exciting afternoon. True, school was out and the weather was nice. But a visit to a monastery? It wasn't my usual idea of excitement.

But Hank was not to be put off. After only a few minutes of arguing, I found myself agreeing that it was a pretty original place to take a date, and by the next afternoon we were off.

"What's the scoop on this place?" Maxine asked as she stepped into Hank's '57 Nash.

"The Abbey of Our Lady of the Holy Trinity is one of twelve cloistered monastic communities in the United States," Hank explained. "I went there once before with a friend of mine. There are 34 monks who belong to the Order of Cistercians of the Strict Observance. They came to Ogden Valley in 1947, and set up this austere, hidden community of prayer and manual labor."

"Where are you getting all of this?" Martha queried.

"From this brochure I got from Brother John the last time I went. Brother John is the Guest Master. I think he said he was a medical student before he decided to forsake the world for a life of 'contemplative dedication to God.'"

"Sort of a Trappist John, M.D.?" I asked.

"Something like that," Hank answered, trying to ignore my weak joke. "But it's not all 'pope and circumstance,' if you know what I mean. These men are really shut off from the world. Visitors are not allowed within the monastic enclosure where the monks do their chores, and Brother John told us that in the past year he had only left the abbey three times: Once to buy a pair of glasses, once to buy furniture for the guest rooms, and once to vote."

"They don't even go grocery shopping?" asked Maxine.

"No need to," explained Hank. "The order is self-sufficient. They raise their own cattle and poultry and operate a dairy, a bakery, and other shops, none of which are accessible to visitors. They also raise bees for honey and have a 750-acre farm which produces alfalfa, barley, and wheat."

"If this place is so restricted," posed Martha, "what are we going to do when we get there?"

"Well, there is a reception room which is open to the public," Hank informed us. "If you have questions about the monastery or the Catholic Church, you can converse with a father or brother in that room."

"You might call it a 'Dear Abbey' service," I added.

"Yes," Hank continued, "but that's not why we wanted to visit this place. The work routine of the monks is broken up by a series of daily religious services which are open to the public. The earliest of these begins at 6:00 A.M. and is immediately followed at 6:20 by the celebration of the mass. We should get there in time for the evening service or vespers."

A brother observes Solitude at the Monastery in Huntsville
photo courtesy of Abbey of Our Lady of the Holy Trinity

"You mean you asked us out on a date to take us to church?" Maxine demanded.

"Hank says it's mostly music; singing by the monks. I think it's a good opportunity to observe a different lifestyle and to enjoy a refreshing change of music," I interjected.

"Probably the best chants we'll get," Hank echoed.

"I don't know how they can stand the solitude," Martha intoned. "I'd go crazy."

"It's probably not a bed of rosaries," Hank mused. "But sometimes I get so fed up with the world, I start to think that a vow of silence and a life of isolated devotion might be just the thing."

As Hank spoke, the rest of us began noticing the landscape. The trip to the abbey takes one through a stunning stretch of canyon beyond Ogden. Our conversation subsided as the serenity of the scenery imbued us with a quiet reverence and prepared us for the contemplative spirit of the monastery.

Soon the road signs had led us to our destination and we got our first glimpse of the abbey, essentially a quadrangle of quonset buildings each shaped in the form of a cross. The surrounding valley provided a setting of peace and beauty for this unusual way of life.

Just prior to the service, we were received by Father Patrick who extended greetings to us and accommodated us as we purchased some of the Order's own honey, which is available in a host of flavors, including strawberry, raspberry, lemon, orange, peanut butter, black walnut and even brandy. We also purchased some of the abbey's bakery-made bread and then made our way to the chapel.

Obedying the sign on the door, we avoided speaking and went to sit on the balcony overlooking the area where the monks conducted their service. At the far end a large stained glass window provided a colorful contrast to the chapel's otherwise simple interior. Within a few minutes, a bell rang and the monks filed in and took their places in the various pews occupying the bulk of the chapel floorspace. We listened with reverential attention as they performed their ethereal liturgical chants, which both preceded and followed reading from the Holy Bible.

By the time we left, Martha, Maxine and I were glad we had come with Hank to attend this interesting service. And I realized that while our theologies differ, I could learn something from this single-minded devotion of man to God.

The Abbey of Our Lady of the Holy Trinity is located in Huntsville, Utah. Visitors may attend any of the worship services and larger groups are received by advance appointment. Men who wish to spend a day or two in solitude and reflection may stay at the monastery's retreat house, which is open to males over twenty, whether Catholic or not. The schedule of daily services open to the public is:

6:00 — 6:20 A.M. — Lauds, the solemn morning prayer of praise

6:20 — 7:00 A.M. — Community concelebrated Mass

7:45 — 7:55 A.M. — Tierce

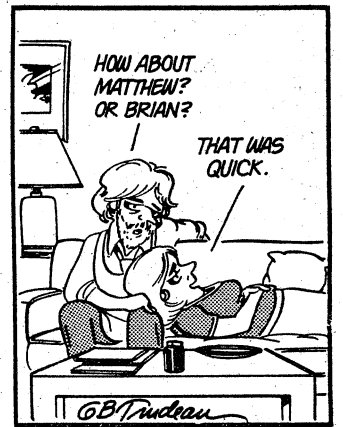
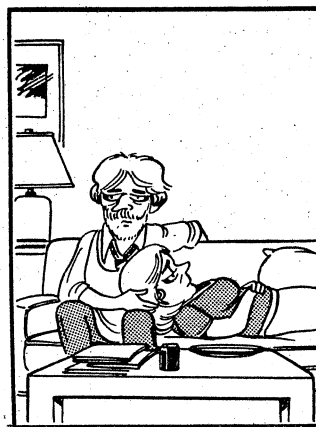
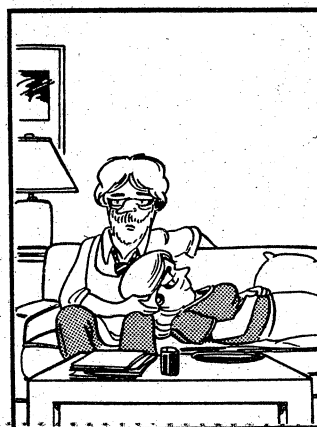
12:15 — 12:25 P.M. — Sext

2:15 — 2:45 P.M. — None (short prayer services)

5:30 — 5:50 P.M. — Vespers, the solemn evening prayer of praise

7:30 — 7:45 P.M. — Compline, completing the day's Divine Office of praise. Trinity Abbey closes after Compline.

7EP



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Year 1 Number 17

An Independent Student Newspaper

June 10, 1982

INSIDE:

The Arts in the Church
Campus Chatter

Bradford Relinquishes
"Dialogue"

Quail Run— Island In Time
Doonesbury

Anti-Mormons Organize at Alta

By LISA BARLOW

Seventh East Press Staff

"Soon the twisting corpse of Mormon theology will be lying on the ground with its head cut off by its own archives," said Professor Walter Martin in a recent lecture at the Capstone Conference.

He claims the Church of Jesus Christ of Latter-day Saints' archives hold original versions of Church documents, which, if released, would change the entire scope of the Mormon religion.

Martin, President of the Christian Research Institute, spoke May 29 at the fourth annual General Conference co-sponsored by Ex-Mormons for Jesus and Saints Alive in Jesus at Alta, Utah.

The two evangelical groups met to unite efforts in missionary work aimed at bringing "souls unto Christianity and away from religious cults such as Mormonism," Martin said.

The ways and means to minister—"witnessing"—were highlighted in workshops, lectures, pamphlets, tapes and audio-visual materials which were on sale for the 350-400 conference-goers.

One film, price-tagged at \$2,500, proclaimed Mormonism to be a cult with "satanic practices," that bases much of its eternal beliefs on "celestial sex."

In reference to the title of his talk, "Baptism of Boldness," Martin told the audience it "ran the risk of being hated by the very people you will be trying to love."

"It's not Mormons we dislike; we love and pray for Mormons. It's Mormonism that is the enemy," said the Southern Baptist Minister.

Martin said he had recently returned from Kenya, Africa, where he had "infiltrated" the "cult" of Mormonism and influenced the country's government to deny the application filed by the Mormon Church with the Registrar of Societies. This action has closed the country to organized missionary activity for some time, Martin said.

In a later interview with the *Seventh East Press*, leaders of several evangelical organizations discussed their anti-Mormon rationale and their future plans for "wiping Mormonism off the face of the earth."

Mormonism, defined as a religious cult, is described as a group or system of "religious worship and ritual focusing on uncommon doctrine and an esoteric deity," said J. Edward Decker, international director of Saints Alive in Jesus.

The ex-Mormon said Mormonism is not a sect within the Christian body, but instead one that teaches a different God, a different Jesus, a different salvation, and a different hell.

Decker, who is heading up a summer missionary program for Utah Valley and BYU, said that his

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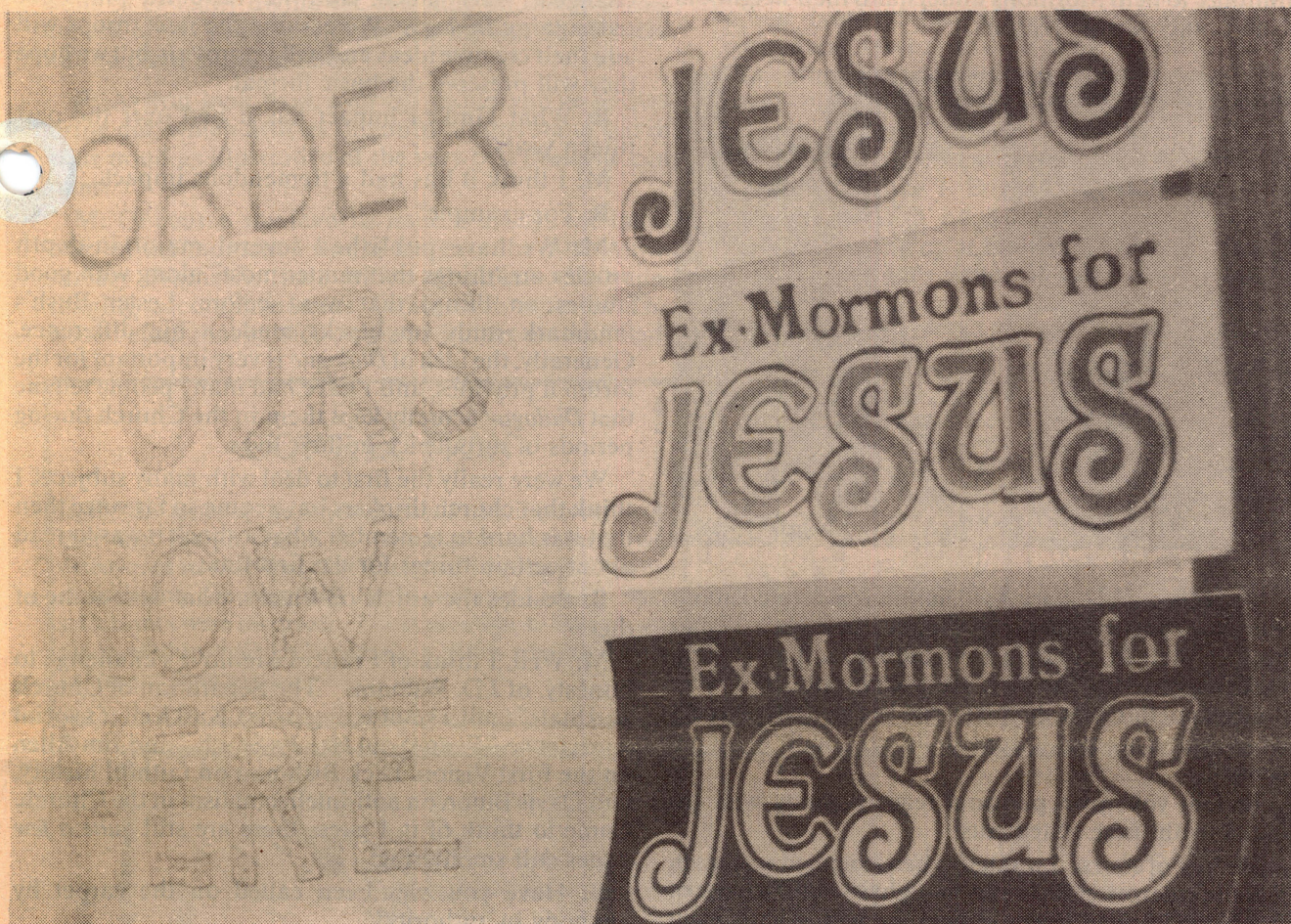


photo by Wes Taylor

On Joseph Smith

Drama Department Rejects Play

By TIM SLOVER

Seventh East Press Staff

A play depicting LDS prophet Joseph Smith as a "money digger" has been dropped from consideration for the BYU Drama Department's 1982-83 season.

Digger, which won second place in the drama division of the 1982 Vera Hinkley Mayhew Contest, is a play about the early post-First Vision years of Joseph Smith.

Playwright Robert Lauer said the play takes its title from a nickname ascribed to Joseph Smith by Lauer,

relating to Smith's boyhood activities as a "money digger."

According to the play and historical sources, the young Joseph used to divine the location of buried treasure by looking into a "peep-stone" placed in his hat. The stone became a medium for visions which told him where to dig for money.

Lauer said it was because of this portrayal of Joseph Smith that the BYU Drama Department refused to produce *Digger* as part of their regular Margetts Arena Theatre season.

"I was originally told that the play was being serious-

continued on pg. 13

Philosophy Department Comes of Age

By RON PRIDDIS

Seventh East Press Staff

"You are not to teach the philosophies of the world, ancient or modern, pagan or Christian," said J. Reuben Clark, Jr., speaking for the First Presidency of the LDS Church, August 8, 1938, at a BYU Summer School session at Aspen Grove. President Clark was speaking primarily to seminary and institute teachers, but said that "all that has been said ... applies with full and equal force to ...any and every educational institution belonging to the Church school system."

Clark's sentiment against philosophy was common among Church and university leaders throughout most of the first half of the century. The study of philosophy was thought to destroy religious faith and was therefore discouraged. Many of the suspicions

about philosophy at BYU were the result of the reputation of the University of Utah's philosophy department where some antagonism had been expressed toward the Church.

At the turn of the century, the philosophy department at BYU was showing signs of maturation. But in 1916, the department was dismantled and the discipline abandoned. When the department was reformed over twenty years later within the Division of Religion, the new faculty assumed as its exclusive task the defense of Mormon theology.

The current faculty have broader interests and are bringing recognition to the department with their research, and Church and university leaders have since changed their opinions about philosophy. The

continued on pg. 4

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Former Dialogue Editor

Mary Bradford in Transition

An interview with the immediate past editor of *Dialogue: A Journal of Mormon Thought*

by GARY BERGERA

B: How did you come to be editor of *Dialogue*?

M: I was called to the work.

B: What do you mean by that?

M: I was called in the middle of the night by three men. I'm sure they were standing about six inches off the ground and wearing white.

B: Who were they?

M: Bob Rees, the editor, and his cohorts Brent Rushforth and Tom Anderson. Of course, I didn't agree to it right away. I visited them in their office in L.A. and thought about it for six months. Then it took another eight months to move *Dialogue* to Washington, D.C., or more specifically, Arlington, Virginia.

B: When was that?

M: In 1976. Lester Bush and I organized a group to edit the "Sex" issue, the last one Bob Rees and his group had pulled together. We agreed to edit while Bob worked on the shift and we figured out what to do next.

B: Had you been associated with *Dialogue* earlier?

M: Yes, I have been on the board since the beginning in 1966. I knew Gene England in college where I had heard him talk about putting out an independent journal. I think we were both heavily influenced by Lowell L. Bennion and T. Edgar Lyon at the Institute of Religion at the U. of U. By the time notice of the first issue went out, I had married and moved to Washington. I wrote to Gene at Stanford and offered my services.

B: What were some of the reasons given at the time for starting such an independent journal?

M: The reasons ranged from high flown idealistic concepts to practical needs. In the first issue, Wes Johnson mentioned that it would be a forum for diverse opinions but not a platform for one kind of opinion. He said that the general purposes were to stimulate excellence in writing and the visual arts, to present fresh talent, to give students a chance to combine their quest for a rational faith with faith-promoting knowledge, to provide professionals with a place to publish their findings, to help Mormons understand their neighbors—and other terrific reasons.



photo by Scott Dunn

The Mormon History Association was formed about then, too, under Leonard Arrington, and we asked to publish their first papers. I remember such an electric excitement when the first issue came out. We were doing something for the first time! We students, writers and scholars wanted to contribute our talents to a good cause.

B: Did your own personal reasons pretty well coincide with these statements?

M: Yes, of course. I wanted to be associated with such a noble enterprise! But I also thought it would be a lot of fun. And I hoped it would help me with a career put aside after the birth of my three children. This career began when as a child I edited the "Neighborhood Chronicle," an experience that led me to several school newspapers and magazines.

B: And finally to *Dialogue*?

M: And finally to *Dialogue*.

I remember wanting to be part of a plan to improve writing in the Church. Much in-house writing was disappointing. We had *BYU Studies*, but every time President Wilkinson disliked something, it would disappear for a while. I felt that we needed more and better literature and some meaty historical and professional studies. We felt that this was right in the mainstream of Mormonism, too, because the Gospel has always been dedicated to excellence.

B: Has *Dialogue* changed much since then?

M: Its goals have remained pretty much the same. If you read editorials written by its editors over the years, we sound pretty much alike. I don't express myself as well as Gene England did, but I hold to his lofty ideals. There have been changes in style to fit the creativity, and in my case, the limitations of its editors.

Bob Rees had access to classy illustrators and artists who experimented with graphics in a variety of ways. Sometimes art would get writers into trouble. Duane Jeffery's article "Seers, Savants, and Evolution" was illustrated with pictures of a man changing into an ape and back again. That really wasn't what the article was about! People reacted to the art and Duane was blamed for it.

B: There have been no major shifts then?

M: I don't think so. Interests change as *Dialogue* moves to different parts of the country, but we haven't changed very much, and we have no plans for redesigning *Dialogue*. We assume the next troops will add their creative ideas and will improve it, but we hope they will preserve the basic format.

B: What kind of impact has it had over the past fifteen years?

M: I think it has had a tremendous impact.

B: For example?

M: We have published several major in-depth articles on "things that matter most" along with good studies on things that went before. Lester Bush's landmark study on blacks made a big difference. Generally, the idea of *Dialogue* is very important for the forum it provides, and I have had many people tell me that *Dialogue* actually kept them in the Church during periods of turbulence in their lives.

We were really the first to deal with many subjects. I think that church thinkers have come so far since then that it is hard to remember what a shock it was to read about certain things for the first time.

B: Besides the article on blacks, what were some of these?

M: Well, I think of Frances Menlove's challenge to honesty, of J.D. Williams' "The Separation of Church and State" (still a smoldering issue), Karl Keller's social conscience, "Every Soul Has Its South," and Jim Allen on the First Vision, Dick Bishman on faithful history, and Davis Bitton on anti-intellectualism in the Church. Come to think of it, I guess there are still quite a few issues still smoldering!

B: Have you ever been called on the carpet by anybody in authority?

M: Everytime *Dialogue* makes a new move, we hear rumors about proceedings that have been or will be leveled against us. For instance, I understand that even as we speak, rumors in California are that *Dialogue* has finally folded. Just before Bob Rees published the article on blacks he received some warning phone calls. There were rumors and rumors of rumors, but we are all still in the church—the past editors and I. When *Dialogue* moved to Virginia, I talked to my Stake President and told him that *Dialogue* was coming to his stake (I had already discussed this with the bishop—my husband), and he said, "Oh, I think we are mature enough to handle a magazine."

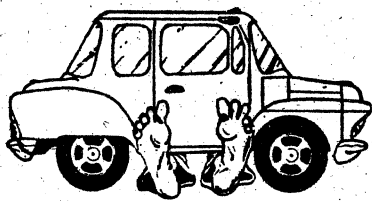
B: You say Bob received warning phone calls. From who?

M: Various friends of his in mid-level positions. We realized that a phenomenon common in the government could be applied: "Middle-level management second-guesses top-level management and browbeats bottom-level management."

B: How has *Dialogue* affected you personally?

M: It took over my life.

Tune-Up Special



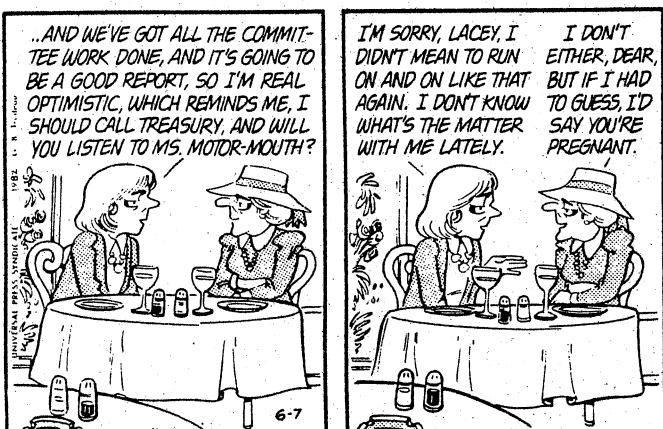
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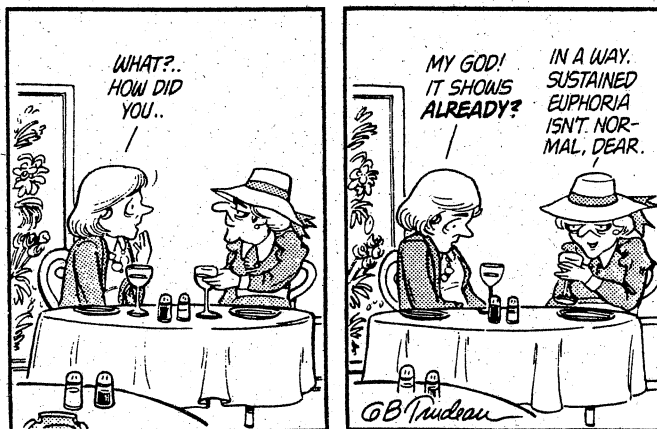
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B: It changed your life then.

M: Yes. It led me in a different direction, especially in my professional life. I had not really intended to run a journal. I expected to teach and to write.

B: What kind of effect has it had on you spiritually?

B: It has had a wonderful effect. I really think it has improved my faith. It was like being in the center of a whirlwind. There were so many things going on around me that I found a certain peace from being in the middle of it. There is a peace that comes from knowing what's going on.

Dialogue is a real network. Before taking over, I used to worry a lot about the stuff I heard from the pulpit. It seemed that all I heard were talks on obedience, with very little emphasis on creative faith. I don't worry so much now because I know others are concerned about the same things I am. I have been working with them and studying with them. We are all human beings, none of us really divine yet. Working on *Dialogue* has caused me to struggle with certain aspects of my faith and to come out a winner.

B: As you look back over the issues you've helped bring out, which articles or contributions stand out in your mind as illustrative of the very best *Dialogue* can offer?

M: Of course, my favorite issue is always the latest one. At the moment I would mention the 10th Anniversary Woman's issue which illustrates the wide-ranging accomplishments of Mormon women. The issue before that carried Armand Mauss on the "Fad-

ing of the Pharaoh's Curse"—an update on the black issue. The articles on the Word of Wisdom gave the history of this important subject. Leonard Arrington talks about his job just at the time when church history had become controversial again. Before that, the interview with Sonia Johnson... well, I could go on and on.

B: Let me rephrase my question. Say you were sent to prison, and they had decided that whatever crime you had committed merited solitary confinement. Which five issues of *Dialogue* would you take with you?

M: I suppose under those circumstances I wouldn't take the issues that have been called "landmark" or "pathbreaking." I would want something more of the heart than the mind, something from which to draw strength. I would probably take the beautiful double literature issue Bob Rees did—the one with the gorgeous Harrison Groutage watercolor on the cover. I would take other literature issues with short stories and poetry and personal essays. I would probably take the winter issue of last year—the one with the white embossed cover and Wayne Booth's amusing "Smoother Letters." I would take our only full color cover—the First Vision and its interview with my thesis subject, Virginia Sorensen—and our tribute to the MHA sesquicentennial meeting at Palmyra. I would probably take the T. Edgar Lyon Memorial issue and its interview with Ed Kimball about his father, and Leonard Arrington's bibliography. And, of course, both the women's issues. Is that five? I wonder how

much luggage they will allow me in prison?

B: What changes do you see coming to *Dialogue* now?

M: Moving right into the heart of Zion will be a big change. It will probably get lively support from students and long-time fans, because it will be closer to more of our subscribers. They may be able to come up with more current material from a wider group of sources. I don't know—I will leave it up to the new editors to put their stamp on it. There were several things I wanted to do but didn't—articles on the family, on education and on the arts. More art itself. I think the new editors will have access to some exciting material that we were too far away to handle.

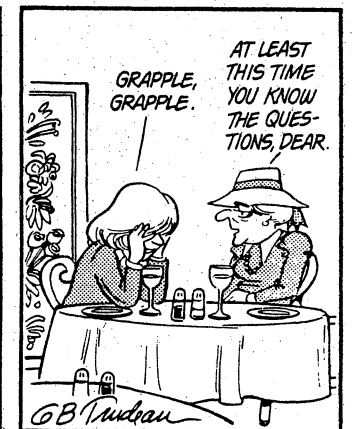
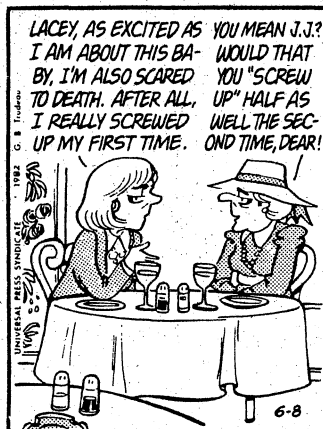
B: Until now *Dialogue* has been located outside of Utah. What have been some of the advantages and disadvantages of this?

M: Well, distance lends enchantment, as they say. We have been spared some paranoia that comes from being in the center of the rumor mill here. That has been good for me because I tend to get upset by rumors. Being away has given us a chance to check things out before we go into print. We have a chance to observe and think, and we don't have everything coming at us at once. Being in Washington was good, too, because we have a good strong Mormon community there. Of course, being in the nation's capitol meant that we were close to another network of information. Everybody comes through there sometime!

continued on pg. 6

CORRECTION

In the last issue of the *Seventh East Press*, it was reported that the Joseph Smith III succession document was discovered in 1980 and that next year's Mormon History Association meeting will be in Lamoni, Iowa. Both statements were incorrect. The succession document was discovered in 1981 and next year's MHA meeting will be in Omaha, Nebraska.



SOCIAL DOCTOR'S CALENDAR

JUNE 1982

SUN	MON	TUE	WED	THU	FRIDAY	SATURDAY
		1	2	3	4	5
6	7	8	9	10	DANCE Band: Terracotta Place: West Patio Time: 9-11:30	DANCE DANCE WITH THE STARS Band: Monolith Sound Place: Ballroom Time: 9-11:30
13	14	15	16	17	WINDSURFING Deer Creek Reservoir	DANCE M*A*S*H DANCE Band: Light Year Place: Ballroom Time: 9-11:30 Dress up as your favorite 4077 costume STAGE WEST
21	22	23	24	25	WINDSURFING Deer Creek Reservoir	DANCE
28	29	30				

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Philosophy Department Comes of Age

continued from pg. 1

department is beginning to be seen as representing a legitimate field of study.

Does Philosophy Destroy Faith?

"The track record of people who have studied philosophy and become inactive is fairly high," says David Bennett of the University of Utah Philosophy Department. "Not so," say professors in BYU's Philosophy Department where philosophy is seen as an important adjunct to faith and where casualties are few. In the history of the U of U, only two philosophy professors have remained faithful Mormons. One of the two was considered unorthodox. There are currently no believing members of the LDS Church in the department.

F. E. Eriksen, who joined the faculty of the U of U in 1916, "tried to make the Church intellectually responsible in its principles" and became disillusioned, according to Bennett. Eriksen was a member of the Church's MIA general board at one time.

Waldemer Read, a Mormon philosopher at the U of U, initiated the Great Issues Forum where philosophical issues were presented to the general public on a regular basis. "Dr. Read was an outspoken critic of the Church and used the Great Issues presentations as a forum for his views," says Bennett. Read was an LDS seminary teacher before he received his PhD in philosophy.

In one of Read's most famous lectures, "What Freedom Exists in the Local Culture?" he faulted the LDS Church for its authoritative structure and for its "belief in the wickedness of doubt." Read claimed that Mormons are free only to manifest their sameness, "like so many sweetpeas."

"I suppose Utahns can be said to enjoy a kind of sweetpea freedom — and this they share with all growing things," said Read. "A human analogue to the individual blossom of the sweetpea might be seen in the young maiden freely going to Sabbath School — her raiment clean and brightly colored, her hair neatly waved, wind-blown or ratted according to her taste, the bloom of youth upon her cheeks concealed by just the right amount of drugstore luster, and the thoughts she will think that day carried in a manual in her hand. A perfect specimen of her kind!"

Another Mormon philosopher who found his way to the U of U, Sterling McMurrin, is described by a colleague as having been "an articulate critic of the Church on the Negro question." McMurrin was the Director of the LDS Institute of Religion at the University of Arizona for a number of years and taught at USC before coming to the U of U. He has since served as the Academic Vice President of the University, the Dean of the Graduate School, and as the United States Commissioner of Education in the Kennedy administration.

McMurrin is well known to BYU for his debate with Hugh Nibley on "The Nature of Man." The debate was held in the BYU Fieldhouse May 14, 1963, before an audience of a few thousand. Responding to an issue about man's need for knowledge, McMurrin stressed that "even revelation must be judged at the bar of reason and a failure to understand this is a failure to understand the basis of Mormonism." McMurrin went on to suggest that BYU "was not founded for the purpose of encouraging revelation."

A friend of McMurrin, O. C. Tanner, taught at the U of U for thirty years. Tanner is more widely known for the jewelry business he started in the basement of his mother's home while he was teaching seminary. Tanner is the author of *Christ's Ideals for Living*, an LDS Sunday School manual, and *The New Testament Speaks*, an LDS Seminary manual. "If they had any

sense, they'd still be using them now," says McMurrin.

Tanner is described by associates as a "disenchanted Mormon" who nevertheless remains a great benefactor of the Church. Tanner contributed to the construction of the Harold B. Lee Library at BYU and donated the fountain in front of the Church Office Building. He has also built libraries of philosophy at seven universities, including Michigan State and Stanford.

At a Great Issues Forum lecture in 1954, Tanner observed that "Philosophy and Religion are at war here in our community. As one who has tried to live both in the halls of philosophy and the temples of religion, I can confess they are at war within myself."

Tanner said, "The world could do with more and finer religion. And likewise, the world could do without much that passes for religion." He expressed hope that philosophers would continue to sift through every religious argument to separate the good from the bad.

Max Rogers, formerly of the USC Institute of Religion and a professor of religion at BYU for five years is now teaching Biblical criticism for the philosophy department at the U of U. Rogers explains that the department isn't antagonistic toward religion. "We have always had a few theists here, although not the Mormon kind of theist."

Rogers was an expert witness for the ACLU a few years ago when he testified against the Logan Board of Education for granting LDS students class credit for their released-time Bible study. "I got called a lot of names for that," says Rogers. In Rogers' mind, belief is a personal matter, not an issue to be decided by any institution.

David Bennett, a cousin of BYU's Truman Madsen, taught at the LDS Institute of Religion at the University of Wyoming for three years before joining the U of U Philosophy Department. Says Bennett, "I came at a time when there was a lot of Mormon-anti-Mormon polarization at the university. The philosophy department seemed the agent for airing that." Bennett thinks that his study of philosophy is only partially responsible for the direction his religious beliefs have taken.

*Philosophy can be
an important adjunct
to faith*

David Yarn of BYU's philosophy department, spoke with John Widdsoe, of the Quorum of the Twelve Apostles and former University of Utah President, before beginning graduate work in philosophy. Widdsoe tried to dissuade Yarn from studying philosophy. "When I went to graduate school, I knew why," says Yarn. "The first day of class at Columbia, a professor said that if anybody wanted to retain any principles they then held, they should drop the class. I saw a good many students, some of whom were studying for the ministry, lose their anchors and flounder."

Truman Madsen, of BYU's philosophy department, tells of receiving a telephone call from a prominent, well-educated person in Utah after Madsen had finished his graduate work in philosophy. The caller asked if Madsen was still active in the Church. Madsen assured him that he was. "How come?" the caller was anxious to know. Madsen explained his position in terms of the superiority of religious over intellectual experiences.

Codell Carter, current chair of BYU's philosophy department, says that there is still an "undercurrent of the philosophies of men mingled with scripture" at BYU, but that this kind of thing occurs mostly in other departments.

"Teaching at BYU does not give me the right to speak for the Church," says James Faulconer. Faulconer also resists being called an existentialist just because he teaches the subject.

*They were charged with
"accepting and teaching certain
findings of modern research
in Biology ... and Higher-Criticism
of the Bible."*

"Few realize the theoretical strengths of our position," says David Paulsen, who has a law degree as well as a PhD in philosophy. Paulsen teaches one of the more recent additions to BYU's philosophy curriculum, "The Philosophy of Religion." "Most students simply mouth the inadequate responses that any Christian would mouth. We teach from an LDS perspective, but we don't presume to tell students how to believe. We ask them to consider the implications of theological puzzles — not in an attempt to save them from their beliefs, but in order to give them perspective."

"Our department is as solid in the Church as any on campus," says Carter. "Everyone in the department has been a bishop except for Faulconer, and he's in a bishopric."

A Rocky Past

In 1901, Brigham Young Academy offered two courses in logic and four in ethics. In addition, "a course in Ethics is also provided to meet the requirements of non-members who do not wish to study theology," the catalogue read. "Aside from the classwork, a personal labor is undertaken with those who are inclined to be wayward, so that many a reckless youth is brought back to the paths of rectitude [sic]." The courses were taught by a professor of engineering and an "instructor in penmanship."

By 1905, the department had a full-time professor of philosophy and offered two classes in the history of philosophy. In 1908, a class in psychology was added to the department. It was taught by Joseph Peterson, one of the first PhD's at BYU.

In 1910, W. H. Chamberlin joined the faculty. Chamberlin had studied philosophy, the Old Testament, Hebrew and Greek at the University of Chicago, the University of California, and Harvard, and held a master's degree in philosophy. His brother, Ralph, taught biology at BYU. Ralph Chamberlin was the third PhD at BYU.

The same year that W. H. Chamberlin came to teach at BYU, his brother Ralph and Joseph and Henry Peterson were called before a committee of the Church Board of Education. They were charged with "accepting and teaching certain findings of modern

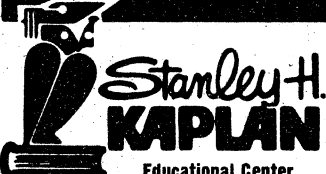
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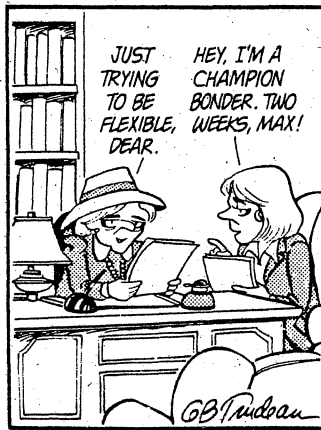
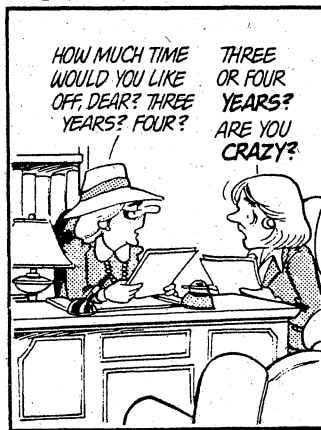


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research in Biology and Psychology and in Historical and Higher criticism of the Bible," including the theory of evolution, speculations as to the psychology of Joseph Smith, and the suggestion that "the winds blew back the waters when the Israelites crossed the Red Sea."

The three were told not to mention such things in their classes again. The next year they chose to find employment elsewhere. Chamberlin became the chair of the Zoology department at the University of Utah. Henry Peterson became chair of the Psychology department at Utah State.

W. H. Chamberlin wrote afterwards that, as a result of the incident with his brother and the Petersons, "attacks were permitted against philosophy as a proper field of instruction at the university."

On March 12, 1916, Chamberlin wrote in his diary, as recorded in his biography by his brother Ralph, "Things are going on about the same. Greatly to my surprise, the President told me yesterday that most of my courses had been cut out for next year and that what were left had been put in the Department of Education. I am to work under direction in certain courses in Education and Psychology, and am also expected to teach some classes in elementary Mathematics."

"There has been a great demand for my work," Chamberlin continued in his diary. "In one class I have more students than are in either the Department of Physics or that of Biology, whose heads receive materially larger salaries than I, who have much help. There are other disagreeable things. On account of such things I am writing my resignation this evening." Chamberlin returned to Harvard to further his studies there.

*This spring term, for the first time,
single major undergraduate degrees
are being offered by the
Philosophy Department.*

In 1940, a Department of Theology and Religious Philosophy was created within the Division of Religion at BYU. The chair, Jay Sessions, who held a master's degree from the University of Idaho, did not have any formal training in philosophy.

Four classes taught in the Division of Religion in the late thirties and forties had at least a philosophical ring to them: "Genealogy and Eugenics," "Modern Religious Problems," "Builders of Early Christianity," and "The History and Interpretation of the New Testament."

These classes were taught by former seminary teachers who had been sent by the Church beginning in 1930 to obtain graduate degrees from the University of Chicago Divinity School, partially at the Church's expense. The program was initiated by Apostle Joseph Merrill, the Church Commissioner of Education. Eleven men were sent to Chicago before Merrill was released as Commissioner. "We have the truth and we don't need to go there," was the explanation given when the program was discontinued.

In 1950, David Yarn joined the department. Yarn had nearly completed an EDd at Columbia, where he had specialized in philosophy. Seven years later, he returned to Columbia for a sabbatical to complete the degree. A year after Yarn arrived at BYU, seven additional philosophy classes were added to the curriculum, four of which had little to do with religion: "Introduction to Logic," "Ethical Theory," "Twelve Modern Thinkers," and "Contemporary Philosophy."

In 1952, Chauncey Riddle joined the department. At that time, Riddle had nearly completed a PhD in philosophy at Columbia and completed his dissertation six years later. In 1953, "Problems in Knowledge" and "The Philosophy of Science" were added to the curriculum.

In 1956, the Division of Religion added two classes: "Your Religious Problems" and "Joseph Smith's Thoughts."

Truman Madsen came in 1957. Yarn and another professor visited Madsen at Temple Square where Madsen was working during the summer as a salaried employee to ask if he would consider coming to BYU. He agreed. He received his PhD in Religious Studies from Harvard two years later. That year, "Contemporary Continental Philosophy" appeared in the catalogue for the first time.

In 1959, the name of the department was changed to History of Philosophy and Religion. The Division of Religion became a college. In 1962, minors were offered in philosophy. In 1966, the department became simply the Philosophy Department. Philosophy formally split from religion and was placed within the College of General Studies in 1972. In 1974, degrees were offered to students who would agree to graduate simultaneously in another field as well.

In 1978, the First Presidency of the LDS Church issued a statement that reflected a change in attitude with regard to philosophy: "The great religious leaders of the world such as Mohammed, Confucius, and the Reformers, as well as philosophers including Socrates, Plato, and others, received a portion of God's light. Moral truths were given to them by God to enlighten whole nations and to bring a higher level of understanding to individuals."

This Spring term, for the first time, single major undergraduate degrees are being offered by the Philosophy Department.

The Department now has seven full-time professors and offers sixteen classes. The U of U, by comparison, has seventeen full-time philosophy professors and offers eighty-six classes.

The Professors

BYU's philosophy faculty is seen by most as consisting of an older and a younger generation. The older generation includes those who came to BYU, wrote in defense of Mormonism, and later became administrators. The younger generation is publishing in a variety of areas and is somewhat confident that its mentors will not have their research interrupted by administrative assignments.

Yarn is known for his biography of young J. Reuben Clark, Jr., and for his series of addresses over KSL from the tabernacle, "Faith in a Day of Unbelief." Yarn served for many years as Dean of the College of Religion.

*"Madsen's ideas are tersely stated.
If they were more fully developed,
they would be a faithful and
potent formulation of Mormon
theological insights."*

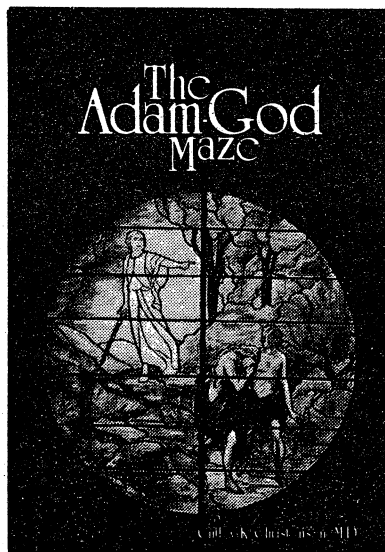
Riddle, a soft determinist who believes that our earth experience reveals the unalterable nature of our spirits, is hoping to have his first paper that deals with a non-religious philosophical topic published next month by the University of Pittsburg Center for the Study of Philosophy. A professor who had a class in logic from Riddle years ago remembers, "It was billed as logic, but it was more gospel than logic." Riddle has served as the Dean of the Graduate School and helped author the new general education program.

Madsen is known for his extemporaneous speeches. He speaks in a soft, deliberate, dramatic voice without notes. One of his discourses, "Are Christians Mormon?" indicates his penchant for word play.

A colleague in the department says that "Madsen's ideas are tersely stated. If they were more fully developed, they would be a faithful and potent formulation of Mormon theological insights."

continued on pg. 7

"Some years ago I advanced a doctrine with regard to Adam being our Father and God. That will be a curse to many of the elders of Israel because of their folly with regard to it. They yet grovel in darkness and will. It is one of the most glorious revelations of the economy of heaven. Yet the world holds it in derision." (Brigham Young, Oct. 8, 1861).



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Mary Bradford

continued from pg. 3

The disadvantage has been that we were not always on hand to hear papers when they were first delivered at various conferences and gatherings. We do not always hear about things in time to plan something. But then we are not really that kind of publication. We are not a newspaper. We like things to settle down so we can study them.

I think that the distance was sometimes frustrating because of promotional needs. Most of our readers are still in Utah and California. Mailing and long distance phone calls were frustrating. We had trouble reaching all the people who should be reading *Dialogue*.

B: Do you really think *Dialogue* should be here in Utah?

M: I didn't always think so. Many people still don't think so. But it will be less expensive to publish here. It will be easier to run it in some ways. It is risky in other ways, so we had to be sure we had the right people doing it.

B: What do you see as some of the differences and similarities between *Dialogue* and *Sunstone*?

M: *Sunstone* began very much as *Dialogue* did—as a classy student publication. I am told they met with Bob Rees who gave them the mailing list, some old manuscripts and help with their name. I think it was at first perceived as a junior *Dialogue*. Later on, I—and others—suggested to them that they change to a magazine

format because there seemed to be a market for that. We had quite a few journals by them but no really intellectual magazines. Because of their magazine format and their journalistic angle, they can do shorter, popular pieces, and some fast reporting jobs. They can run different departments as regular features. I was a little sorry to see them pull their departments out of the magazine and put them into the newsprint *Review*. I loved the idea of departments in the more permanent form.

"We try to review
what thinking Mormons are doing,
both past and present.
We are especially interested in
tracing the intellectual and doctrinal
history of the Church."

We think "form follows function" or as McLuhan put it, "The medium is the message." Since *Dialogue* comes out only four times a year and is published almost as a book, with perfect binding, it seems a more permanent fixture on the shelves. However, we do not intend to be relegated to the shelves in other ways.

In your interview with Peggy Fletcher, of *Sunstone*, she mentions that *Dialogue* has the luxury of being boring if it wants to be. That irritates me. We don't ever intend to be boring. Not all of our readers like all of our articles, of course. We have been accused of using too many footnotes. Some people wish we would cut out the regular bibliography. But others live for footnotes and bibliographical entries.

We try to be a generalist journal with something for everybody. We publish a variety of articles, fiction, essay, poetry and art, hoping that they will be held together by the idea of "Mormon thought." We try to review what thinking Mormons are doing, both past and present. We are especially interested in tracing the intellectual and doctrinal history of the Church.

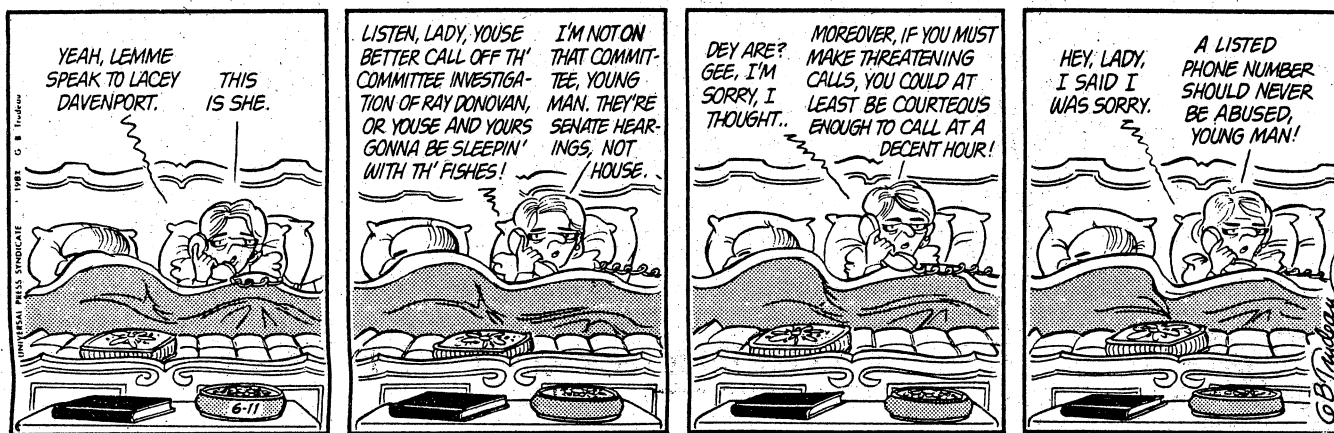
B: Since *Sunstone* and *Dialogue* may often cover some of the same topics, what changes would you like to see that would help you in complimenting each other rather than competing?

M: Well, I think a lot of that can be easily done by moving *Dialogue* to Utah. The editors of both publications will be able to sit down and reason together.

They can say, "Let's all go this conference and then meet afterwards to talk about what articles we would like to ask for." I emphasize the "ask for" because I wish writers would understand that they are under no obligation as to where they publish. Their papers belong to them and they should be able to choose what they should do with them. I think that rushing up and grabbing a person's paper right after he has given it puts us in a bad spot. It should be a privilege to publish in *Dialogue*, and the writer should be willing to revise according to our standards and needs.

Since we are a quarterly, we must choose carefully those articles and literature that best fit these needs. Because it takes three months for us to publish, we can't always grab onto something right away. We have to wait and see if it is still interesting three months later. When something hits the fan like the succession controversy or the closing of the archives, *Sunstone* can go with it right away. We can wait and publish something like Michael Quinn's paper on the succession which we are reprinting from the *John Whitmer Historical Journal*.

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Philosophy Department

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Madsen holds the Richard L. Evans Chair of Christian Understanding and is one of the editors of the Monograph Series of the BYU Religious Studies Center.

C. Terry Warner, who came to BYU in 1967 with a PhD from Yale, has filled administrative posts for BYU including Director of the Honors Program and Dean of the General Studies College. His duties have left him no time to publish during the last ten years. By the end of summer, however, he plans to complete the manuscript for a book he intends to call *Self Betrayal*. "I think that when it comes out we'll see that it was something worth waiting for," says a colleague.

Warner reports that his book will present a new world view that draws from his experiences and solves many of the paradoxes he has encountered in life. "A philosopher isn't worth his salt who can't bring it all together," says Warner. "I could no more spend a minute thinking without bringing all of my life experiences together than fly. I can't think with my hands tied behind my back."

A former member of the department, Noel Reynolds, has a different approach to philosophy. Reynolds is presently the Assistant Academic Vice President of the University in charge of General Education. "The nice thing about being a Mormon philosopher is that you have somewhere to hang your hat when you go home," says Reynolds. "You can be dispassionate. You don't have to spend your life defending yourself." Reynolds adds that it "may be a historical accident that the university has called on so many people from philosophy to do administrative work, but it's a disproportionate burden."

An example of the newer generation of philosophy professors is Codell Carter. Carter came to BYU with a PhD in philosophy from Cornell. He also taught at Rutgers for six years. He is currently researching medical history.

"In the mid-nineteenth century, there was a major re-orientation in medical thinking," says Carter. He tells about Ignatz Semmelweis, a Hungarian physician who began requiring doctors to wash their hands with chlorine between autopsies and deliveries. Semmelweis theorized that the decaying matter from the corpses must hold some contagion that was responsible for the increased mortality of delivering mothers when hands weren't washed.

"Diseases used to be defined according to symptoms," Carter explains. "When they were redefined in terms of causal agents, a number of formerly accepted medical practices, such as blood letting, were discontinued without ever having been proved ineffective."

The University of Wisconsin is soon to publish Carter's translation from German of *The Etiology of Childbed Fever*, with a 92-page introduction by Carter.

Dennis Rasmussen, with a PhD from Yale, has published a book on aesthetics and articles on the history of philosophy.

David Paulsen, whose PhD is from Michigan, is preparing to spend a sabbatical in Denmark to conclude research he has been conducting into the thought of Soren Kierkegaard. Kierkegaard coined the now famous phrase, "leap of faith." He recently had an article on theism and finitism published in *Analysis*, a prestigious journal in philosophy.

James Faulconer, with a PhD from Penn State, teaches contemporary European philosophy, including hermeneutics and the thinking of Heidegger, Gadamer and Hegel. Hermeneutics is an alternative to traditional epistemology, the philosophy of knowledge, which attempts to classify areas of learning in terms of ordinary human experience, lending analytic priority to the visual arts and humanities, as opposed to more abstract areas such as math and physics. Faulconer is writing a book on the nature of community, *Individuality, Collectivity, and Community*.

Dennis Packard, PhD Stanford, deals with logic and language and teaches a class in medical ethics. He has published extensively on problems of decision and social choice theory. He and Faulconer are authoring a text on logic. Paul Hedengren, PhD University of Toronto, is involved in the philosophy of science, especially that of physics.

the perfect between-class break

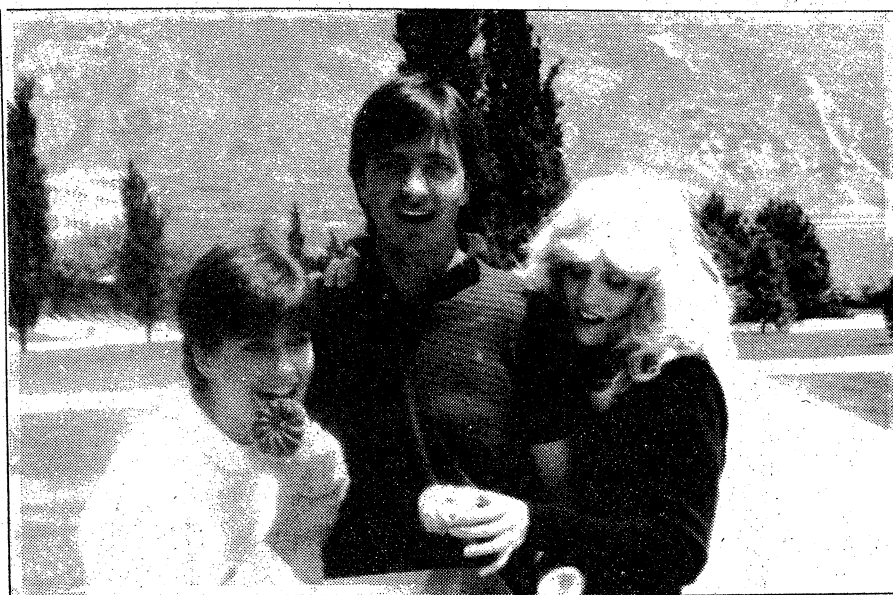


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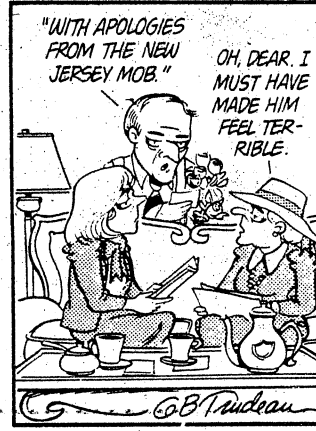
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EDITORIAL

The Arts in the Church: A Five-Year Retrospective

We are approaching the five-year anniversary of an important event in Church history that had—or should have had—great significance for Mormon artists. Five years ago, in July, 1977, Spencer W. Kimball issued a challenge to all Latter-day Saints involved in the arts. The challenge took the form of a First Presidency Message entitled “The Gospel Vision of the Arts,” which was included in a special arts issue of the *Ensign* magazine. In that article President Kimball called on all Mormon artists to catch a vision of excellence, of dedication, of stretching themselves and their talents to the point that their artistic output was not merely adequate, but the very best they could achieve.

And how good is the very best that Mormon artists should be striving to achieve? President Kimball speaks of Goethe, of Michelangelo, of Wagner, of Shakespeare, of Raphael, and then he voices his dissatisfaction: “But then we ask, ‘Can there never be another Michelangelo?...Did all such talent run out in that early century? Could not we find an embodied talent like this, but with a soul that was free from immorality and sensuality and intolerance?’” (p. 4) President Kimball’s answer is an impassioned yes: “We have the raw material, we have the facilities, we can excel in training. We have the spiritual climate.” (p. 5) And, with an optimism and forward-looking vision that only a prophet could have, he calls on Latter-day Saint artists to surpass the artistic endeavors of past geniuses. They should be able to do this, he says, because they are more in touch with the Holy Ghost and with the eternal truths of the universe: “Take a da Vinci or a Michelangelo or a Shakespeare and give him total knowledge of the plan of salvation of God and personal revelation and cleanse him, and then take a look at the statues he will carve and the murals he will paint and the masterpiece he will produce. Take a Handel with his purposeful effort, his superb talent, his earnest desire to properly depict the story, and give him inward vision of the whole true story and revelation, and what a master you have!” (p. 5) The point is, Mormon

artists should, according to President Kimball, be rocking the world with their achievements. And when should this be occurring?—at some far future date when the world comes to appreciate the Mormon viewpoint and, hence, “Mormon art?” Anyone who is familiar with the policies of Spencer Kimball should know better than to believe that. Speaking of Mormons in cinema, he says,

“Our writers, our motion picture specialists, with the inspiration of heaven, should tomorrow be able to produce a masterpiece which would live forever.” (p. 5)

What went wrong? Why have Mormon artists not taken up the gauntlet hurled so forcefully by President Kimball? Was he misguided and naive in his assessment of the artistic potential of the Church?

It is our opinion that President Kimball’s belief is not unfounded. And certainly, there have been some successes. We do not presume to condemn the artistic community of the Church out of hand, nor to suggest that nothing of quality or worth is being accomplished by it. But it is not, we hope, out of order to offer some observations that seem obvious even to the layman as to why things are not going as well as they might.

First, to the artists: Competence must precede excellence. Virtually no masterpiece in any medium is the artist’s first endeavor. Years—sometimes a lifetime—of dedicated service to the *craft* are required before the work of *art* is produced. President Kimball writes, “To be an artist means hard work and patience and longsuffering.” He then quotes Michelangelo: “I am a poor man and of little merit, who plods along in the art which God gave me.... I am more exhausted than ever man was.” (p. 4) The Mormon artist must not allow himself the carnal pleasure of surrendering to the easy, the popular, the overly sentimental, the secure and approved—in short, the mediocre. He must not mistake the kindness of brotherly approval for the rigor of critical judgment. He must, of his own will and volition—and purely for the sake of his art—drive himself to the peak of his powers.

While inspiration from God is a marvelous gift, it must never be abused by a smug belief that it replaces the hard work required of non-Mormon artists. It does not. “We must recognize that excellence and quality are a reflection of how we feel about ourselves and about God. If we don’t care much about the basic things...our work becomes shabby and shoddy.” (p. 5) Above all, the Mormon artist must not surrender to the commercial, particularly to the temptation to exploit the Mormon market. What could be more stagnating and stifling to an artist than to discover (or copy) and create by formula again and again works that he knows will sell among his fellow Saints? Such a person may be shrewd, but his shrewdness should not be mistaken for dedication to and love for his art. Every artist is properly pleased when what he does makes him money, but when the money-making becomes more important to him than his artistic progress, it is time for him to put down the brush or palette and pick up the pocket calculator.

Now to the institutions that support the Church artists, among them BYU: Remember that it is the artist and *not* the support structure that is responsible for the work of art. It stands or falls, is judged good or bad, at *his* peril, not the institution’s. The phrase, “This piece does not necessarily reflect the views of the management,” can and ought to apply to all work by Mormon artists who create within a larger Church framework. To do so absolves the institution, if absolution is deemed necessary. *Not* to do so leads to nervousness about what the “flakey” artists are up to and attempts by the institution to get artists to produce not art, but pro-institution propaganda. An atmosphere is created in which the artist does not feel the freedom to explore the creativity that is so necessary a part of his growth and maturation.

Clearly President Kimball is not interested in this kind of sanitized art. In his article, he particularly laments the lack of artistic endeavor put into telling the story of the

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GREY MATTERS

By BRENT LEE METCALF

Seventh East Press Staff

With the time and space allotted for the writing of this column, it would be extremely difficult and highly impractical to present a detailed discussion on the Evolutionist/Creationist debate. However, it will be the attempt of this brief article to examine one particular facet of this on-going discussion, one which is amplified by the unique position of Mormonism with its ample amount of scriptures: The proof-texting of Evolutionism/Creationism. As a professor of Near-Eastern studies, Norman E. Wagner wrote:

Creation or evolution? The Bible or science? These alternatives were once thought by large numbers of Christians to be mutually exclusive. We note with regret that some of the attendant misunderstandings and prejudices still linger on...In many instances, however, serious Christians have come to realize that in the pursuit of truth there is no need to fear for the safety of the gospel. Indeed, if there is one thing the truth cannot stand, it is protection. (*The Genesis Accounts of Creation*, Claus Westerman, p.iii)

Lamentably, within Mormonism there appears to exist a trend to either, (a) reject science or the evolutionary process because of its incongruent nature with “God’s revealed word,” or (b) force scientific theories into texts clearly unable to accommodate them. The former represents, by and large, those with a relatively limited scientific knowledge and a fundamentalist attitude

towards scripture. Those in the latter classification, while viewing God as the ultimate source of creation, are generally well informed in, and accept the scientific method. But in regards to the inspired texts, they still maintain a fundamentalist perspective.

In examining these two basic approaches, I have found myself contemplating the reason for reducing scripture to scientific theory and restricting science to theological dogmatism. I am convinced that the root of these extremist interpretations lies in a misplacement of the value and intent of the standard works: Case in point, the proof-texting of Moses 6:59.

An excellent example of the (a) approach in relation to the creation of man was recently published in *Unlocking the Old Testament* by Victor Ludlow:

Within a mother’s womb the elements of the original cells are joined by other earthly components until a developed baby is Adam was ‘born into the world by water, and blood, and the spirit, which [God had] made, and so became of dust a living soul’ (Moses 6:59)” (p.6)

Ludlow continues by presenting evidence (with apparent support of Moses 6:59) asserting that Adam was created by natural means and that God himself was the procreator.

In an interesting two volume work entitled: *Science and Religion: Toward a More Useful Dialogue*, numerous examples of the (b) approach are encountered.

In a particularly entertaining article by Bruce W. Warren, “The Humanization of the Earth,” an intriguing reference is made to the creation of Adam:

Just what the circumstances were surrounding Adam’s birth not known, but Enoch in Moses 6:59 informs us that the Lord gave Adam the following information about his [Adam’s] birth: ‘Ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul’” (2:76).

This interpretation of Moses 6:59 has recently been developed and endorsed by Robert C. Fletcher, further suggesting “that God created Adam by arranging to have him born to pre-men parents” (“An Attempt to Reconciliation,” *Sunstone*, 7:30).

In these two examples, while coming from diametrically opposing views, there are two features which stand as a common ground. Namely, that Adam was created by a natural process, and that Moses 6:59 supports this theory. Proof-texting is the result of the desire for an authoritative and often divine stamp of approval on an event or popular concept. To be sure, neither of these creative propositions (i.e., God vs. pre-men) are being disputed, only the misapplication of Moses 6:59 and the apparent unwillingness to allow science to speak for itself without a scriptural passage acting as its voice.

The remainder of this article will be spent examining continued on pg. 10

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An 'Insider' Views MTC Experience

By THOMAS F. ROGERS

Chairman, Department of
Asian and Slavic Languages
Brigham Young University

I recently completed a three year assignment as one of some thirty branch presidents to those who, during the first weeks of their missions, intensively prepare themselves in the basics of a language, review of doctrine, teaching skills and the standard missionary discussion at the MTC. With each new wave of incoming elders and sisters I was reminded of the understandable fear and outright suspicion with which a number are inclined to view the experience that awaits them. Such apprehension is indeed often prompted by the offhand remarks of recently returned missionaries who fail, I contend, to remember that, for all the MTC required of them, it also afforded them the most profound spiritual growth they had so far known. For most members, I believe, the positive nature of the MTC experience is one of the least appreciated facets of the Church. Numerous colleagues at BYU share in the universal skepticism, and, if I am honest, I must recall the pity with which I once viewed those who preceded me there: How tedious and superficial, I used to think it must be, processing all those bodies. But how wrong I was in that assumption!

My first contact with the MTC as an 'outsider' was equally misleading. Having noted that an elder or two who were then having a difficult adjustment were former BYU Honors students, Paul Felt, then a counselor in the MTC Mission Presidency, invited some of us who had been their teachers, to come to their aid. I distinctly remember how at the time the two I spoke with made me feel: their eyes were lustreless; they felt regimented and oppressed; one had been reprimanded by a teacher when, failing to invite his companion to accompany him, he had momentarily left the classroom for a drink of water in the adjacent hallway. Both missionaries were on the verge of going home, but they held out. One went to Argentina, the other to Taiwan. I have spoken with both since the completion of their missions and even attended the marriage of one of them. As so often happens, both have considerably mellowed, and I now recognize, as I believe they do, that, as precocious, highly self-confident Honors students, they had not been very teachable and were too easily offended. I later discovered that they were also atypical. Of the over 1,500 I have worked with — a fair sample — I am only aware of a very few who seemed deeply distressed or whose attitude distressed me as they went into the field.

The MTC experience discloses everyone's personal quirks and emotional-spiritual disorders. But, despite the occasional social pressures, the inevitable 'incident,' and ensuing friction with a companion, teacher or even branch president, most recognize that no one is making them do a thing and that their free will is as inviolate as ever. (No real learning ever took place when forced, and that principle is increasingly well understood at the MTC.) On the whole, the missionaries also readily sense the good will of those on the staff and in the ecclesiastical arm who are there to serve them. Mission rules are explicitly spelled out, it is true. They are issued by the General Authorities and posit essentially the same standards to which missionaries are traditionally expected to adhere in the field. Whereas their violation or neglect are not and should not be condoned, the individual is nevertheless allowed *full freedom to choose how conscientiously he will obey*. Sensing this, missionaries generally try even harder to live up to the trust placed in them. As the current MTC Mission President, Joe J. Christensen, routinely assures them: "We respect you. We have confidence in you. We trust you. And we love you."

The same basic trust extends to the branch presidents, the content of whose weekly gospel discussions with branch members is left to their own inspiration and personal discernment of members' needs. Administrative styles vary with the branch presidents' particular training and temperament — a high proportion of whom also serve on the BYU faculty. There is also a keen sense among the MTC's administrators of the need to innovate, improve already existing procedures, keep pace with change and be ever responsive to the missionaries' special needs and personal requests. It need not be that way, but it is. The open and outward-reaching spirit which stems from such leadership is a joy to work with.

There is always of course the possibility of discouragement and 'guilt trips' — especially on the part of the more conscientious missionary. Rather than intensify his emotional burden, the thrust of my and my colleagues' counseling has been to recommend patience and reassure the missionary that, whatever the state of his progress, he should, if he is doing his best, feel good about his efforts. Many fail to realize, especially at first, that languages are not learned nor discussions mastered in a day. If an occasional missionary leader of returned missionary instructor becomes dictatorial, he is lovingly urged to respect his fellows' agency.

The Arts in the Church

continued from pg. 8

Restoration of the Church, "the struggles and frustrations; the apostasies and inner-revolutions and counter-revolutions of those first decades." (p. 5) He wants *all* the history of the Church celebrated in art, not just the positive and faith-promoting aspects of it. Let the institution, then gird up its loins and encourage rather than constantly discourage the Mormon artist who gives voice to the darker and more tragic side of what it means and has meant to be a Latter-day Saint. The only thing sadder than hiding one's own light under a bushel is causing someone else's to be extinguished.

Finally, to the public: No art can exist in a vacuum. It needs nurturing, encouragement, patronage. In an era when funding for the arts from government is being drastically reduced, the shortfall must be made up out of the pockets of private benefactors. But, beyond financial considerations, the Mormon artist needs from his own people respect and freedom from provincial restraints and biases. Consider: the true artist may not always be the one who soothes and pleases, who proclaims through a pretty and easy painting or play or song that all is well in Zion; he may very likely rather be the one who nettles and disturbs with searing images and words of fire. The Saints must not reject the prickly genius and embrace the seductive charlatan, simply because the work of the latter is more instantly accessible to them, more immediately gratifying, or more flattering. Ultimately, easy art, like lousy religion, rots the soul. How often will the Saints shell out for the feel-good musicals, the PMA mass-produced paintings, and the you're-o.k. literature? How long will they continue to ignore the soul-stretching art that demands their effort and full attention?

In Mozart's day, it was not he, but the musically glib court musician Salieri, who won the praises of the crown and people. How blind! we say from the security of centuries. But what about today? President Kimball says there should be Mozarts in our midst. Will the Saints recognize them? Or will they continue to pay tribute to the Salieris?

Some express understandable anxiety with respect to the state of their testimonies and their ability to witness to others. Here again the missionaries are encouraged not only to detect those signs of the Spirit that may have eluded them but also to exercise patience along with faith as they await the moments up ahead when confirming feelings will come. By far the greater number readily experience such feelings while still at the MTC. In the process they spontaneously recapitulate what every convert undergoes and what their own future investigators will too. The process is ongoing. Some missionaries have already dramatically experienced it, especially those who are themselves recent converts. Some, especially from the Wasatch Front, encounter it for the first time while at the MTC, at least consciously.

I have tried to explain the testimony-strengthening process to myself and others as follows: by finding himself in a temporarily discomforting situation and unable to cope, the missionary turns to Christ and, in sensing the difference his doing so has made, comes to recognize just how real the Savior's intervention — and hence person —

continued on pg. 11

LETTERS TO THE EDITOR

Editor:

The author of your recent series on homosexuality, and the psychotherapeutic and law enforcement authorities he consulted, treat homosexuality as a strictly male phenomenon ("Some homosexuals claim to have modified their behavior... but they admit that intimacy with a woman still seems unnatural to them," for example). Perhaps this bias stems from a tendency to see women as less real than men, or from the assumption that women are not sexual beings, or are sexual in only an orthodox fashion. These attitudes do not reflect reality. I suspect that there *are* differences between the male and female experience of homosexuality at BYU, and that a discussion of them might be quite revealing—but I do not think that the difference is that men can be homosexual and women cannot. You might consider this point as the basis for a future article to complete your treatment of this topic. (May I suggest that you assign a woman to the story, when you do decide to write it.)

Gigi Doty

"Inasmuch as Ye Were Born"—The Proofreading of Moses 6:59

continued from pg. 8

the text of Moses 6:59 with some concluding observations regarding the historicity and literalism of scripture.

In examination of the Mosaic passage in question, two approaches will be taken. First, textual criticism. This approach will view the passage in light of its textual development. Second, contextual criticism. This is a method developed to fit two specific needs in the study of LDS scripture: 1) the historical context in which Joseph Smith dictated/recorded the text, and 2) the literary context of the text.

Textual Criticism

The textual development may be observed by placing the manuscript readings side by side. Below is a composite of the New Translation manuscripts OT1, OT2, and OT3. These are paralleled to the final revision of OT3 which is the documentary basis for the Book of Moses.

OT1,2,&3

"...teach these things freely unto your children saying that in as much as they were born into the world by the fall which bringeth death by water & ["blood &" (OT2,3)] the spirit which I have made & ["and" (OT3)] so became ["become" (OT3)] of dust a living soul even so ye must be born again of water & the spirit & cleansed by blood even the blood of mine only begotten into the mysteries of the kingdom of Heaven..."

OT3FR

"...teach these things freely unto your children saying that by reason of transgression cometh the fall which fall bringeth death and inasmuch as they were born into the world by water and blood and the spirit which I have made and so become of dust a living soul ye must be born again into the kingdom of heaven of water and of the spirit and be cleansed by blood even the blood of mine only begotten..."

The following observations may be noted in connection with the above texts. 1) OT1, 2, and 3 appear to equate the births of Adam and Eve's children with the fall/transgression. This sheds an interesting light on 2 Nephi 2:22-23 ("And now, behold, if Adam had not transgressed...they would have had no children...") and

Moses 5:11 ("And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed..."). 2) The second person plural pronoun "ye" in the phrase "inasmuch as ye were born" finds no attestation in any of these early documents. The reading "they" is substantiated by OT1, 2, 3, and OT3FR.

Contextual Criticism

From the historical context of Joseph Smith the equating of the births of Adam's children with the fall appears to reflect contemporary theological concepts. I am not suggesting so much that Joseph Smith was adopting these ideas, but rather that he was producing his work, under the inspiration of God, by adapting the theological terminology of his day. From the literary context two points should be advanced. 1) In the verse preceeding Moses 6:59, verse 58, it is quite clear that Adam and Eve are commanded to teach the contents of verse 59 ff. to their children. In other words the phrase "inasmuch as y were born..." is not a reference to Adam or Eve but to their offspring. This conclusion is further supported by the following point. 2) The use of the third person plural pronoun "they" and the textual development from "born by the fall" accumulatively provide added strength to the conclusion that Moses 6:59 has absolutely no relevance to the creation/birth of Adam or Eve.

Careful consideration should be reflected in our presentation of scripture. We are not performing a service for the sincere inquirer by introducing a hypothesis which cannot be sustained by the existing evidence.

One final problem to be considered is the apparent forcing into, and insistence upon, historicity for divinely inspired compositions. Those of the scientific persuasion try to weave the weight of modern day empirical evidence into their sacred cannon. While those more inclined toward shrewd scriptural literalism sit idly by awaiting their future day of vindication, shunning those presenting non-traditional views as heretics and deniers of the faith. The eminent Catholic theologian, Raymond E. Brown penned these powerful and thought provoking words:

The thesis of inspiration may not be invoked to guarantee historicity, for a divinely inspired story is not necessarily history" (*The Birth of the Messiah*, pp. 33-34).

In connection with this, the following ideas deserve consideration:

1. The Genesis accounts of creation are developments of contemporary creation myths and legends, enhanced theologically by the Isrealite writers to adequately express their adoration for the Creator-God of Isreal (c.f., *The Babylonian Genesis*, Alexander Heidel).
2. The Book of Moses develops the biblical creation accounts enhanced by Joseph Smith's Christian background and further expressing his new-found faith in the restoration (see below, 6).
3. In the manuscripts of the New Testament, the first person usage for God ("And I, God, said" etc.) is not consistent throughout the texts and appears to be more of a literary device than a "verbal dictation."
4. Joseph Smith did not always manifest historical rigidity with the New Translation, and at times returned to the King James reading only to relinquish previous alterations.
5. The textual development of the New Translation shows a great deal of flexibility, even on historical matters.
6. Anachronistic theological terms are scattered throughout the text reflecting Joseph Smith's life setting.
7. Early headings in the New Translation could imply revelations of theology, rather than restoration of history (e.g., "A Revelation given to the Elders of the Church of Christ on the First Book of Moses" and "A Revelation concerning Adam after he had been driven out of the garden of Eden" etc.).

Similar lines of reasoning could be employed in examination of the Book of Abraham and other works. In conclusion, the scriptures should be examined with the spirit and with integrity. We should be cautious not to make theology science, nor science theology. We should be content to leave them in their respective sheres and fields, in realization and faith that the unveiling will one day come (D & C 101:32-33). In the meantime, the scriptures stand as a testament of mankind's quest for the "Who" of creation, and science stands as an ensign for mankind's ever increasing journey to discover the "How." We should rejoice in both these quests for understanding without the compulsion to justify the one to suit the other. As the apostle James E. Talmage so articulately proclaimed:

Let us not try to wrest the scriptures in an attempt to explain away what we cannot explain. The opening chapters of Genesis, and scriptures related thereto, were never intended as a textbook of geology, archaeology, earth-science or man-science. Holy Scripture will endure, while the conceptions of men change with new discoveries. We do not show reverence for the scriptures when we misapply them through faulty interpretation" (*The Earth and Man*, James E. Talmage, "Published by the Church of Jesus Christ of Latter-day Saints," p.6).

continued from pg. 6

I think *Dialogue* and *Sunstone* can sit down and work out the best way for each to deal with some of these interesting events.

We share with *Sunstone* a strong interest in theology. Peggy said in her interview with you that she is particularly drawn to articles like Tom Alexander's piece on Mormon doctrine and Ron Walker's on the panic of 1893, both articles with much in common with *Dialogue*, both scholarly, heavily documented studies. Now that they are shifting their regular features into their review, they will be publishing more *Dialogue*-type articles in the magazine, I should think.

You could call it competition, but I hope that we can work together on broadening the opportunities for thoughtful essays by also working with the *Journal of Mormon History*, *BYU Studies* and the *Utah Historical Quarterly*.

B: What are your feelings on leaving *Dialogue*?

M: *Dialogue* has been so much a part of my life for so long, I will probably go into decline for awhile, but then I will pick up again. I look forward to finishing some of my projects and going into another phase of my life. I would like to do some of my own writing for a change. Who knows, I might even get a job! And I look forward to helping *Dialogue* as it makes its transition to Utah.

I am certainly thrilled with the new team.



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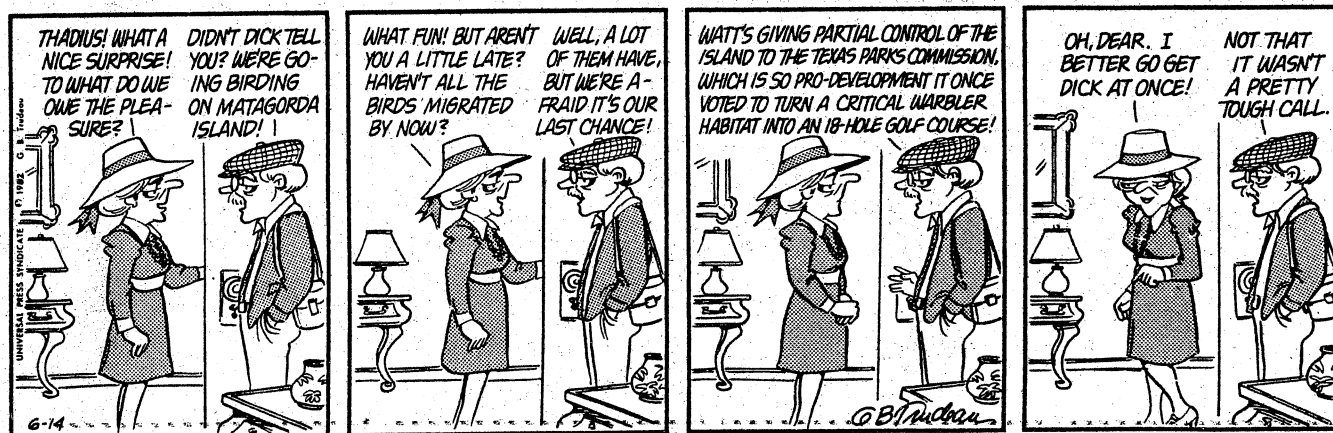
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DOONESBURY

by Garry Trudeau



An 'Insider' Views MTC

continued from pg. 9

really is. What are the common problems or impediments to personal progress and greater faith with which, ingeniously, life at the MTC confronts most every missionary? They are invariably intrinsic to the missionary and, while exposed there, not directly caused by his circumstances at the MTC. When the missionary gains this perspective he can then begin to cope with them. They vary according to the individual's particular inadequacies, but few are spared. (The Lord does not waste his servants' time.) They may take the form of homesickness, adjustment to and learning not to resent or criticize companions, observing missionary rules, speaking and learning the language, memorizing discussions, resisting carnal temptation, coping with discouragement, having a witness of one's call, motivating oneself, etc. I have alluded to these as the missionaries' personal 'brick walls.' In desperate response to them the missionary falls to his knees and appeals to the Lord more earnestly than perhaps ever before. After his faith is sufficiently tested, the Lord's Spirit comes to his aid, buoys him up and assists him to overcome the difficulty. As never before he acknowledges his dependence on the Lord, but, sensing the Lord's impact on his life, has a greatly strengthened testimony that the Lord lives and a more profound love for him.

In the missionary's subsequent spiritual development, I have also frequently witnessed the following: He recognizes that he cannot make further progress without taking his mind off himself and transferring his attention to others. The harmony and love he has experienced with his companion must also become actualized within the entire district and branch of which he is a member. Finally, the missionary discovers that to maintain these gifts of the Spirit and the joy they bring requires constant effort. But the feelings he has come to know are so powerful, so real, that he is doubly resolved to make that effort. The trade-off with other, more self-indulgent feelings is — despite the hold they may have had on him earlier — simply not worth it. What the missionary has therewith learned are laws of life: great spiritual principles of universal significance. The MTC is truly a rite of passage which, if routinely entered into with the same sincerity and good intent by nineteen-year-olds across the earth, would surely transform mankind — without the unpredictable and often less than ideal consequences of sensitivity training programs.

I suppose this is what so disappointed me in the *NEWSWEEK* expose of the MTC by Kenneth L. Woodward. It seemed to me that, despite talking to many while in Provo, there was no indication that he ever allowed himself to hear out the very missionaries then undergoing training. The day after I read his article I received from the thirty or so missionaries in my immediate ecclesiastical charge the following typical and unsolicited expressions about their experience there:

I really am grateful for this opportunity to be a missionary. I have never felt better about anything I've done in my entire life.

I've felt myself change alot since being here. I've found feelings inside of me that were never there before. I've also felt a closeness to the Lord that I've never felt before. It's great!

I have been here a week now. It is really great to be here. I

have learned a lot. Not just the language, but how to be a friend and share my time with others.

I am so happy that I made the decision to come on a mission, and I'm working hard because I realize it's not my time anymore, but my time belongs to the Lord.

I have found this to be a very growth promoting place.

I've tried to exercise more patience and tolerance with myself and others. I've also been more outgoing and open with my fellow Elders. I've learned to accept and return their love, and it feels really good.

I want to tell you how I love you... You know, I can't recall a time in my life where I've been able to tell that to anyone, and now, I must say, the Spirit constantly tells me to do so, and moreover to my family and the Elders and Sisters here. You know the Spirit is a very unifying thing... I've been experiencing the Spirit here time and time again.

You learn a lot here. You learn to tell people how much you really love them.

The very sub-headings in Woodward's article — "Transgressions," "Deception," "Strain" belie the spontaneous fellowship, the meaningful personal growth, and the attendant satisfaction reflected in the foregoing statements.

I find it difficult to understand how the MTC can other than overwhelm those who come near it when its clients — at least the 1500 or so I have come to know so intimately, less perhaps the few previously mentioned — so unitedly concur with the view expressed even more recently by one of them: "I honestly wouldn't want to be anywhere else right now." Or when a significant number substantiate the words of yet another: "I never had a real spiritual witness until I came here and had problems." Much of the program's success clearly derives from the encouragement and example to new arrivals of slightly older peers and the profound fellowship which, despite personality clashes, all endeavor to cultivate and which generally abounds among them. It is not uncommon for a missionary to observe just days after his arrival that he had never had closer friends. Contrary to what so many presuppose, the spirit of competition has no place at the MTC. Instead, the missionary learns to be supportive of and root for others as much as himself and not to mind if he performs less well than some. Priesthood self-government is indeed an important ingredient in the effectiveness of the various branches.

As I comment in a handout to my own branch's new members — not so much to propagandize them as because it happens to be the case:

We want you to know how much we have all come to love the MTC, for it is one of the most sacred places on earth. It is a place of miracles — foremost of which are the astounding personal transformations we behold here every day. *President Christensen has truly said this is the mission with the least baptisms but the most conversions.* Everyone's testimony is greatly strengthened for having spent some time here, and all of us are challenged to push beyond our former complacent limits as we strive as never before to become more mature and whole, to perfect our lives. (No one forces us to do so either. No one could. We inately want to.) But — as with missionary work in the field, for which, though different, the MTC provides a reasonable foretaste — the effort required is not easy. In fact this will probably be one of the hardest things you have ever done. (That's why people grow here.) But the joy you will come to know is proportionate to the difficulty and the effort you expend.

My own euphoria derives from what, by their unwitting example, so many 'spiritual giants' less than half my age have done for me and my own outlook on life and whom I now count among my most precious, eternal friends. It has impelled me to exclaim more than once,

while in their presence: Yes, the Church is true: I see it each week in so many transformed lives. The missionaries' allegiance and dedication to such a noble and glorious cause, so much more profound than any single mortal's petty personal ambitions, gives them a perspective on life that brings true peace and a fulness of joy. It also unites them in such sublime bonds of unity, fraternity and love that all they can do, and I with them, is be grateful that somehow our eyes have been opened and our hearts so softened. And we naturally wish the same for all others. One of the fairly predictable effects of the personal growth realized at the MTC is the way in which the hearts of those who were until so recently to some degree 'rebellious' teenagers now literally turn to their fathers. The recognition of all that they owe their parents and all their families mean to them is one of the training's most impressive and sacred consequences.

What a beautiful thing that the Lord, working through us, enables us to enjoy relationships and experience feelings which we are otherwise generally inclined to repress or replace with envy, resentment or indifference! A colleague at BYU who preceded me as a branch president confessed to me one night that, for months after receiving his call, he was haunted by the disparity between the feelings he so intensely enjoyed at the MTC and the quite normal tensions he experienced when returning to his immediate family. The contrast made him all the more conscious of his default as an all too typical Mormon husband and father.

We need to dispel the myths that circulate about this phenomenal institution, the MTC. The way of life our sons and daughters so diligently pursue there and the spirit it engenders have much to teach the Church at large. It is a great model, a distilled glimpse of celestial society. It fortifies the missionaries, heightening their personal expectations for future companionships both in the field and in a more eternal sense. It is a powerful witness to the viability of the Church in action and the gospel when fully applied. The families of those who have spent time there have some intimation of it from the letters that are sent them attesting to the amazing change and maturation in their offspring (which in many cases induce similar change, increased devotion and outright conversion in the parents). If there are those who don't know this already — and many do not — they should either go on a mission or support someone in doing so and in that way partially participate in the spirit of the MTC, which is essentially the spirit of loving one's neighbor. The MTC changes lives for the better — hopefully with some permanent consequence. It has changed my life, and I am eternally grateful.

PERSONALS

Eric: Yesterday, I ran on the beach Against the cruel, tortuous wind-and I cursed.

Today, I ran a race With the wind at my back — and I felt. From, A friend on the move

A big thanks to the hard-working crew of laborers who turned my jungle into a beautifully landscaped yard. Love to you all. Linda

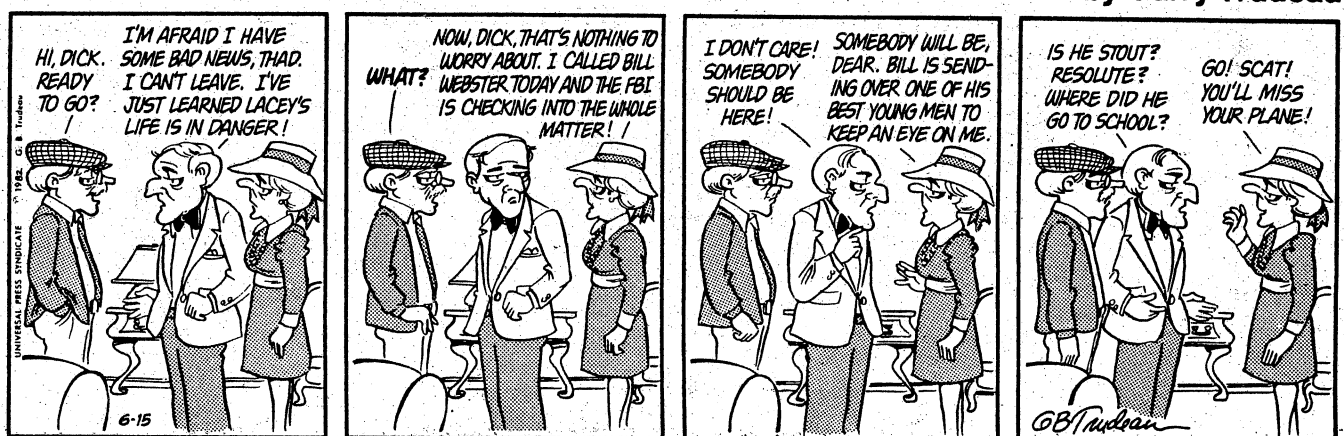
We buy and sell used and rare LDS books. Contact Curt Bench — Deseret Book, Fashion Place Mall. 286-3575

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DOONESBURY

by Garry Trudeau



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CAMPUS CHATTER

December is the deadline for chemical companies to bid on a **\$1,000,000 BYU account**. Vanderhaft, which presently holds the account, recently held a meeting with BYU maintenance and gave away prizes and free gifts.

When the new movie "Annie" comes to downtown Provo, moviegoers may find themselves shelling out \$6.25 to enter. If that price is accepted it may be raised to as much as \$6.50 or more by late summer.

There are as many Mormons who are Masons in California as there are Masons in Utah. Utah has approximately **5,000 Masons** according to Utah's Grand Secretary.

The 1981-82 Student Directory has a listing for the **Non College of Education**.

History professor Paul V. Hyer, recently called to the Taiwan mission presidency, has a plaque on his office door bearing the following message: "**China-Mongol Border Area Studies**."

Several new clubs are being formed by BYU students that are more off-campus in their nature than on. Two such clubs, one a fraternity and one sorority, Delta Phi Omega and Kappa Phi Omega formed off-campus because they were dissatisfied with clubs on campus. "What we wanted was a club that would promote brotherhood and sisterhood among its members," said one member, Dave Slack, who is also the ASBYU Social Vice President. "We wanted a club that would support ASBYU and be involved with their activities. Our reason for forming off campus was that we didn't want to be babysat," Slack said. "It's not that we are radical, but we don't want the

jurisdiction that exists when you are an on-campus club."

Kevin Reeve, also a member of Delta Phi Omega and ASBYU Athletics Vice President, said it was in the best interests of the club to remain off campus.

Possibly the only **nude statue** on the BYU campus is on display in the Americana Room in the Harold B. Lee Library. The statue is a depiction of a mother and a child.

Now that **Steven Spielberg** has invaded the big screen with "E.T.," it can be revealed: some of the music for the alien-adventure movie came from the Republic Films record collection housed in BYU's Harold B. Lee Library Archives.

A recent play at BYU, Moliere's comedy "**Tartuffe**" has been compared by many to the life of Joseph Smith in his attempts to persuade women to become plural wives.

The play, written in the seventeenth century but moved up by Metten into the nineteenth, portrays Tartuffe as making marital advances to already married women, just as Joseph Smith allegedly did in the same century. The Joseph Smith parallels are underscored by the fact that Bruce Newbold, who plays Tartuffe, is arrayed in a costume strongly reminiscent of apparel in which Joseph Smith is often depicted.

Duane Crowther's newest book, "**Thus Saith the Lord**," has been voluntarily recalled by the author. The national recall came as a result of the author's discussion with an LDS General Authority. The premise of the discussion was that the book dealt with specifics the Brethren weren't eager to have released at this time.

Because of complaints from the BYU community, the last

performance of BYU's "**Fires of the Mind**" were altered from the original. The play, which is a portrayal of LDS missionary life, ends with one missionary deserting his companion. In the altered version the missionary remains on stage, leaving the audience to wonder whether or not he will leave. Also, some of the prayers in the script were cut. After a meeting with Jae Ballif and the play's producer Robert Nelson, Nelson said if the change had meant a compromise of academic freedom he would have opposed it, but because it was offending the public it was a question of taste and judgement. "At BYU we can't show the missionary program in a bad light," Ballif insisted. Ballif added that in dealing with such matters as the play, it is "hard to tell where a critical analysis ends and an apostate view begins. We encourage inquiry and the pursuit of openness, but not in matters of faith."

Someone has suggested that the ROTC seek permission to use the ends of the Tanner building for **rapelling practice**.

In response to Elder Bruce R. McConkie's BYU devotional address of March 2, George Pace has stated that "On page 29 of my book I stated that our prayers go through Christ to the Father. **That is incorrect doctrine**. Christ is our mediator, but we do not speak to the Father through him, our prayers go directly to the Father."

The defunct **Constitutional Convention** will be uniting again in its second effort to amend the ASBYU Constitution. The previous constitution was vetoed by a majority student vote in the 1982 ASBYU elections.

Dr. John Lamb, assistant research scientist at BYU's Thermochemical Institute, has received a one-year appointment as a **program manager in the chemical sciences division** of the U.S. Department of Energy.

A **\$5,000 grant** has been awarded to the BYU Cancer Research Center by the National Fraternal Order of the Eagle's Art Ehrmann Cancer Fund.

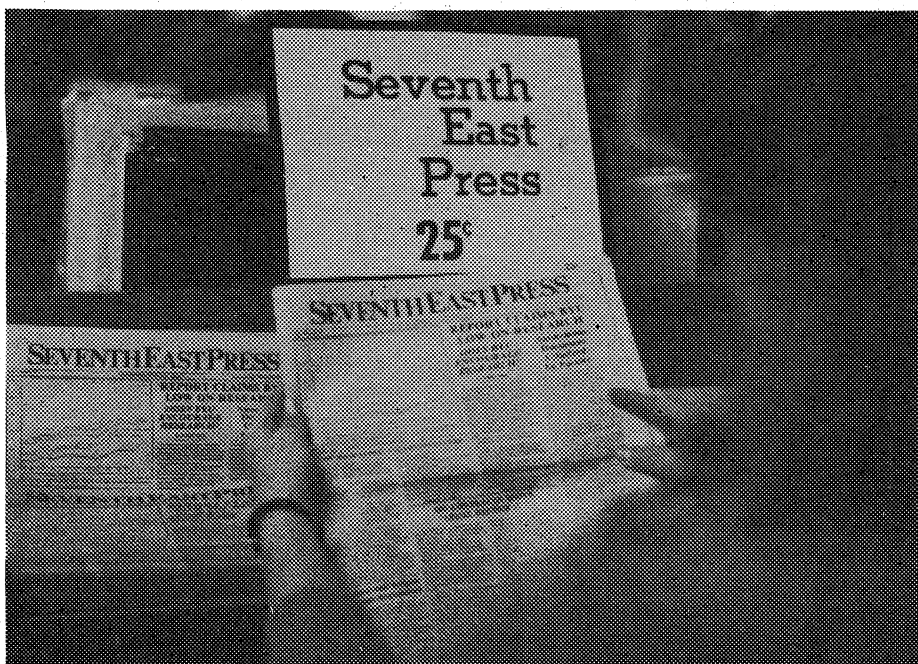


Photo by Todd Erikson

DON'T FORGET TO RENEW

Seventh East Press

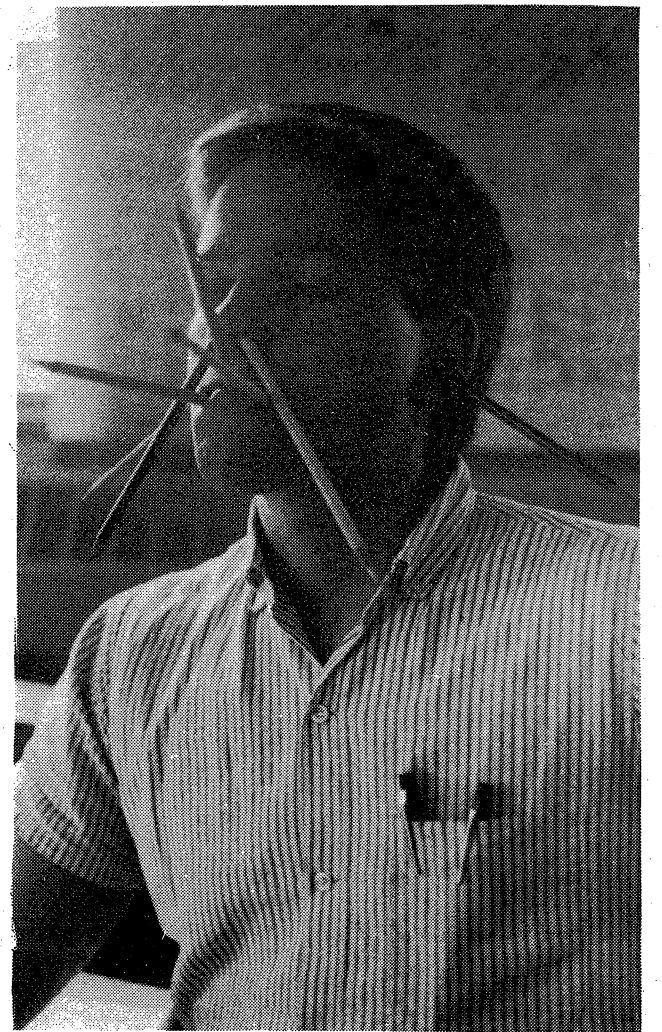
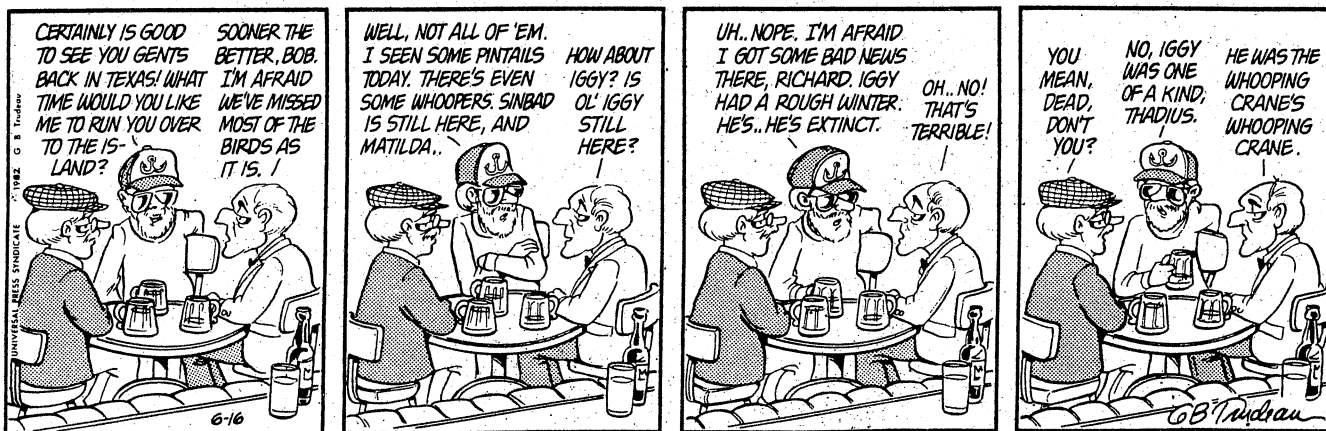


photo by Jeannie Hanks

Jim Rex, editorial cartoonist for the *Seventh East Press*, conjures inspiration for his work in the HBL Library.

DOONESBURY

by Garry Trudeau



**BLOOD DONORS
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Anti-Mormons Organize at Alta

missionaries will aim their work on Temple Square in Salt Lake City. Clad in temple clothing, the Saints Alive missionaries will be handing tourists entering the temple grounds new "tracts" exposing the "satanic secrets" of the temple.

"Our ultimate goal is to see Christian crosses replacing the naked spires and statues of Moroni atop every LDS temple," said the former Mormon, who claims to have held 19 LDS positions previous to his excommunication.

Decker said this would signify the Mormon Church had officially repented and turned to true Christianity. Decker also claimed success at the conference. He said that by claiming the theology of Mormonism is not "true Christianity," he convinced government authorities in Chile that Mormonism is unconstitutional.

"The Chilean Constitution requires religions in the Country to be Christian, and because Mormonism is not, the Christian Church Councils of Chile and the Bishopric of the Methodist Pentecostal Churches of Chile have recently petitioned, and received success, for the reduction of Mormon missionaries in Chile," he said.

Decker said because the country is a dictatorship and not a democracy, it has the power to implement this policy.

Decker met with government officials while visiting his son, who is presently serving a mission for the LDS Church in Chile. Decker said that, as a result of his meeting, the government will soon restrict the number of LDS missionaries from 1,000 to 100.

'Digger' Play continued from pg.1

ly considered for production," Lauer said. "I thought they were going to do it. I even saw the title of the play on the official list of the 1982-83 season.

"I think what happened was that after the trouble with *Fires of the Mind* in the winter, the department backed away from doing my play. It was considered too controversial."

Fires of the Mind, a play about the spiritual struggles of Mormon missionaries, was altered in the final week of its run because some aspects of the script were considered objectionable to LDS audiences.

Robert Nelson, dramaturge of the Department of Theatre and Cinematic Arts and director of *Fires of the Mind*, said that *Digger* had appeared on lists for consideration in the upcoming season of plays, but had been dropped from the list in the final meeting held to decide what plays would actually be produced.

"But it's a fine play," Nelson said, "and is being seriously considered for a slot in the next season [1983-84]."

Charles Whitman, a member of the theatre faculty and himself a playwright, expressed interest in directing *Digger* after its success in the Mayhew contest.

"I wanted to direct the play," Whitman said, "but it didn't give me that gut feeling that I need to feel when I make my final decision. I think Rob [Lauer] needs to do some rewriting."

When asked whether or not his decision not to direct *Digger* had any connection with the censoring of *Fires of the Mind*, Whitman said, "Well, of course, that was an issue, and I can't say that my decision wasn't affected by what happened with *Fires*, but I certainly received no pressure from anyone, either inside or outside of the department, not to direct the play if I wanted to. I've never felt pressured by anyone except myself about what to direct. If I did, I would probably leave."

According to Lauer, *Digger* is not meant to be either anti- or pro-Mormon.

"I did a fair amount of historical research on the project, and I just wanted to present what I see as essentially a love story between Joseph and Emma," Lauer said. "I think the facts support my interpretation, but I am more concerned with presenting the spirit of their relationship and characters because there is so little evidence about this period of Joseph Smith's life."

Lauer said that, despite the BYU Theatre Department rejection of *Digger*, he is determined to produce the play independently in the fall semester, "if we can get the backing." He is currently negotiating with ASBYU for financial backing and a place to perform.

Meanwhile, members of the theatre faculty will be meeting with key BYU administrators this week to discuss a cooperative approach to selecting and producing plays for future theatre seasons.

continued from pg. 1

Decker claims, along with the other evangelical leaders present, that he preaches according to scripture—without purse or script—and said the opposite is true of Mormons.

Mission presidents, and some missionaries, are over-subsidized by the LDS Church in Chile, Decker said. This example, along with the abundant wealth of the LDS Church, is one factor Decker attributes to the growing numbers entering the LDS Church. "Money has the power to influence," he said.

Asked if any of their "missionary work" has resulted in legal action from the LDS Church, Decker said some litigation had arisen from his copying the statue of Moroni on the cover of "To Moroni With Love," one of his proselyting publications. Decker said he has since revised the cover of the publication and has had no further complaint from the LDS Church concerning it.

Dick Baer, a leader in Ex-Mormons for Jesus, proposed the opposite. "I'm planning on filing a class action suit against the LDS Church for 'Alienation of Affection'," Baer said.

He said LDS Bishops and Stake Presidents advise marriage partners to pursue divorce against apostate partners and absolute alienation of LDS family members from the excommunicated individual.

Other law suit possibilities against the LDS Church, originating from Ex-Mormons for Jesus, include a suit filed for those seeking excommunication.

In a sample letter, addressed to LDS Church authorities, drafted for those requesting a Bishop's Court, those seeking excommunication are advised that they may proceed with legal action against "the Bishop or Stake President personally, and the Church collectively, if anything is done to libel your good name or cause you any loss of reputation."

Baer said law suits are an evil, one that Christians don't want to proceed with, but which are necessary as a means to an end.

That letter, and a similar version, were created by Baer to save the excommunicant from suffering "emotional trauma coming out of Mormonism." Baer said he has submitted these letters to the LDS Church officials and has received responses indicating the matter is under study.

"I firmly believe that if this method were used it would save people an enormous amount of harassment," Baer

said. "If excommunication were made an administrative matter, I believe 100,000 or more Mormons in Utah would ask for their names to be erased from the Church records if they could do it without harassment and embarrassment from the Church and community."

Each member of the group present said they believed the Book of Mormon to be true, but only the parts that are directly similar to those found in the Bible. The group also believes that changes made between the Book of Commandments (1833) and the Doctrine and Covenants (1835) were and are doctrinally significant. In addition, other books of LDS scripture have also been deliberately changed, and that is why one member asked for excommunication at the age of 18.

In *Mormonism—Shadow or Reality?*, which claims sales of more than 37,000, the Tanners try to convey problems Mormon historians are having with the leaders of the Church. Many top leaders are trying to hide the truth about the origin of the Church and are causing a rift between historians and Church leaders, the Tanners said.

"Joseph Smith deliberately changed revelations and changed the meaning and contents of a lot of Church documents," Sandra Tanner said. "Joseph would get a new idea and go with it. He would lose a lot of people that way, for example the three witnesses."

It was after her excommunication from the Church that Sandra Tanner and her husband Jerald devoted their lives to researching original Church documents. Together, they started the Modern Microfilm Co. in an effort to educate family members and other interested parties of their finds.

With this publication, newsletters and microfilms of original Church documents, the Tanners are perhaps one of the most widely read publishers of anti-Mormon literature.

I am a disciple of the ounce because I mistrust history in gallon jugs whose purveyors are more concerned with establishing the meaning and purpose of history than with what happened. Is it necessary to insist on a purpose? No one asks the novelist why he writes novels or the poet what is his purpose in writing poems... Why cannot history be studied and written and read for its own sake, as the record of human behavior, the most fascinating subject of all?

Barbara Tuchman, *Practicing History*

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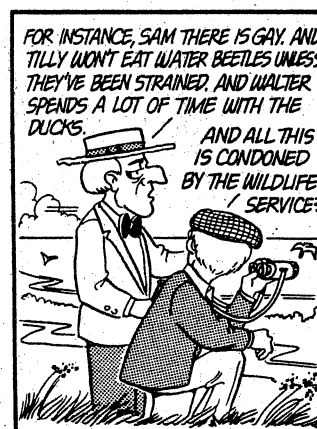
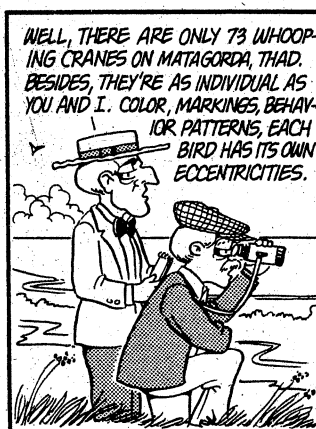
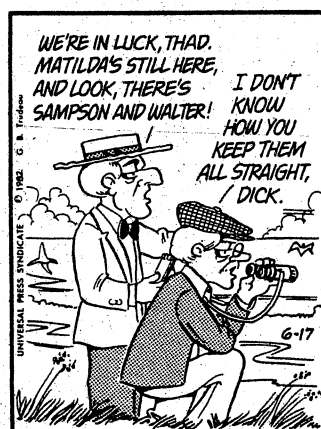
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DOONESBURY

by Garry Trudeau



Thrills

June

Don't miss the annual **Utah Arts Festival** at the Salt Lake Art Center — the only statewide art festival in the nation. Celebrating the full gamut of artistic creativity, the festival offers: The Western Film Event, featuring 11 full-length movies in the Art Center; the Childrens' Art Yard, on-going demonstrations of traditional and folk crafts; and dozens of booths displaying the work of artists and crafts persons such as potters and photographers — all for sale. Be sure to sample the treats at the food booths, such as Navajo fry bread or barbequed spare-ribs from Victoria Station. Performing groups also join in the celebration (with appearances on two large stages adjacent the Art Center): Ballet West, Utah Symphony, Repertory Dance Theater, Utah Opera Company, Rire-Woodbury, Deseret String Band, the Childrens' Dance Theatre, and the big bands of Larry Jackstein, Jerry Floor, and the Muscolino. This five-day extravaganza runs daily Wednesday through Sunday, from 11 am to midnight. Plan to spend the whole day and evening. Pick up a schedule of events at the Salt Lake Art Center or call 1-533-TIPS for a recording of scheduled events.



The outstanding **Repertory Dance Theatre** performs for the public this summer in the Dance Bldg. Theatre on U of U campus (due to closure of the Capitol Theatre for the summer) — with performances at 8 pm each night. Thrill to RDT's latest innovations in movement and color and support these dedicated artists. ph — 1-581-8382.

Enjoy a unique collection of more than **40 original Rembrandt etchings**, in the 13th annual Watercolor West exhibition currently on display throughout June in the Harris Fine Arts Center gallery at BYU. Admission is free.

Announcing: **The New Saltair!** Go swimming in the sand, take a hydrofoil ride, or a space coaster ride, or a bumper-boat ride, or just wade along the shore and feed the seagulls. Saltair Resort on the south shore of the Great Salt Lake is 18 mi west of SLC and offers a variety of amusements. Water slides, dune buggies, ice cream shops, sunsets, fresh-water showers, and no entrance fee. Free parking. Open daily 8am to 10 pm. call 1-250-9108

Keep your cool this summer at the **Wild Wave** — a 500,000 gallon swimming pool with 10 - minute wave cycles that create 4-foot waves — great for body surfing. The pool is open daily 11 am to 8 pm, located at 1700 S. 1200 W. in SLC. \$3 admission. ph 1-535-7971

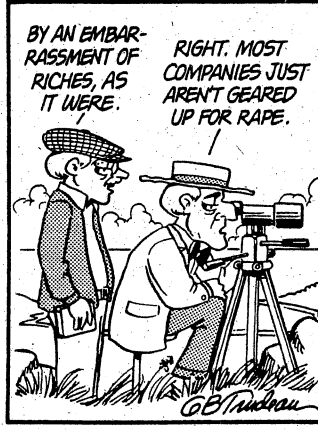
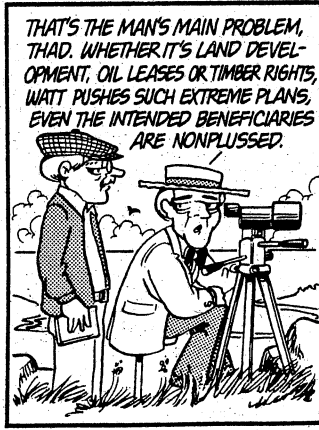
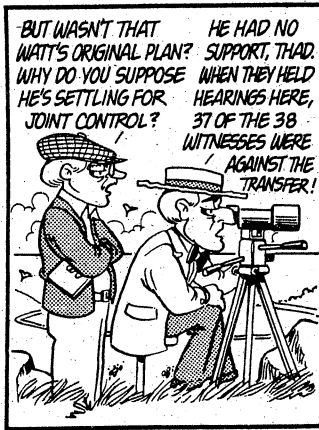
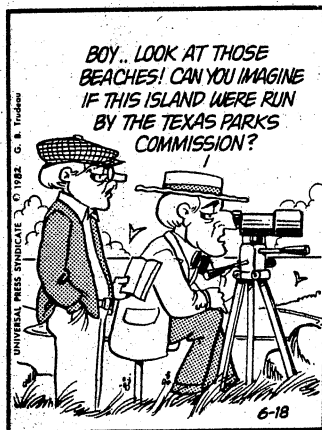
June 18

For an evening of cultural enjoyment, attend the **Utah Symphony Orchestra** concert in Symphony Hall, featuring guest baritone, Robert Merrill, Friday at 8 pm. Tickets range from \$6 to \$10. ph. — 1-533-6407

June 18 — 19

Lions, tigers, high-wire bicyclists, and acrobats — its all part of the **Shrine Circus** performances in the Salt Palace this Friday and Saturday at 2 pm and again at 8 pm. \$4.50 — adults, \$2.50 children. ph. — 1-363-7681

DOONESBURY



June 27

Hear **Maynard Gerber**, cantor, as he sings Yiddish and Hebrew songs and Jewish liturgical music, Sunday, 4917 Viewmont (2320 E) in Salt Lake. Ther performance is at 8 pm sharp and donations are acceptable. ph 1-277-6551

Broadcasts

June 13 — July 11

World Cup Soccer Championship live from Spain on BYU Cable. Catch the highlights on KUED nightly at 11.

June 16

Being Black in Utah, a special ½ hour documentary at 6:30.

June 17

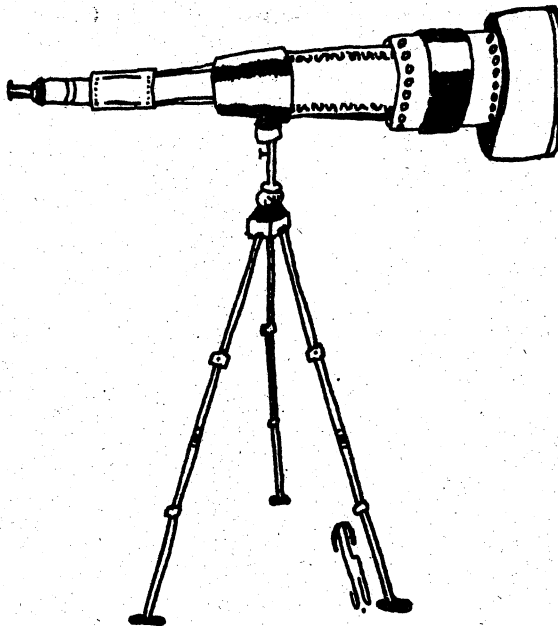
Stravinsky Retrospective concludes on June 17, the composer's birthday. Local composer and Stravinsky expert, Ramino Cortes, will be the special guest on that day to introduce the celebration of Stravinsky's 100th birthday.

Movies

still running

Das Boot is still playing at The Flick at Trolley Square. Show times are 5:00 and 7:00, with an 11:00 showing on weekends. Wrote Karen Juell of the *Daily Utah Chronicle*, "**Das Boot** is a remarkable film. Not only is it a remarkable achievement in filmmaking — from the acting, writing and direction to the cinematography, set design and sound, but it is remarkably unpretentious for being the first West German movie made about World War II...Describing **Das Boot** and the power that is represented in the film is nearly impossible. It must be experienced to be effective.

June



Friday and Saturday evenings at Hansen Planatarium this month feature the **Science Fiction & Fantasy Film Festival & Symposium**. A series of 16 different Sci Fi films will be presented, with showings at 5:15 and 9:15 pm. Located at 15 S. State Street in Salt Lake, the planetarium is also sponsoring star parties every Friday night at Stansbury Park Observatory and Little Mountain Observatory, complete with telescopes and astronomy experts for your enjoyment and information. Tickets for the films are \$2.50. For information, call 1-535-7007

by Garry Trudeau

June 17—

Brigham — the film that put SLC on the map for sponsoring the largest premiere celebration ever given a film. After parades and speeches, the film opened in seven SLC theatres. Starring Dean Jagger, produced by Darryl Zanuck. Showtimes 7:30 and 9:30 **Villa Theatre**.

Plays

June 19

Strings and Things, a Salt Lake based puppet theatre will present two shows to Provo. "Jonah in Jeopardy," the Old Testament story of Jonah and the whale will be presented In BYU's Margett's Arena Theatre at 10 am and 1 pm.

June 4 — 19

Park City Performances is staging the musical **Cabaret** this month in the Egyptian Theatre on Main Street in Park City. See it Thursday through Saturday at 8 pm. Admission is \$6. ph 1-649-9371

June 18 — 19, 22 — 23

The Gondolier, Northwest Patio, HFAC, 8:45 pm.

June 2 — 26

If you enjoyed the movie, see the stage version of the comical mystery, **Deathtrap**, currently playing at Theatre 138, Wednesdays through Saturdays at 8:30 pm. \$3 for students. Located at 138 S. 200 E. Salt Lake. ph 1-322-0093

June 23 — 26

Another biblical story, "David, the little Bard," will run June 23 — 26 & 30, as well as July 1-3 at 10 am & 1 pm in the Margetts Theatre.

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GOING MY WAY

By **DICK TOWNSEND**
Seventh East Press Staff

I was still trying to convince myself this wasn't a dream as our car pulled in the driveway. The four of us—Hank, his sister Marilyn, Martha, and myself—stepped out to allow the valet to park the limousine. "The limousine ride alone would have been enough," I said, thanking Hank's sister for treating us to this experience in honor of Hank's birthday, "but this too!" I stood a little bit in awe as we gazed at the handsome French chateau and the enchanting woodland setting.

No, this wasn't France (Hank's sister was rich, but not that rich). This was **La Caille at Quail Run**, perhaps the most elegant restaurant within convenient traveling distance of BYU. The restaurant itself is a reconstruction of an A-frame farmhouse, surrounded by well-kept gardens which also serve as the home for a number of swans, guinea hens, peacocks, and a pair of cranes.

Hank and Marilyn followed Martha and me as we walked down a cobblestone path to a bridge which traversed a small stream that ambled through the

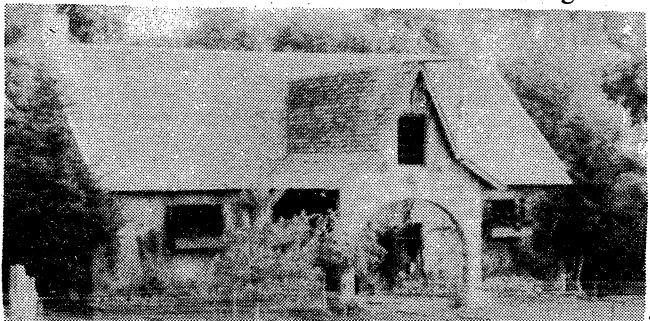


photo by Ron Priddis

gardens. "Why don't you ever take me any place like this?" Martha sighed, taking in the scenery.

"Sorry," I said. "I'm guess I'm just not a lover of the outdoors."

Martha turned to glance at me. "Let's face it, Dick," she mused, "you don't do that well indoors, either."

"Besides," I continued, ignoring her stinging remark, "this place happens to be expensive. I'm told you can expect to spend \$30.00 or more per person on a meal here."

"Oh, yes, how could I forget," she responded sarcastically; "Dick Townsend and his famous one-way pockets."

"Come on," I pleaded. "I'm not that cheap. I don't always insist the girl pay the dinner check."

"That's true," she responded. "Sometimes you offer to flip her for it."

I could see I was losing this battle, and so withdrew to follow Hank and his sister over to a gazebo where they were admiring the stucco, stone, and wood construction of the restaurant. "Actually, the owners have done an impressive job of preserving the atmosphere of the small farms and vineyards of 18th century rural France," noted Marilyn, who was something of a world traveler. "Originally such estates housed the family upstairs while the animals lived in a basement stable in the same dwelling. Later, living quarters expanded to include all parts of the home." Marilyn was not only rich, she was smart.

Presently we went inside. "This looks more like a museum than a restaurant," I observed. "Actually, you're not that far from being right," Marilyn added. "This restaurant houses a rather impressive display of antiques." She pointed out a bread rack on the main floor and a painted glass ceiling in the lounge, both of

which came from a Persian bakery around 1830-35. Marilyn also explained that the massive gates through which we passed when entering the driveway are unique in the United States. Each leaf weighs over four tons, yet swings freely on its hinges.

Just then our hostess came to seat us. She, like all the waitresses, wore a stunning low-cut renaissance-style dress. "Stop drooling!" Martha snapped, accusing me of noticing more than the woman's dress.

"Okay, okay," I retored as we took our seats at a candlelit table. "But I don't know what you're getting so upset about; I was only concerned that the poor dear might catch a chest cold—or at least a cold chest."

"And you're about to catch a cold shoulder if you don't watch it," Hank warned, noting the resentment in Martha's eyes.

"But I was watching it!" I put in, never knowing when to quit.

"That's the problem," Martha pointed out, punctuating her remark with a swift kick in my shin.

"Don't get so self-righteous," I told her. "I saw you ogling those waiters running around in shorts."

"They're not shorts," she said, defensive. "They're lederhosen. And I was only noticing the costume."

"Of course," I returned, unconvinced. "But then you've always had a gift for hindsight." Martha's eyes flashed at this comment, and something told me I had just declared war.

Just then the waitress came to take our order. Hank ordered a steak, and Marilyn the filet mignon she had been raving about all evening. I was about to order, when Martha put in my request for me: "I think Dick would like breast of chicken."

"Chicken sounds like a good idea," I remarked with a pensive smile. "In fact, I'm sure Martha would like a couple of thighs."

By now Marilyn and Hank were glaring at both of us and I was certain we would never be invited to any place like this again. So we declared a cease-fire and finished ordering.

Marilyn ordered some wine, and was a little irritated when the waitress reminded her that Utah liquor laws require that customers pour their own liquor and wine, which meant Marilyn had to leave the table and bring the wine to the table by herself. Hank pointed out the restaurant's apology printed on the menu: "While we regret the inconvenience caused you by the state, we do have a liquor store located on each floor of the restaurant" (emphasis in original). The rest of us, who happen to be Mormons, declined to join her.

Since this was a special occasion, we indulged in ordering appetizers, which are not included with the dinners. While Martha indulged in the delicious but comparatively ordinary French Onion soup, I daringly requested a serving of *escargot*, which proved to be surprisingly tasty. After the appetizer, the four of us feasted on La Caille's four different kinds of salads—vinegar, fresh mushroom, wilted spinach, and hearts of palm.

The entire meal, in fact, was a dream come true. For desert, Hank ordered a Baked Alaska, which was ignited before our very eyes. And when the check came, each of us was given a strawberry that had been dipped in chocolate.

The delectable food and elegant surroundings mellowed Martha's and my belligerent spirits, and we found ourselves not wanting to leave. The slogan on the menu was right: *La Caille* is an island in time.

La Caille at Quail Run, 9565 Wasatch Boulevard, is located at the mouth of Little Cottonwood Canyon in Sandy, Utah. La Caille prepares dinners seven days a week, Sunday brunch, as well as weddings and private parties. Reservations are a must.

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DOONESBURY

I JUST DON'T UNDERSTAND WHAT YOU SUPPOSE MAKES A MAN LIKE THAT TICK?

VERY SIMPLE, THAD, HE'S A ZEALOT. HE REALLY BELIEVES HE'S ON A MISSION FROM GOD.

IT'S MADE HIM VERY HIGH-STRUNG AND BRITTLE. EVER NOTICE HOW HE LAUGHS AT ALL THE WRONG TIMES, THE WAY NIXON USED TO? YOU HAVE THE SENSE HE COULD BREAK AT ANY MOMENT.

YEAH, BUT WHY IS HE TAKING IT ALL OUT AGAINST THE ENVIRONMENT?

WELL, I HEARD THAT WHEN HE WAS FOUR, HE WAS ATTACKED BY A FLOCK OF STARLINGS.

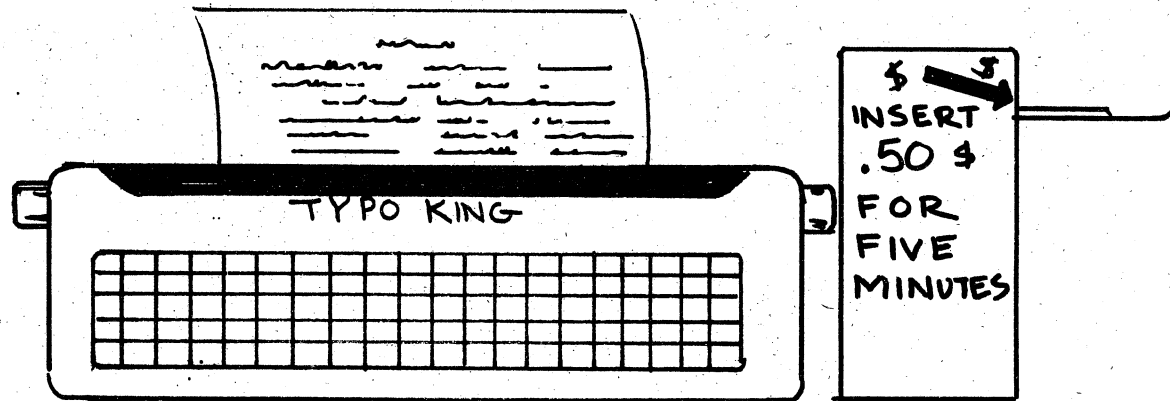
INCREDIBLE. IT'S ALMOST LIKE BIRDS HAVE A SPECIAL SENSE.

AFTER THAT, HE NEVER REALLY BELIEVED WHERE HE STOOD ON THE FOOD CHAIN.

G.B. Trudeau

by Garry Trudeau

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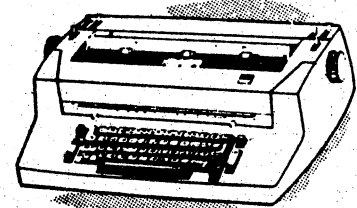
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Year 1 Number 18

An Independent Student Newspaper

June 28, 1982

Sorensen Evaluates Need for Women's Office

by Kent Appleberry

Seventh East Press Staff

ASBYU Women's Office Vice President Cynthia Sorensen is contemplating moves that would change the status of the Women's Office, placing it on the same level as other campus special interest groups.

Sorensen has been considering the formation of a Women's Committee under the ASBYU President's Office which would assume the present responsibilities of her office. The President's Office already handles the concerns of some groups, such as married students.

Another alternative Sorensen has explored is expanding the office to work in behalf of groups not specifically represented in ASBYU, including men, foreign students, and the handicapped.

Sorensen is worried that these two proposals could be misinterpreted as representing a lack of concern for women's issues.

"I'm very concerned about women's issues," she said,

"but I think they could be more effectively handled without a separate office to cater to women."

"The thing that keeps me from changing it is timing," she said, "but I'm not sure that the time will ever be any better than it is already. If it's going to ruffle feathers anyway we may decide to do it now rather than wait."

A third plan, which Sorensen is following at present, is to keep the office as a Women's Office, but with the emphasis on encouraging women to pursue serious academic programs and career preparation.

"A lot of people have been satisfied with the way the office has been," Sorensen said. "I'm leaning towards keeping the office intact for now, but I want to cut back on programs and change the tone of the office."

The Women's Office has already transferred several of its programs to other offices, including the Homecoming Queen Pageant, Project Uplift, and Preference. The

continued on pg. 5

Bombing Beirut: Israeli vs. Palestinian

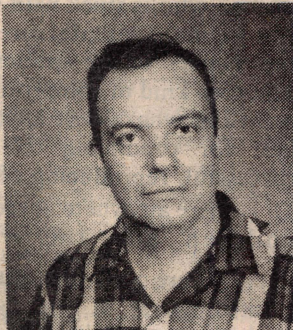
by Lisa Barlow

Seventh East Press Staff

Editor's Note: Less than one year after its attack on Beirut, Israeli tanks have once again rumbled into the war-torn Lebanon. The Israeli blitz intensifies the tensions that have kept the Middle East in an agony of conflict.

In an effort to represent both sides of the issue, the Seventh East Press interviewed an Israeli Jew and a Palestinian to give them both an opportunity to air their views concerning the June 6 Israeli attack. For instance, was the Israeli attack on Beirut a result of the attempted assassination of the Israeli Ambassador to London?

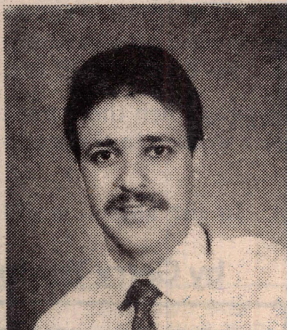
Dr. Jonathan Shunary, a Palestinian Israeli, has a PhD from the Hebrew University in Jerusalem in Biblical Hebrew Studies. He teaches Hebrew at BYU and is currently helping to develop the curriculum for BYU's Jerusalem Center.



"The killing of the Israeli envoy in London was the straw that broke the camel's back, but everyone knew Israel was going to attack the PLO in Lebanon anyway," said Dr. Jonathan Shunary. "Because of the dwindling of Israeli security on the Southern Lebanese border, the PLO's accumulation of huge quantities of Russian arms, and the increased terrorist activities involving Israeli and West Bank civilians, the Israeli attack was inevitable."

Shunary said Israel believed that thousands of civilians are under the threat of "destructive" activities, whose source is PLO in Lebanon, so the attack was a necessary defensive measure.

continued on pg. 15



Bishara Assad Bahbah, a Palestinian Christian, is a PhD candidate at Harvard University. He received his undergraduate degree in International Relations at BYU and his MA, also in International Relations, at Harvard.

"The assassination attempt that triggered the new Israeli invasion of Lebanon, the Fifth Arab-Israeli War, was simply a pretext used by the Israelis to launch their long and carefully planned attack on Lebanon. It really did not matter that much to the Israelis to find out exactly who attacked their Ambassador in London," said Bishara Assad Bahbah.

He said that the Israelis had in mind an attack that would cripple the PLO militarily, perhaps even causing irrecoverable damage.

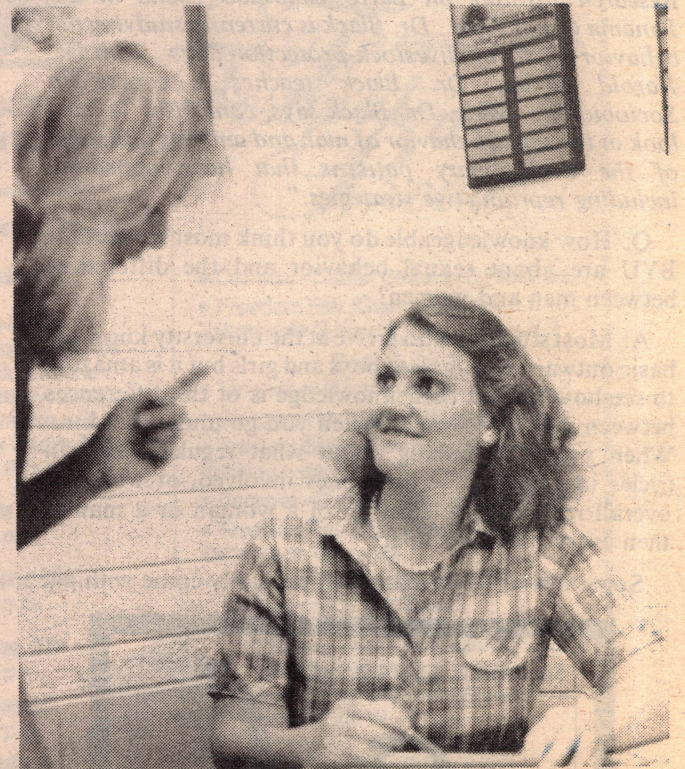
"For Israel to have retaliated [to the assassination] continued on pg. 15

INSIDE:

Proposal to Abolish the College of Business

Anti-Mormon Cults of Negativism

Doonesbury



Always ready for another point of view, ASBYU Women's Vice President Cynthia Sorensen confers with a member of her staff.

Foundation Coordinates Book of Mormon Scholarship

by Kent Appleberry

Seventh East Press Staff

The Foundation for Ancient Research and Mormon Studies (FARMS) has been in Provo since 1980 but is still relatively unknown in most circles. John W. "Jack" Welch, FARMS Director, describes the Foundation as a "non-profit charitable corporation organized to promote, coordinate and finance research on Mormon scriptures, particularly the *Book of Mormon*."

FARMS has embarked on a series of ambitious projects including the production of a comprehensive Book of Mormon Encyclopedia, a Book of Mormon "critical text," a Hugh Nibley "archives," and the distribution of numerous article reprints and working papers.

In the Beginning

FARMS was conceived and incorporated in 1979 by Jack Welch, who was then a tax lawyer for a large Los Angeles law firm. He had long been interested in Mormon scriptural scholarship. He earned both a B.A. in History and an M.A. in Classical Languages in the same year, 1970, at BYU, where he was also valedictorian.

continued on pg. 4

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A Zoologist Looks at Sociobiology

An Interview with Dr. Hal Black

by Ron Priddis

Seventh East Press Staff

Dr. Black holds B.S. and M.S. degrees in Zoology from the University of Utah and a PhD in Zoology from the University of New Mexico. His dissertation centered on the ecology and behavior of bats. He spent two years at the University of Zambia teaching and studying. Every other year, Dr. Black and a group of graduate students study tropical trees at the Smithsonian Tropical Research Institute on Barro Colorado Island in the Panama Canal Zone. Dr. Black is currently studying the behavior of Navajo livestock-protection dogs. With Dr. Harold Miller, Dr. Black teaches a course in Sociobiology which, Dr. Black says, comprises "a hard look at the social behavior of man and animals and some of the evolutionary patterns that have appeared, including reproductive strategies."

Q: How knowledgeable do you think most students at BYU are about sexual behavior and the differences between men and women?

A: Most students who arrive at the university know the basic outward anatomy of boys and girls but it is amazing to see how limited their knowledge is of the differences between men and women when you go under the skin. When you start talking about what regulates certain cycles in women, the hormones involved, or what the overall reproductive strategy of a woman or a man is, then everything falls apart.

Some of this knowledge will probably come with age

and maturity and with experimentation and familiarity in the marriage bond, which is fine. What is tragic is when some of the ignorance is so great that there is a failure to understand certain differences which do in fact exist, differences which we can do nothing much about but only have to learn to live with.

Q: Such as?

A: Such as coyness in women. Many, including prominent poets, have written about it. I haven't seen any literature on coyness in men. Most people would say that men, on the average, aren't coy or are much less so than women. This coyness may not be all cultural. Biologically, it is important for a woman to be coy because she has a tremendous investment associated with her reproductive effort. Coyness may allow for proper discrimination in choosing a mate who will make a commitment for time and resources. Most men seem more casual in their relationships.

Biologically, man is suited to polygyny [the practice of having more than one wife, as opposed to polygamy, which is the practice of having more than one spouse] and a woman, on the opposite end of that scale, is very much suited to monogamy. Men are, on a daily basis, capable of manufacturing and disseminating millions of sex cells (gametes); a woman is not. However, a woman is designed anatomically, physiologically, and behaviorally to function as though she were many women.

In the animal world, there is a strong correlation between sexual activity and the likelihood that offspring will result from it, and so sexual behavior and reproduction are intimately linked. With the domestic dog, for instance, there are only a couple of times a year that the female is receptive. And, unless there is something wrong, receptivity leads to pregnancy.

It's not that way with humans. You hear clichés about humans being the sexiest primates. It's true. If you take a look at women, it is as though, through being constantly receptive, they have masked or hidden from a potential mate or husband the information as to when they could become pregnant as a result of sexual activity. Sexual activity, then, must be more or less constant to ensure that there will be offspring.

Some people don't like to hear this because it sounds like women are selling sex or offering their services in exchange for the protection and companionship of the male; that there is a cost associated with the benefit of being married.

Q: Would you say that men have a sex drive and that women have a reproductive drive?

A: No. It's the same for both. In fact, I don't find that there is a reproductive drive at all. The drive is for sex. We learn that sex results in offspring. It may be that, on the average, men are more interested in a sexual outlet than women, but both are initially interested in the same thing. In some primitive cultures, people don't know that sex is what leads to babies. Sex is a regular event; babies come only every so often. Animals have no idea about the consequences of their acts; the drive is for sex.

Q: If men are suited for polygyny, then there must either be a lot more men or fewer women in the world than would be ideal.

A: Let me say it this way: In the animal world

generally, the male is capable of inseminating more than one female. If you observe the males of a species of antelope on the Savannah of Africa over a period of time, you'll find that only a small segment of them are involved in inseminating the females. Perhaps only 15 to 20 percent of the males in the population are the ones who contribute genes to the next generation—a few of the males leave most of the offspring.

Well, men also have that capacity. Females are the scarce and limiting resource. Too many men in a population are redundant when looking at biological capacities. One man can do the job of many in a reproductive sense. But, the point is that humans, unlike many animals, have the capacity to choose to be monogamous. The nature of women and men is such that the sex drive can be satisfied within a monogamous relationship.

In humans, sexual activity can promote a feeling of emotional attachment—a bonding between a man and wife. If it weren't for this, men might be completely promiscuous. But because sex enhances intimacy and commitment, it makes the continuation of a monogamous situation into which children may come more likely. And this kind of situation is the best one in which to raise the helpless, highly-trainable primates women give birth to.

Q: Then, although men are biologically suited to polygyny, evolutionary forces favor monogamy?

A: The man who leaves the greatest number of children who are in turn successful reproductively is judged to be the most fit, according to sociobiologists. But, there are few situations in which the woman is biologically profited by her husband having more than one wife. Perhaps if the second wife were sterile and could agree to help the first wife raise her children, the

*I don't find that there is
a reproductive drive at all.
The drive is for sex.
We learn that sex results
in offspring.*

first wife might opt for that kind of relationship; but outside of those kinds of special situations, a woman is not profited by polygyny.

It's an interesting thing in the animal world that, if the situation is such that a female can do the rearing as successfully or provide the nourishment and care that is adequate, you often find the male engaged in polygynous relationships. It is only in those environmental situations where both are demanded to successfully rear offspring that you often find monogamous relationships. By far, the most common forms of relationships among mammals are polygynous.

Once again, sociobiologists emphasize that it is the woman who is stuck with the greater investment; hence, you see more parental care and a greater contribution by the females of the species than you do by the males. There's a kind of compromise between what's best for the male and what's best for the female, resulting in what's best for producing the greatest number of viable, successful, reproducing offspring.

Q: Is there anywhere in the world where the men raise the children and the women are promiscuous?

A: There are a few situations in Asia where there are limited pieces of real estate—say, small farms—and limited opportunities and brothers will share a wife.

Q: How about in the animal world?

A: Yes, there are a few examples in the animal world. The female Phalarope—a small shorebird—practices polyandry. Even though the male produces a lot of sperm and the female produces relatively few eggs, she seems to have tricked the male into maternal duties. She does the courting; she is the colorful one. I can't remember whether or not the male even goes so far as to build the nest. She lays the eggs. He incubates them while she goes looking for another mate. There are a few other situations like this but they are rare.

The more typical situation is the female making the

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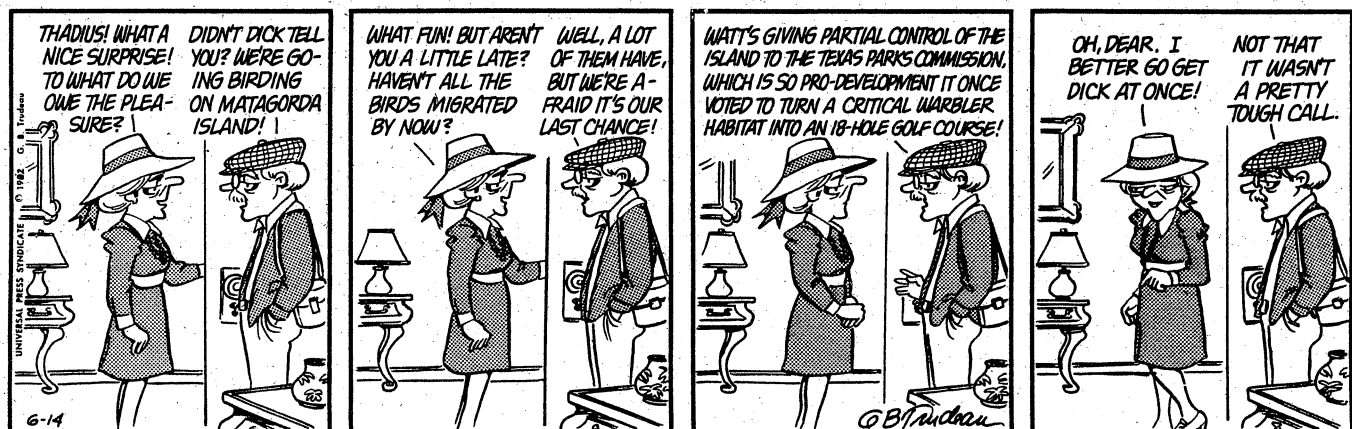
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greater investment in the offspring. Of course, the maternal instincts aren't exactly what we think they are, either. We shouldn't think that a female mammal consciously decides to invest time in her young and that the male consciously decides to abandon them. When we see a cow nursing her calf, we're impressed by her devotion. We don't stop to realize that the tactile stimulation of nursing and the hormones associated with milk production work to promote cooperation on the part of the cow and calf. There are parallels to this in human behavior.

Q: It seems so mechanical the way you describe it.

A: Functionally, it is mechanical. It is only through understanding the processes involved that the intricacy can be appreciated as the amazing thing that it is.

Q: I understand that sociobiologists believe that the survival of genes is more important than the survival of individuals. Is that true?

A: Generations are linked by the passage of genes, not by individuals. We pass on instructions on how to make other people. Some people suggest that the genes are what are calling the shots and point out that genes may consider organisms such as ants, trees, and people as vehicles for perpetuating genes.

Q: Sociobiologists must have trouble explaining birth control.

A: Well, in classical evolutionary theory, those who are the most fit survive to reproduce. If one is predisposed to limit the size of one's family, and if that predisposition is genetic, one won't perpetuate that tendency as well as those who don't have that tendency—and who, consequently, have larger families—and the trait to limit family size dies out. Of course, it could be that by limiting family size we give our children a genetic advantage by leaving them a greater share of our inheritance, and so forth. If mentally slow people reproduce better than the intellectually bright, then nature will select for the mentally slow. It's a numbers game.

A better example might be celibacy. If there were a gene for celibacy, and there probably isn't, and it appeared at a certain frequency dictating "Don't propagate; don't leave offspring," then celibacy could never become a common behavior because it would never be transmitted to subsequent generations.

Q: Is it possible for a celibate to give a reproductive advantage to other members of his or her family by remaining single?

A: It is possible. Sociobiologists call that "kin selection." If a celibate increases the likelihood of the success, the accomplishment, and the reproduction of his or her siblings, this also increases the frequency of the genes that the celibate shares with siblings in the population. This means that the tendency to be celibate could be carried on into successive generations by siblings, but only if the gene, or genes, dictating celibacy are present in brothers and sisters in sufficiently high frequencies.

A sociobiologist sees adoption as the ultimate altruistic act.

Q: Do you think that our moral standards are the result of genetic selection?

A: To a certain extent. Many have tried to establish a new culture where everybody loved everybody and shared sex partners, and the kids belonged to everyone. It didn't persist because people seemed to want more than that. A woman needs a system where she can say with confidence, "He's mine and these are his offspring." And a man has to know that the offspring are his: it is the only way he can know if a woman is faithful to him. If he knows that they are his, his investment in their growth will be greater than if he has some doubts. A woman may be deserted if the man knows that the pregnancy is not his.

Q: It seems like adoption would be an anomaly in this kind of a scheme.

A: A sociobiologist sees adoption as the ultimate altruistic act. I suppose a girl who has been taught that children are a normal consequence of marriage and who can't have children wants to do the normal thing. That may be why she will raise someone else's children.

Q: What about child abuse?

continued on pg. 5



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Sat. June 26

- Threads of Glory 8:00 p.m.

Monday June 28

- Threads of Glory 8:00 p.m.

Tues. June 29

- Threads of Glory 8:00 p.m.

Wed. June 30

- Threads of Glory 8:00 p.m.

Thurs. July 1

- Threads of Glory 8:00 p.m.

- Carnival - Center Street and First East.
- Freedom Fair (Giant Bazaar) - Tabernacle Grounds.

Sat. July 3

- Threads of Glory 8:00 p.m.
- Cloggers Festival 2:00 p.m. (Matinee)
- Arts and Crafts Fair - Utah County Building Lawn
- Carnival - Center Street and First East
- Freedom Fair (Giant Bazaar) - Tabernacle Grounds
- Childrens Parade 10:30 a.m. 8th East to 1st East on Center Street
- Threads Past and Present 2:00 p.m. Demonstration of spinning & weaving. Pioneer Museum 500 N. 500 W. - Provo
- Grand Freedom Ball 8:30 p.m. - Star Palace. Features the nationally recognized Alvino Rey Band.

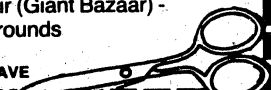
Sun. July 4

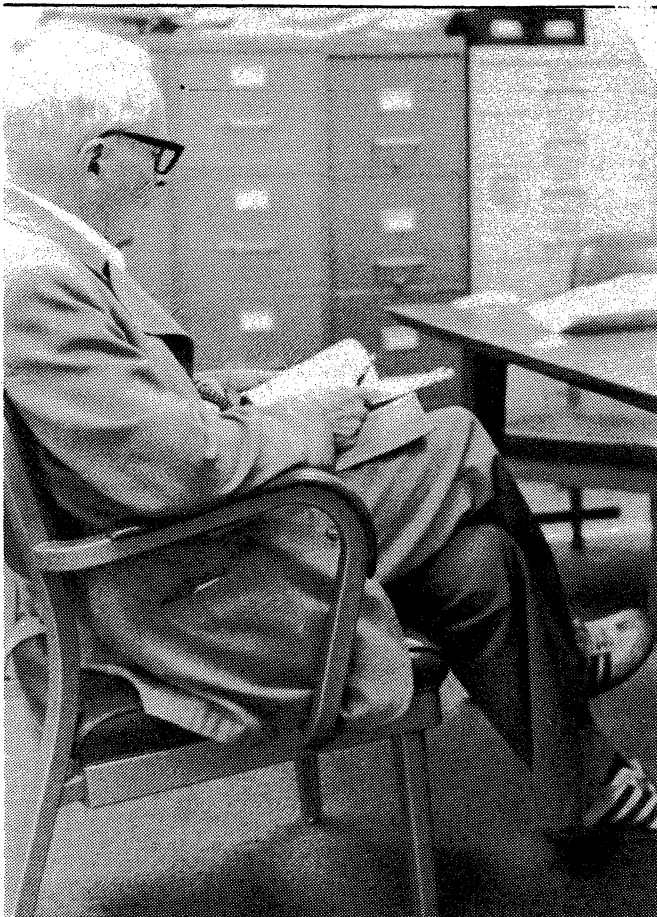
- Sunday Evening Patriotic Service 7:00 p.m. Marriott Center. Former Polish Ambassador to U.S. will speak. Mormon Tabernacle Choir will perform.

Mon. July 5

- Freedom Run 9:00 a.m. - From Marriott Center along Parade Route. 4.2 miles in length.
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- Threads of Glory 7:00 p.m. (early)
- Freedom Fair (Giant Bazaar) - Tabernacle Grounds



CLIP AND SAVE 



FARMS supporter Hugh Nibley is the object of two FARMS projects: *A Nibley Archives* and videotapes continued from pg. 1

While at BYU, Welch began a thorough study of chiasmus, a literary pattern common to Semitic languages, which is found in the *Book of Mormon*. He has since published several works on chiasmus including articles in *BYU Studies* and *The New Era*, and a book, *Chiasmus in Antiquity*, which he edited and co-authored with several internationally recognized scholars.

While studying Greek Philosophy at Oxford, Welch decided to combine and support his various scholarly interests through a law career. In 1980, after five years of legal work in California, he joined the J.Reuben Clark law school faculty.

Move to Provo

It was the move to Provo which really breathed life into FARMS. Here a core group consisting of Welch, John Sorenson, and Kirk Magleby went to work. Sorenson remembers it as "a kind of falling together of pieces. Initially the pieces were the three of us and considerable determination."

Sorenson, current chair of the BYU Anthropology Department, studied under Sidney B. Sperry and Hugh

Nibley while attending BYU. "I had long been interested in seeing work done in a coordinated way on the scriptures," he says. "I had been working on it myself for over thirty years, mostly as a lone wolf because I couldn't find a way, a format, a set of people that had what I considered an adequate vision, who knew what they were doing."

Sorenson and Magleby had for several years been discussing forming an operation to disseminate sound, scholarly scriptural research when FARMS arrived in Provo. Magleby, a private businessman, was a research assistant for Paul Cheesman while an undergraduate at BYU. Magleby is interested in wide dissemination of research findings through magazines, newspapers, cassettes, filmstrips and other media.

Because of its solid central group, as well as a university community and other supporters to draw upon, FARMS has made rapid progress. Public response to the Foundation has been very positive. Support has been received in the form of research, time, money, and equipment. Equipment donated includes an office computer, a printing press, and the loan of a typesetter.

The FARMS mailing list which began with 250 names now includes over 2500. Those on the list receive the FARMS Newsletter, a small tri-annual publication which gives news of the various projects in which FARMS is involved and of work by others which would be of interest to *Book of Mormon* scholars.

Book of Mormon Encyclopedia

The largest of the FARMS projects is the *Book of Mormon Encyclopedia*. According to Welch, this project is intended to assemble into a standard format "the best scholarship available on the contents, history, and background of the *Book of Mormon*."

"Those familiar with the *Encyclopedia Judaica* should readily understand the kind of encyclopedia we would like to produce," says Sorenson. "It will be designed both for use in home and public libraries, and as a comprehensive research tool for the scholar."

Entries in the *Encyclopedia* will include *Book of Mormon* persons, places, names, political institutions, legal institutions, philosophy, culture, literature, writing styles, warfare and religion; as well as the modern translation, publication, study and use of the *Book of Mormon*. There will also be maps, illustrations, bibliographies and other aids. It will not be a doctrinal commentary.

The estimated cost of the project is \$1,000,000. "The money budgeted for the project will be spent on direct production costs," says Welch, "including typists, editors, acquisition and preparation of graphs, maps, charts, and photographs. And, where appropriate and necessary, for honoraria and commissioned research. Any money not spent for these kinds of things would be

used to subsidize printing costs and thereby lower the ultimate retail price of the *Encyclopedia*."

Work is already underway on the project. A bibliography of about 1500 papers and articles dealing with the *Book of Mormon* has been compiled. A committee has been formed to choose topics. Assignments will be made to scholars to prepare articles which will then be edited for the *Encyclopedia*. Some of the articles will be available in loose-leaf format beginning in 1983 or early 1984.

The completed *Encyclopedia* is projected to be five to eight volumes in length. It is "hoped" it will appear in 1989.

Book of Mormon Critical Text

A "critical text" of the *Book of Mormon* is being prepared for FARMS by Robert F. Smith. Although not a member of the LDS Church, Smith has taken an active interest in *Book of Mormon* scholarship, due in part to his study under Hugh Nibley. He has studied at Hebrew University, Claremont College and BYU.

The end product of the critical text project will be an annotated text showing "each change which has been made in the *Book of Mormon* from the first manuscript down to the newest edition." John Sorenson points out that "having an accurate text, of course, is an essential step in the study of any book."

Smith plans to have completed the project by the end of this year.

Nibley "Archives"

Hugh Nibley, a fastidious scholar, has often been heard to complain that his work has been published according to the wishes of others and not in the way he desired. FARMS is now working with one of Nibley's sons, Alex, to create what Jack Welch terms "a complete archive of all of Brother Nibley's published and unpublished papers which Brother Nibley would like to see circulated." Nibley is re-editing many of his old articles for this purpose.

FARMS has also explored with local studios the possibility of making some videotapes of Nibley presenting lectures or papers. "He is nowhere on film," says John Sorenson. Sorenson would like to see videotapes of Nibley and other scholars used in firesides where such scholars are not able to attend personally.

Nibley has been very supportive of FARMS and its programs. Most of those who work closely with FARMS have studied under him and have developed some of their own philosophy and interests as a result of his teaching.

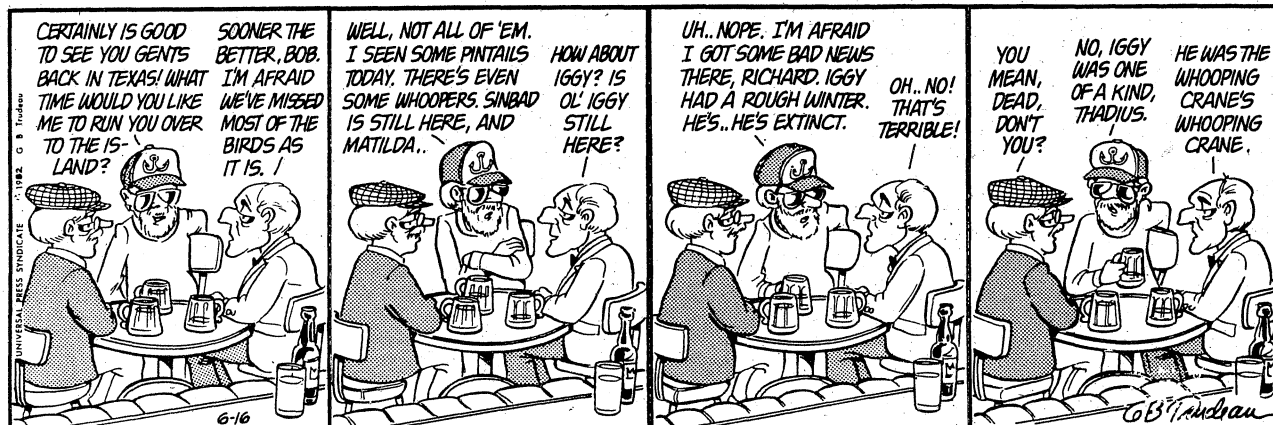
Other Projects

FARMS has been assisting several scholars in an effort to translate the characters of the Anthon Transcript. Attempts have been made from various approaches, but

continued on pg. 13

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continued from pg. 3

A: Some have said—and I have no statistics on this—that the instances of child abuse are greatest in circumstances where the father is not the biological father. It's as though the father were saying, "I have no biological investment in this offspring." It's not that he consciously thinks this way, but he acts as if he does.

Q: You referred to adoption as being altruistic. Could you give the sociobiological definition of altruism?

A: There are equations to describe it, but basically it's the performance of a benevolent act that doesn't appear to benefit the performer of the act in any way—at least not on the surface. Of course, it may be something that could have positive implications down the road.

It should be pointed out that altruistic acts are often directed toward one's relatives: a bird squawking and attracting attention to itself because a snake is crawling toward its nest; a female defending her young; etc. We all have noble ideas that we verbalize, such as, "Oh, what a loyal mother," "What a devoted parent," "What a brave mother." But a sociobiologist would say that the mother is fostering and protecting her own genes, which are now packaged in the little things she has helped to create.

On the surface, then, we call "altruistic" such actions that seem to detract from one's own likelihood of survival, but perhaps it's just another form of individual fitness; most often the act serves to perpetuate one's shared genes and to ensure that one's reproductive activities will lead to survival of offspring.

The logic is this: If the risk inherent in exposing yourself for the sake of your offspring is not extremely great, you ought to do it. In those situations where we say that we see altruism, we often have to say that the acts are beneficial to the person doing them. What we usually see in altruistic acts is that they don't go too far.

*The act of serving others
is itself self-serving, for we believe
that through this service we will be
rewarded with the greatest of all
blessings—eternal life.*

Christians believe that the greatest blessings, rewards, and future opportunities will come to those who lose themselves in the service of others. But the act of serving others is itself self-serving, for we believe that through this service we will be rewarded with the greatest of all blessings—eternal life. In a way, I suppose we can be called sincere hypocrites. We do the right thing for reasons we may not be aware of.

Q: Do you think that by helping other people we're rewarded here on earth, too?

A: I often kid my friends, when they ask if I'll help them, by saying, "What good are friends unless you use them?" A friend is, after all, someone you use and are used by. And once we are used, most of us don't mind at all when our benevolence and altruism are made public. This is a reward. There are others. Perhaps, then, the altruistic act is not totally selfless.

And, even though the act may not have been tendered to gain a reward, a reward of some sort almost always follows. Christ told us to love our neighbors as ourselves, and none of us think much of ourselves until we've made something of ourselves. The fun thing is that the more we make of ourselves, the more we have to give; the more we give, the more rewards we receive.

Q: I think that one criticism people have of sociobiology is that it seems to have a not so very exalted view of mankind. It seems almost crass to describe people as being so basically selfish.

A: If we can be convinced that a reward will come sooner or later, I believe that we will be more cooperative, more sharing, more amenable, and our lives will be better as we work with and as a group. Within the group we find and offer more help, we care more, we share more, we participate more. We work for the common good. And we are not only cooperatively rewarded for our efforts but also individually rewarded. Someone has said that individuals will go to unbelievable lengths to get along and work together if it fulfills their own selfish aims.

Q: Does sociobiology have anything to say about determinism?

A: It is basically deterministic—but within broad limits.

Q: How far does it go? Does it maintain, for instance, that our thought patterns are genetically determined?

A: It is difficult to sort out what you learn and how much that may affect thought processes. Surely anything that is run on genes is determined at one level or another. However, we are by far the *least* controlled by our genes of any of the animals in the world. But, sociobiology admits more than the social sciences have in the past about genetic predispositions.

For example, a recent study was done on adopted children in Denmark. If this study holds up—and it looks pretty strong—it will show that, over a 21-year period involving about 14,000 Danish children adopted shortly after birth and placed in middle-class Danish families, only about 13 percent of the boys who manifested anti-social kinds of behavior were from biological fathers who were well-adjusted. About 87 percent of the boys who developed "bad" behaviors were from fathers who had social problems, who were in trouble with the law.

So, in spite of the fact that the number of children were raised in proper, good environments, a significant number of the children who became problem kids were from fathers who were problem adults; fathers who, of course, had no impact on their children's lives other than to create them. This isn't to say that the kids who got into trouble had a gene in them for crime, but just that such personality and physical traits associated with crime may have been perpetuated and may have predisposed them to it.

Over the years, social scientists have blamed everything on environment. Man was seemingly thought to be beyond genes. Perhaps we have made too much of our tendency to respond to the environment in similar ways, and not enough of the differences in our responses as the result of the individuality of our genetic make-up.

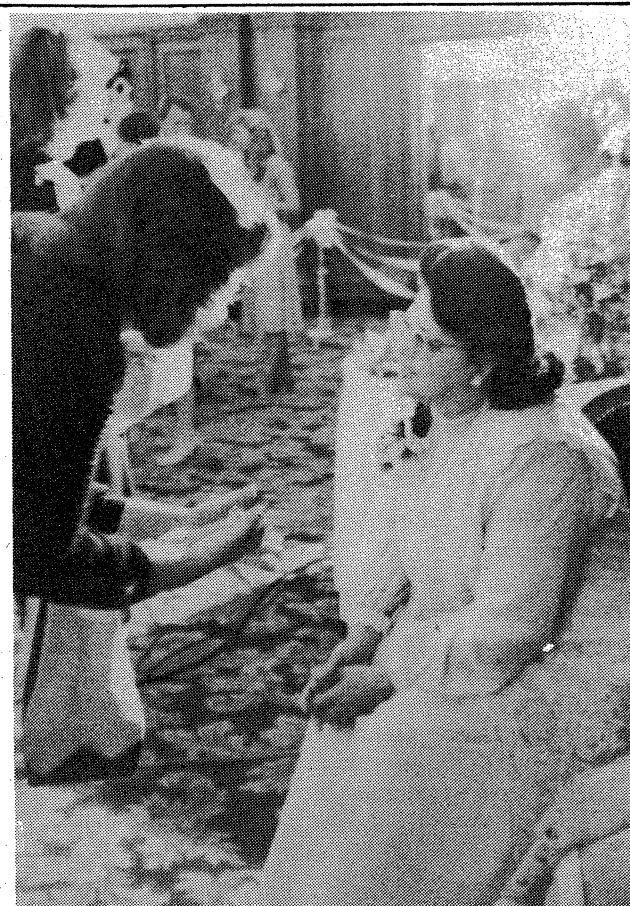
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office will keep the annual Women's Conference but Sorensen wants to make it appeal to men as well as women.

Beginning this summer, the office will run a pilot program to impress incoming freshmen with the importance of women completing their education. The program will be presented in both men's and women's dorms.

"We want to present this program to men as well as women because we have found women's attitudes to be influenced by men's," Sorensen said.

She cited statistics which show approximately twice as many men as women who enter BYU graduate and nearly



"We just finished our 3 weeks in the MTC," said Mrs. Olive Osmond last Saturday at the wedding reception of daughter Marie. "We leave Monday to begin our Hawaii mission." Mrs. Osmond alluded to divine aid in the timing of the 2 events. The reception was attended by over 3,000 well-wishers.

half of BYU's freshmen women do not return for their sophomore year.

Sorensen correlates these statistics with the fact that 9 of 10 women 16 years or older will eventually enter the work force for an average of more than 27 years.

Sorensen has not ruled out turning the Women's Office into a presidential committee or expanding the office to include other special interest groups, but such changes would require an amendment to the ASBYU Constitution.

She indicated that if efforts to pass a new constitution are successful a separate amendment may not be needed.

An amendment or a new constitution would require a two thirds majority on a student ballot.

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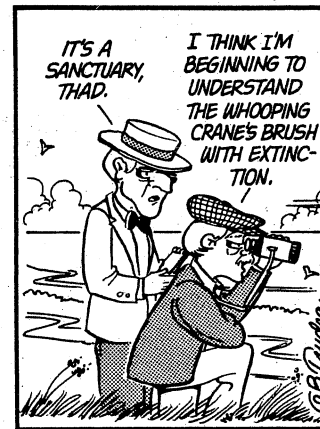
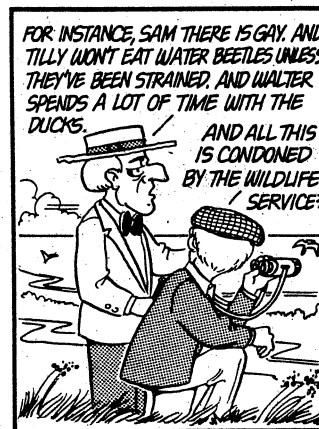
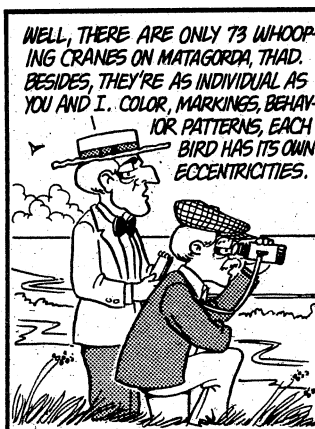
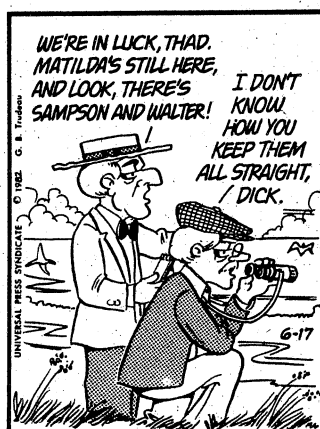
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A Modest Proposal to Abolish the College of Business Administration

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by Kenneth L. Woodward

Question: What does Notre Dame (and BYU) have that Harvard, Yale, Stanford and virtually all other distinguished private universities do not have?

Answer: An undergraduate College of Business Administration.

Question: What does Notre Dame have in common with most mediocre state universities?

Answer: An undergraduate College of Business Administration.

I think of these facts whenever I hear lofty rhetoric about Notre Dame's commitment to intellectual excellence—to being, in the sometimes words of Father Hesburgh, "the world's greatest Catholic university." What can those words mean, I ask myself, when nearly 1,500 Notre Dame undergraduates are spending the better part of four years studying marketing, advertising and other purely vocational subjects? However well they are taught, those subjects have no place at a university devoted to serious undergraduate education. What's more, as I will argue shortly, an undergraduate degree in business is not necessary for a successful business career. Indeed, it may even inhibit a graduate's advancement to senior management. Somehow, those legions of English, history and anthropology majors from the Ivy League manage to do quite well in corporate America.

Here, then, is a modest proposal: Notre Dame should abolish its undergraduate College of Business Administration. At the same time, the University should clearly identify its educational goals with the values, disciplines and skills of a liberal education. The administration should make explicit that the exceptions to these goals tolerated for engineering and science majors are just that—exceptions to what the University regards as a comprehensive undergraduate education. In that light, Notre Dame should inform its relevant publics—parents, students and alumni—that the University is not in the business of preparing students for entry-level jobs and that students who look on to four years at Notre Dame as occupational training are deceiving themselves both as to the nature of higher education and to what is truly useful in the outside world.

I can already hear the chorus of complaint—charges of elitism, impracticality and the like—not only from alumni and students but especially from those who pay the students' bills. Education is expensive these days, jobs are hard to find and parents expect their son or daughter to graduate with a "marketable skill." Allow me, therefore, to anticipate some of these criticisms.

First, critics might say, what I advocate flies directly in the face of a national trend in which more and more students are enrolling in business courses. After all, isn't accounting now the most favored major on American campuses? If that is the demand, why shouldn't Notre Dame supply?

Second, it seems that my proposal arbitrarily limits student (and parental) choice. Isn't a university by definition a place where a smorgasbord of subjects and skills are offered?

Third, Notre Dame's undergraduate business school now ranks 10th in the nation, according to a recent poll of business-school deans. Why should the University abolish such a successful program?

Fourth, isn't my argument elitist? Not everyone is cut out to study philosophy, history, literature and the other humanities. Not every undergraduate is required to have a disciplined grasp of the best of what has been thought and achieved in the past. Let those who want such an

education get it. Why force it on the unwilling?

Fifth, business administration students at Notre Dame are not intellectual cretans. They are required to take at least 54 hours in the arts and sciences, and can take as many as 74 hours. In addition, Notre Dame has developed courses in business and theology and in business ethics. Where are the future managers of corporate America going to learn how to relate the goals and responsibilities of business to issues of social justice and personal ethics except in a program like the one Notre Dame offers its undergraduates?

Sixth, why pick on the College of Business Administration? What about the College of Engineering, which currently has 300 more students than the business school? Engineering students take even fewer liberal arts courses than business majors.

To answer the last question first, a student who wants to be an engineer must focus his energies on technical training. Short of making engineering a five- or six-year program, there is no way an engineer can also get a comprehensive liberal education. (Unfortunately, the same is also true of premed students: the admissions policies of medical schools are now so narrowly scientific that they virtually assure that future physicians will not acquire those habits of mind or breadth of vision once

"There is nothing more depressing than to see an 18-year old college student determined to get a marketable skill rather than to get educated."

associated with higher education—and with the art of healing.) But business is different. An undergraduate concentration on business subjects is simply not necessary for students planning a career in management. This assertion defies the conventional campus wisdom, I know, and so requires some evidence and explanation.

My assumption is that most Notre Dame graduates who plan to enter business anticipate a career in management. This means that they will enter either a training program with a large corporation or an MBA program or both within five years of graduation. Therefore, I spent a month interviewing a variety of human-resources directors (as corporate recruiting executives are called these days), admissions officers at several graduate business schools plus a handful of top corporate executives. I asked them to describe the qualities and education they look for in fresh recruits and, in particular, what prospects of success liberal arts graduates have with their organizations. I discovered that those prospects are bright indeed.

American Telephone and Telegraph, one of the nation's largest private employers, hires 6,000 college graduates every year. More than one-third of those recruits have undergraduate degrees in the liberal arts—a surprisingly high percentage for such a highly technical firm. More important, a comprehensive AT&T study of Bell System executives who were recruited or advanced into middle management over the last quarter century shows that those with liberal arts degrees were more successful, as a group, than those with business or

engineering degrees. "This means that when it comes to management, liberal arts graduates do not have to take seats in the back of the bus," says Robert E. Beck, AT&T's assistant vice president for human resources.

J. Walter Thompson, the largest advertising and public relations firm in the U.S. hires 50 to 60 college graduates each year. Ninety per cent have liberal arts degrees.

The admissions officers at the nation's choice graduate schools of business have a privileged perch from which to assess current and future management needs. They supply the MBAs to industry and so react to what the corporations say they want. The word out of Harvard, Wharton and the University of Chicago is that the surest ticket to Big Bucksland is an engineering degree (chemical engineering is especially hot) and an MBA from one of the top graduate schools. "The next billionaires will be those who make the breakthroughs in genetic engineering, solar energy, cable TV, satellite-related industries and robotics," insists Winn Price, director of career development at the Harvard School of Business. "The future lies with the high-tech industries, and those who will be best prepared to take advantage of that future are people with engineering degrees plus MBAs," adds Price, who just happens to have an engineering degree (from the U.S. Naval Academy) and an MBA (from Harvard) plus a third degree from the Navy War College.

But what about the legions of lesser mortals whose ambition is a responsible career in management? Here is what a sampling of MBA admissions officers had to say about undergraduate preparation:

"More and more, the big corporations are saying that they want to take more liberal arts graduates," reports David Bloom, director of admissions at the Wharton Graduate School of Business. "The managerial track is open to those with a liberal education."

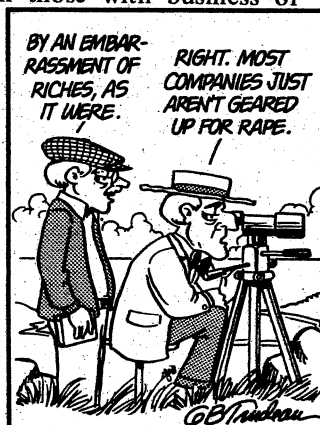
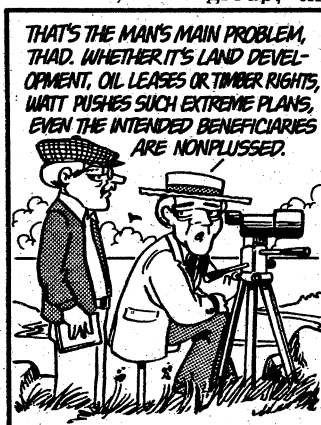
"Here in the MBA program at Wharton," Bloom continues, "we prefer liberally educated applicants. We want someone who has mastered all the dance steps of the different modes of thought, analysis and artistic creativity. That means people who know how to parse a poem, who understand art history and who can do historical investigation. In short, we want kids who know their literature, their metaphysics and their history as well as have quantitative competence. An undergraduate program in liberal education is important because it is the only time in life you can study these things."

On the whole, we'd rather have someone who has led a campus revolution—assuming it was more than mere rabble-rousing—than the safe type who grinds away for grades

"The problem is parents. They are putting out up to \$11,000 a year for an undergraduate education and they're the ones, we find, who are demanding a good return on their investment in Junior—meaning a good job that pays well."

Says Tad Lewis, associate dean of the Cornell Graduate School of Business: "There is nothing more depressing than to see an 18-year-old college student determined to get a marketable skill rather than to get educated. The most impractical undergraduate education is one which provides training in a specific skill—which is why Cornell doesn't have an undergraduate business program—instead of rigorous training in analysis of various kinds, which is what a good liberal education provides. I tell students who come to me for advice that the most constant thing we know in life is change. The ability to deal with change is what a rigorous liberal arts education gives a student."

At the Harvard Business School (where 16 per cent of incoming students are foreign nationals), one quarter of the 782 students accepted for 1982 majored in the humanities or social sciences. Another 22 per cent majored in economics. Of the remainder, 21 per cent are



engineers and 17 per cent hold business degrees. "We try to admit people who will be outstanding general managers in 15 or 20 years," says Dean Currie, associate dean for administration and planning. "The question I'm often asked is how do we identify that management potential in young people."

Like most of the select MBA programs, Harvard admits few—only 6 per cent—students who have not had at least two years of work experience. Unlike other schools, however, Harvard claims that all of its students pay their own way. Obviously the competition is keen and the expectations of future rewards, like tuition, are high.

In assessing applicants, says Currie, Harvard gives equal weight to three factors: academic achievement, a long personal essay and demonstrable evidence of what Currie calls "the will to manage." Significantly, this last factor includes not just postgraduation work experience but summer employment and extracurricular activities. "We're not interested in the content of their work but in signs of initiative, unique forms of creativity and administrative capability. We're interested in the candidate who has dug canals in Africa, set up a summer house-painting firm, edited the campus newspaper or been a leader in campus politics. On the whole, we'd rather have someone who has led a campus revolution—assuming it was more than mere rabble-rousing—than in the safe type who grinds away for grades."

In a perfect world, we would all major in the humanities and then get an MBA

"In my own judgment," Currie adds, "the disciplines learned in a solid liberal-arts program do not help much in an entry-level or even a second job. But they do become important when a person is asked to take responsibility for the general management of a major organization in society."

What kind of business careers do Notre Dame students expect? My hunch is that most of them want a career in management, and not just at the local Stop 'n' Shop. My argument has been that Notre Dame students can have such a career without taking an undergraduate degree in business. And the burden of the evidence I have presented is that a rigorous education in liberal arts is a better preparation for managerial responsibilities than a program in business.

This certainly is the view of John D. Moynahan, Jr., senior vice president of the Metropolitan Life Insurance Co. Moynahan majored in English, learned business in the company training program and is convinced that "the higher you go in management, the more critical become those skills in the liberal arts, as opposed to those taught in business courses."

To be sure, some alumni believe that Notre Dame has an obligation to provide a business degree for those undergraduates who are looking only for an entry-level job. "Notre Dame has to make room for the kid who wants four years of schooling, no more, and a decent job afterwards," says Frank Sullivan, president of Liberty Mutual Insurance Co. and a Notre Dame trustee.

On the contrary, I think Notre Dame has graduated from the ranks of the state and community colleges, which now provide that function. Indeed, in a wistful moment, Sullivan himself acknowledged, "I envy my son who majored in history and government at Dartmouth and then went to law school after seven years of work. In a perfect world, we would all major in the humanities and then get an MBA."

Prof. John Houck is a citizen of that perfect world: He majored in history at Notre Dame before taking his MBA and law degrees, and I look forward to his arguments on behalf of undergraduate business education. After all, we are arguing about Houck's job. I owe it to him, therefore, to be succinct about what I am proposing.

Notre Dame should abolish—perhaps "phase out" is better—its undergraduate College of Business Administration. It should do so because too many business courses are intellectually undemanding and vocationally unnecessary, and because they prevent students from studying subjects worthy of their time, their intelligence and their parents' money. So long as the college exists, students enrolled in it will not take their liberal arts electives seriously because the very existence of the college proclaims the priority of vocational training.

The immediate effect of this admittedly radical move would be threefold: It would bolster the University's traditional commitment to the humanities and the liberal arts. It would eliminate questionable subjects like marketing and advertising, which are vacuous labels for skills better learned on the job. And it would provide a powerful demonstration to students and parents alike that education is more than—even other than—preparation for a job. (For that matter, most college graduates do not end up in careers defined by their choice of major.)

But my proposal is not inflexible. Students who want fundamental skills related to business should be offered them in conjunction with a rigorous major in economics, as they are at the best private universities. In addition, Notre Dame should continue its Arts and Letters Program for Administrators as a service to those students who want to familiarize themselves with business nomenclature and gain appropriate quantitative skills. Provision should also be made for students who want to master in the College of Arts and Letters.

Would my proposal cause Notre Dame to lose many potential students? I don't think so. Certainly not many quality students. According to Goldrick, the academic profile of Notre Dame applicants who indicate an intention to major in business is measurably lower than those intending majors in the University's other three colleges.

Let those students who want only a "marketable skill" look elsewhere. The Notre Dame I envision will educate its liberal arts students for a career—and for life.

One final point. Little is to be gained from abolishing the undergraduate business program unless that move becomes the occasion for a reemphasis on the values of a liberal education. Throughout this article I have stressed the practical value of the liberal arts as skills. Something should be said, too, about the enjoyment that derives from the free exercise of those skills. That enjoyment extends to the whole of life, to child-rearing and leisure-taking as well as job-making. You can lose a job, but not the fruits of a liberal education. That is why it is liberal.

Something should also be said about the enhancement of life that the study of the humanities brings. A liberal education has no point unless it evokes a kind of intellectual eros—a falling in love with knowledge and understanding. This eros is what distinguishes the genuine student from the grind, on the one hand, and the playboy (or -girl) on the other. This is what makes a campus an exciting intellectual community. And that, in my judgment, is what Notre Dame has yet to become. My proposal is a nudge in that direction.

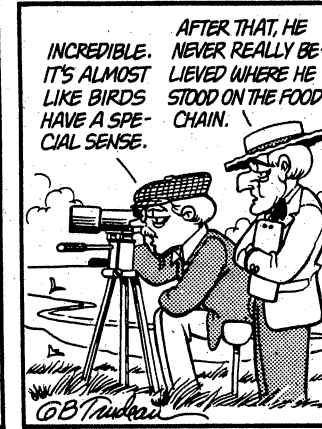
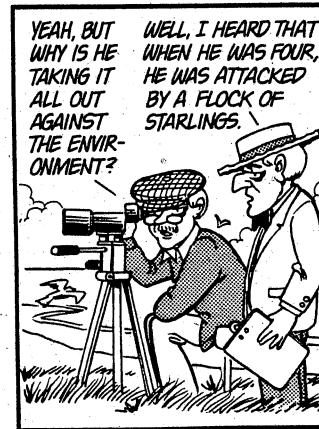
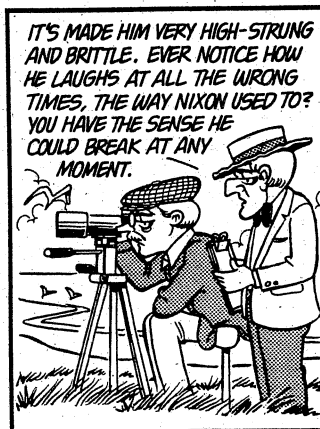
Ken Woodward earned an undergraduate degree in English at Notre Dame 25 years ago. He is a senior writer at Newsweek, where he has published several articles dealing with the Mormon community. This article first appeared in Notre Dame, February 1982, Vol 11, No. 1.

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CAMPUS CHATTER

Construction on **BYU's \$12.4 million stadium expansion** project is said to be on schedule, with completion expected in time for the BYU-Air Force game Sept. 25. The Development Office says about \$10 million in donations and pledges has now been raised for the project.

This isn't the first year that changes have been considered in the **ASBYU Women's Office**. Several years ago a debate over the office produced, among others, the following justifications for keeping it as it was: —Keeping the Executive Council relatively "clean" by having a female present.

—Not having to worry about who will do the serving at inter-office functions.

—To have "opposition in all things."

Grandpa's Books is moving downstairs into offices previously occupied by Cleon Skousen's Freeman Institute.

There was one speaker at the recent **anti-Mormon conference** at Alta who was not of the anti-Mormon ranks. Although Mormons were not invited, one of the press representatives covering the conference, an LDS returned missionary, requested and was granted a chance to address them. He took the opportunity to tell the congregation that he found their approach offensive and unchristian, and that he felt they were closing more doors than they were opening. Many of the group expressed their appreciation for his remarks and gave him autographed copies of anti-Mormon booklets. As is the custom among the group, as the speaker was addressing the congregation, the plate was passed.

LDS Church spokesman Don LeFevre says there is no truth to the claim made by anti-Mormon activist J. Edward Decker that the Church will be forced to reduce the number of its **missionaries in Chile**. LeFevre says 741 missionaries are currently serving in five different missions in Chile, a figure comparable to last year's.

Crowds of more than 500,000 in New York City and 100,000 in Los Angeles gathered on "Peace Sunday" June 13, to demonstrate in favor of nuclear disarmament and world peace. Many of those in the crowds came to hear musicians such as Stevie Nicks, Jackson Browne, Linda Ronstadt, Bob Dylan and Joan Baez perform, although activists such as the Rev. Jesse Jackson and Jane Fonda also spoke. New York City police said the crowd there, the largest at a protest rally in US history, was unusually calm and that no arrests were made.

In Utah, about 2,500 people rallied at the State Capitol on Saturday, June 12, to call for a freeze on nuclear weapons. Speakers at the demonstration included Ed Firmage, University of Utah professor of law; Major General William Fairbourn, US Marine Corps retired; Stan Holmes, coordinator of the MX Information Center; and representatives of Downwinders, a group of people affected by past government testing of nuclear weapons in Nevada and southern Utah.

About 50 people, a "reasonable crowd for the area," turned out in Provo three weeks ago for a forum on the arms race, according to Michael Donahue, chair of the Provo Chapter of Utahns for a Nuclear Weapons Freeze. Donahue said about 1,500 people signed petitions calling for a freeze, during the State Capitol rally, and that "most of the people there seemed to have signed the petition already." But the group collected only about 100 signatures at BYU, although they manned a table sponsored by the College Democrats outside the Wilkinson Center for three days. More than 11,000 people have signed the petitions so far throughout Utah. The group hopes to have 100,000 signatures by the end of the year, when the petitions will be presented to Utah Senators Garn and Hatch.

Anti-Mormons: Cult of Negativism

EDITORIAL

The Anti-Mormon Capstone Conference at Alta is over, but the literature generated by or disseminated at the conference lives on. And so, presumably, do the intentions of those who attended, reflected in the many pamphlets, papers, and periodicals made available to all interested readers. It is an examination of those intentions—and the tactics that proceed from them—that is the subject of this editorial.

But a brief preamble first. The Church of Jesus Christ of Latter-day Saints has, from its inception, had its detractors. Almost from the moment the boy, Joseph Smith, stepped out from under the eaves of the Sacred Grove there have been anti-Mormons. They dogged the steps of the Prophet and his followers from Palmyra to Kirtland to Nauvoo, from Haun's Mill to Carthage Jail. They pushed the Saints out onto the frozen Mississippi River to begin their forced westward march out of the United States. They followed them to the Great Basin to thwart their way of life, to legislate against them, and to attack and ridicule them in books, newspapers and films. They have sprung up all over the world, wherever the Church's missionaries are seeking converts, to do everything they can to halt the expansion of Mormonism.

The Church has always survived these attacks, and we believe that as an organization it has little to fear from the jabs of its current persecutors. But because of the possible damage to the sincere, seeking individuals in the Church from the anti-Mormons of today, we feel a need to expose their aims and activities, both of which we abhor.

Who are these people who devote so much effort and energy to trying to pull down the Mormon Church? They fall into two camps, one narrow and specific, the other broader. The first consists of those who have been members of the Church and then, because of disenchantment with the leadership, doctrine, or membership, have apostatized. This group is characterized by bitterness and rancor towards the

Church, covered (sometimes very thinly) by a veneer of "Christian concern" for their benighted brethren who still cling to their membership. Such a man was John C. Bennett, friend of Joseph Smith and prominent political leader in Nauvoo. After he turned against the Church, he spent the remainder of his life in a paroxysm of hate, pouring out such venom in his writing—which was intended to warn the world about Mormonism—that it was discounted even by those who were not friendly towards the Saints. Today, former Mormons who have become antagonistic towards the Church carry on Bennett's work in more sophisticated ways, organizing themselves into groups such as Ex-Mormons for Jesus and Saints Alive; writing and publishing newspapers, books, and pamphlets; making cassette tapes and films; holding conferences and rallies and even sending out missionaries. Their purpose is twofold: to get Mormons to renounce their faith and to keep non-Mormons from joining the Church. Why? They have discovered, they say, that Mormons are not Christians, and that Mormonism is not Christianity. It is from their new level of enlightenment and out of love for the Mormon people, they say, that they attack the Church.

The other camp of anti-Mormons consists of non-Mormons, often evangelists and leaders from other Christian faiths, who have made a kind of hobby out of persecuting the Church. In this camp are men such as Baptist minister Walter Martin, who was the keynote speaker at the Alta Conference. Martin styles himself a one-man wrecking crew whose aim is to dismantle every non-mainstream Christian church he can find—presumably to make the world safe for Baptists. His books and pamphlets aimed at Mormons include *The Maze of Mormonism* and *How to Witness to Mormons*.

These two camps have much in common. It is the goal of both groups to destroy Mormonism; that is, to attack and if possible eliminate a Church which has as its central doctrine the concept of Christ as a personal Savior, a doctrine which they also espouse.

Both groups have made a self-righteous crusade out of

negativism: they stand not *for* a philosophy or system of beliefs that they wish to promulgate, but *against* one. Hence, their aims, goals and methods are not fundamentally constructive but destructive. Like the John Birch Society, which has made a business less out of being *for* capitalism as being *against* communism, both these anti-Mormon groups center the majority of their efforts not on promoting Christianity but on attacking Mormonism.

A glimpse at this negativism from a pamphlet entitled "Introducing Saints Alive in Jesus": "Of necessity, there exists a negative facet to our ministry, in that we publicly denounce and teach against the erroneous doctrines of the Mormon Church... We believe these doctrines have led the Mormon people away from the Altar of the True God into a state of deception and darkness, led there and kept there by their leaders. We stand firm against these leaders—openly." *Saints Alive* works *against* the doctrines of the Church, *against* the beliefs of the Church's people, and *against* the Church's leaders. It may claim that only a facet of its ministry is negative, but, if so, it is the facet that gets all the polishing. In the same negative vein, a group calling itself the Christian Research Institute congratulates itself for its "Project Prevention"—a campaign to thwart Mormon missionary work in Africa: "One of the direct successes of CRI's work during the trip was the Kenya government's denial of the Mormon Church's application for government recognition... This action... effectively closed the country to organized missionary activity for the time being... (*Forward*, Vol 4, no.2, p.7). What a triumph of negative action: to *prevent* religious activity from occurring in a country! It is, of course, questionable as to whether this information is accurate, but it is noteworthy that it is reported with such hand-rubbing glee—not altogether unlike the little boy who, frustrated at not being able to master the art of bicycle-riding, takes pleasure in smashing the bike of his more adept playmate so that he won't be able to ride either. Perhaps it is the lack of positive activity in some Christian denominations

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GREY MATTERS

The "Many Wives and Concubines" of David and Solomon: Abomination or Justification?

by Brent Lee Metcalfe

Seventh East Press Staff

From the time polygamy was first introduced into Mormonism, criticisms have emerged out of various groups utilizing a variety of approaches. One criticism receiving recognition throughout Mormon history is the ambitious attempt to demonstrate that plural marriage is inconsistent with the teachings of the *Book of Mormon*. It has further been argued that the theology contained in the *Book of Mormon* is contradictory to the theology of the *Doctrine and Covenants* in conjunction with David and Solomon's polygamous relationships. The passages advanced to establish this claim are Jacob 2:24:

Behold, David and Solomon truly had many wives and

concubines, which thing was abominable before me, saith the Lord.

And in contrast, D & C 132:1:

Verily, thus saith the Lord... I... justified David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines.

It should be stated from the beginning that *Book of Mormon* theology does condemn wanton polygamy. This over-all condemnation of the practice, however, is not without qualification. Indeed, it is God who is infallible, not the scriptures (cf. *Scripture, Tradition, and*

Infallibility, Dewey M. Beegle, pp. 264-304). With this realization, it is acceptable to concede to imperfections and contradictions existing within the Mormon canon, but it must be understood that these divergencies are not as extensive as they may appear.

According to the *Book of Mormon* narrative the prohibition on polygamy was given by the Lord to Lehi (Jacob 2:34; cf. 1 Nephi 1:16) and passed down to subsequent generations. In Jacob 2-3 the writer focuses his attention on those who "understand not the scriptures" and "seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son" (Jacob 2:23). The author proceeds by portraying a practice that far more resembles a libertine justification for adultery than a marriage system of taking more than one wife (cf., Jacob 2:22-23, 28, 31, 35; 3:5, 7, 10-12). But even in the midst of such strong disapprobation a qualifying factor is given. This qualification is found in the contents of Jacob 2:30:

For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.

The logical flow of this verse appears to be suggesting

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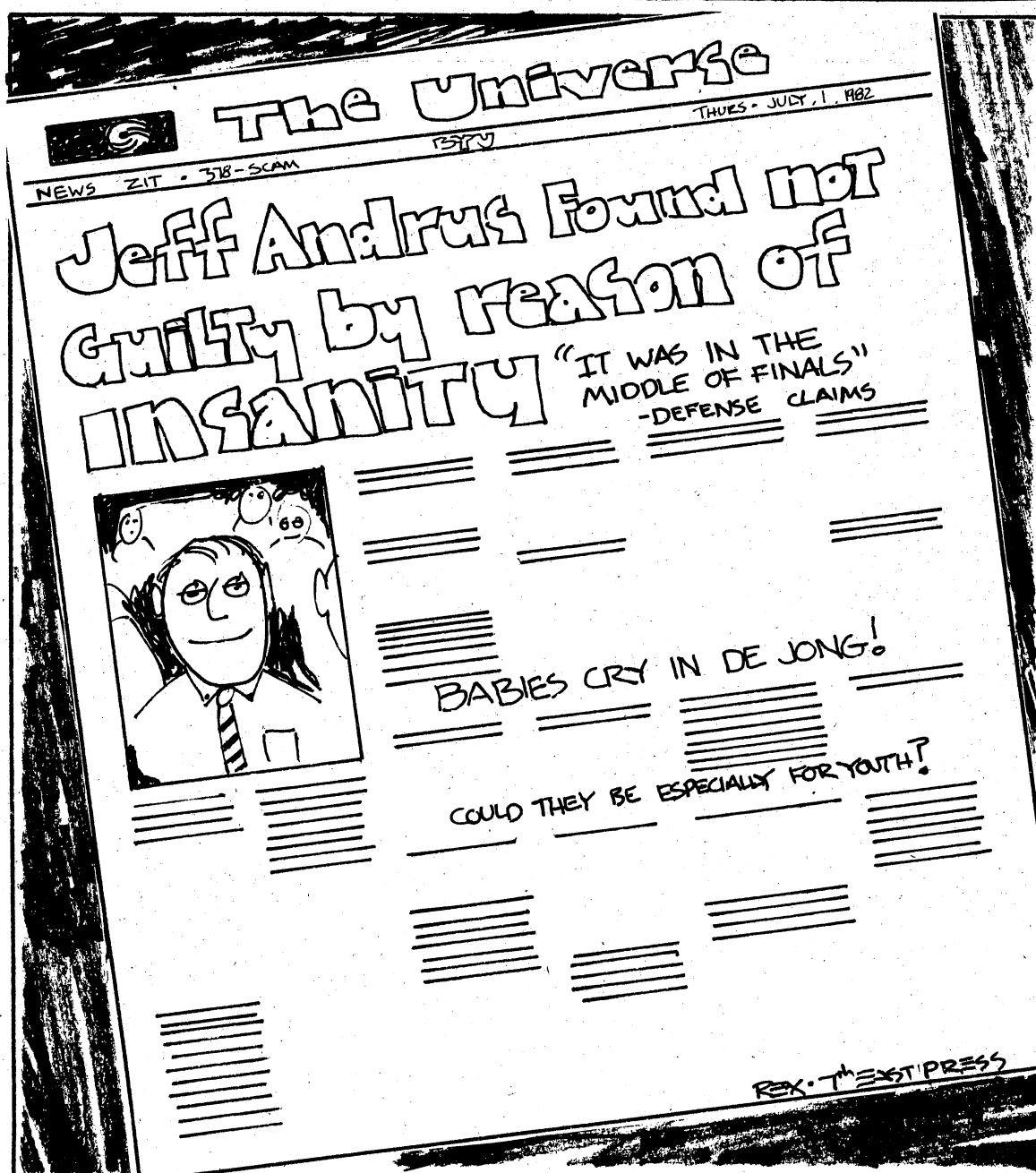
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Self-Image, Self-Love, Salvation

By JAMES E. FAULCONER

Philosophy Department
Brigham Young University
Guest Writer
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As a missionary I had two companions we thought quite successful. The first had been a ranch hand and saved money for his mission by breaking horses and punching cattle. He was unselfconscious about doing missionary work, always thinking about what needed to be done to teach our "investigators" and about how we could make more contacts and get more appointments. Though he had no previous foreign language training, his Korean was very good. But whenever anyone would compliment him—about his language, his teaching or even his appearance—he was genuinely surprised. He obviously had not thought about himself that way. The members of the branch where we worked had a great deal of respect for him, and other missionaries naturally looked to him for leadership. Many of the people he taught were baptized (I say *he* because I had too little experience at the time to do any more than follow along), and many of the people he baptized are still stalwart members of the Church.

The other companion also worked hard and spoke the language well, and he too baptized a lot and had the respect of members and missionaries. But there was a difference in respect. We thought we should respect this elder. After all, he baptized a great deal and he worked very hard. But we were always uncomfortable around him, and our discomfort tinged our respect. Whereas the respect we felt for the first of these two missionaries was a form of love, the respect we felt for this one was a form of uncomfortable awe. Because the mission rules said we were to be up by 5:30 each morning, he was always up by 5:00. Since we were to be home by 10:00 at night, we always tracted "just one more house" until that time or later. Only then would we get a bus to return to our house. Everything he did was done with an odd intensity. He was *not* unselfconscious about his service. He was very much aware of what he was doing, of his goals, of his mental attitude and self image, of making

sure he made contact with and baptized just the right kind of people. But, unlike the first elder, few of the people he baptized are still in the Church.

What was the difference between these two elders? Obviously, in the long run, the first was a much better missionary than the second—he was better at teaching the Gospel—even though during the time the three of us served together it was not so easy to see that would be the case. It is also obvious that a good deal more is involved in having contacts who turn out to be baptized and remain faithfully in the Church as serving and believing members than just what the missionary does who finds and teaches them. Nonetheless, there was a difference between these two missionaries, a difference which I am persuaded accounts for some of the difference in the results of their missions.

In the parlance of the day, we often spoke of the good self-images both of these people had. Both, we said, were organized and had set good goals, and both generally kept the mission rules. Each had a positive mental attitude as well, we often noted. Each seemed to have all the things we had been told were important. But, there was that difference, a difference we could see, though we attributed it to merely our liking one better than the other. We could not really explain or name the difference between the two, though. In fact, the only difference we could point out was one which confused us: The second missionary fit what we had been taught were "the formulae for success" more clearly than the first. He more obviously had a good self-image, a positive mental attitude and clear, realistic goals. He worked harder than the first—at least from our perspective—and he was a better model of what the world, in our classes and in magazines and books, had been telling us a successful person is.

I have been home from my mission for some time now and at odd moments in those years I have puzzled over these two missionaries. How is it that the more successful, more loved, more loving of these two didn't do what we are told he needed to as well as the less successful one? I cannot help but think that a large part

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On the Necessity of the Draft

by Don F. Bigger

Guest Writer

Despite efforts by the Reagan administration to compile the names and locations of all eligible males for a draft, should such a measure become necessary, 1,000,000 young men have refused or failed to register. Several anti-draft groups have been formed to oppose this and any other measures which could lead to compulsory service. Don Bigger, former ASBYU Executive Vice President, is a commissioned officer in the Utah National Guard and has completed seven years active duty in the U.S. Marines. He outlines here his reasons for supporting a peacetime draft.

"War is such a vicious and brutal form of human activity that humanitarian observers consider it to be an expression of insanity. It is brutal, vicious, wasteful and destructive. It creates animosities which brutalize men and divide the peoples of the earth into camps of hate. But if this were the whole story there would be no war, no armies, for sanity surely prevails over insanity among men."

Certainly this isn't the whole story, for sanity does indeed prevail over insanity. It is not the insanity of man which precipitates war, but, rather, the social orientation of the human race which leads to war. Man is social by nature, and it is this very trait which makes mankind human and necessitates various degrees of social order. Such social interaction causes men to develop and agree on basic roles and values.

However, this is precisely where the trouble among peoples originates. When the roles and values mutually agreed upon to maintain social order break down, trust levels break down as well.

Without a common value system acting as a social bonding agent, a person may feel that expediency excuses, for example, lying, and subsequently adopt such a course as being easier than telling the truth. The result of such thinking is that a disparity results between the value system of one person and the value system of another. Thus conflict arises between people whose value system is disregarded and people who refuse to conform to what they consider archaic values.

Such conflict can only be resolved in one of two ways. Either the values of one segment of society are relaxed to the point that there can be no violation of them, or an arbitrary set of standards is instituted with which all segments of society must comply. However, some individuals may remain so opposed to such standards that they become a threat to social order. In such instances, physical might becomes necessary to ensure that the social structure of society is not compromised. And, when social order is maintained via physical might, conflict will inevitably result.

Vilfredo Pareto, in *Sociological Writings*, was speaking on this very theme when he wrote:

The art of government lies in finding ways to take advantage of such sentiments, not in wasting one's energies in futile efforts to destroy them—the sole effect of which, frequently, is to make them stronger.

But this is by no means to aver that force is unnecessary in ruling. Far from it...The need for governments to apply force arises from the fact that a small group of citizens, if prepared to use violence, can impose its will upon ruling circles which are not willing to meet violence with equal force.

Thus a governing class can only maintain itself in power and exercise its authority effectively if it is prepared to use force and persuasion. If a government class could apply both of these in appropriate proportions it could, in principle, maintain itself forever. No governing class has ever succeeded in doing so. History is a graveyard of aristocracies.

Pareto added:

We should especially note that, if the governing class is incompetent, unwilling or unable to use force to suppress transgressions against the uniformities in private life, the vacuum created by its inaction is filled by anarchic action on the part of someone else.

Maintaining peace and order on the international level involves the same logic, but individual nations, possessing differing ideologies, will find even less in the

Self-Image, Self-Love, Salvation

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of the difference in these two was in their devotion. The first loved the Lord and the work, but he had no particular thought for himself. The second, on the other hand, was filled with self-love and self-regard and, therefore, never really did serve the Lord and the Church. I would even go so far as to say that the second missionary was not as good a missionary as the first *because* he better fit the criteria that the world tells us are necessary for success.

I hear a great deal about self-love, self-esteem and positive mental attitude today, so much so that over and over again I tend to think and talk and act as if these concepts and what goes with them are part of the Gospel. But *are they?* Or are they merely the teachings of men and not the doctrine of God? The Lord has more than once warned us of these "philosophies." In Joseph Smith 2:19 he condemns the churches of the nineteenth century for teaching for doctrines the commandments of men. Doing so, he said, is to draw near to him with our lips but to have our hearts far from him. That is a severe condemnation. It is the charge of blasphemy, of taking the Lord's name on ourselves in vain. But it is also a condemnation members of the Church cannot avoid if they too are guilty of such false teaching. Our doctrine is to be the doctrine of Christ rather than of men. And if it turns out—as I think it does—that such teachings are of men rather than Christ, we should not be particularly surprised that we have been seduced. We are, after all, humans—those for whom these so-called philosophies have been specifically designed.

For me the first sign that there is something suspect about the notions I have mentioned—positive self-image, self-esteem and so on—is that they are taught and honored by so many in the world and they are often used to explain and therefore excuse what would otherwise be counted as sin. If the world so openly espouses a doctrine, I am leary of it.

Nowhere in King Benjamin's sermon do I find that self-love or a good self-image or a positive mental attitude are necessary

The second sign, however, is more incriminating: It is a doctrine taught by Koriath, the anti-Christ. Read what he says in Alma 30:17: "Every man fared in this life according to the management of the creature; therefore every man prospered according to his genius, and . . . every man conquered according to his strength . . ." That seems to me to be a synopsis of much of the material I read: We can do anything we set our minds to—we prosper according to our genius; we conquer the obstacles in our lives according to our strength.

The scriptures, however, say the opposite. In Matthew 6:27, for example, Christ tells us we cannot, by taking thought, add one cubit to our stature. Some would like to take this as meaning nothing more than that we cannot make ourselves taller. But that is a very odd interpretation. Why would the Saviour go out of his way to say something so obvious? Doesn't it mean that we owe what we are to God, that we cannot make ourselves anything better, that the exercise of will is not something which can save or exalt us—or even make us taller? In short, that thinking something to be so doesn't make it so? But to deny that is to deny a great deal of what currently passes for truth and wisdom. (How often

have I seen on the wall of someone's room or office signs and posters that say, in effect, whatever you *really* believe will come to pass?)

Wreaking one's will on the world and even on one's own life is pragmatism (and it is Nietzschean), but it isn't the doctrine of God. For it is self-regard, self-love. Some claim that we cannot love others unless we love ourselves first and they base this claim on Leviticus 19:18: "Thou shalt love thy neighbor as thyself." This scripture was, after all, repeated by Christ several times, and it refers—supposedly—to the necessity of self-love. But compare it to what he says to his disciples in John 13:34, in his last instructions to the Twelve: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Look at the context in which he quotes from Leviticus each time he does so in the New Testament. Each time he is speaking to the Pharisees and others who have a particular problem with self-love. In fact, it seems that as much as anything else it is their desire for themselves and their positions and their pseudo-authority which prevents them from seeing that he is the Saviour. Thus, when spoken to them, the commandment from Leviticus is not at all an approval of self-love. Rather it is a condemnation of them. To them he repeats the law of Moses; self-love is part of that law, not because it is good, but because it at least provides a standard which sinful people can understand. It is as if the law of Moses says: You have no problem loving yourselves; love others at least that much.

But the law of Christ fulfills and supplants the law of Moses; to his disciples—just before his sacrifice—Christ gives a *new* commandment about love, a commandment in which we are told, first, only to love one another. No qualifiers for that love are given. Then, so there can be no mistaking this new commandment for the old one, we are given the standard for the love we should have for one another: We are told to love one another as Christ loves us.

There is *nothing* in this about having self-esteem or self-love or positive mental attitude. Why? Because—as we are told in the same place we are told we cannot make ourselves by taking thought—we cannot serve two masters, for we cannot love them both. We cannot serve both God and the world. But, since the world demands that we serve ourselves, we cannot serve both Him and ourselves (Matthew 6:24). And there is a companion doctrine. Mark 8:35 teaches that those who would save their lives will lose them and those who lose their lives for Christ's sake will save them. These sayings may well seem hard to us, but we must watch that we do not become like the ruler who went away sorrowing because he would not understand the teachings of the Saviour and obey them, who went away because the doctrine seemed hard to find to him (Mark 10:17-22). We must understand the doctrine of Christ—which is often quite incompatible with the doctrines of men—so we can obey it.

That doctrine is taught in many places in the scriptures. For example, a beautiful synopsis of it is given in Micah 6:8: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" But in few places is it as detailed as in King Benjamin's sermon, particularly at Mosiah 4:6-11:

I say unto you, if ye have come to a knowledge of the goodness of God and his matchless power and his wisdom, and his patience, and his long-suffering towards the children of men; and also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should trust in the Lord,

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that if the Lord had intentions of raising a righteous posterity, a provision to take more than one wife would be provided. In his recent publication, *Religion and Sexuality*, the non-Mormon historian, Lawrence Foster, has recognized the validity of this interpretation. Following a quotation of Jacob 2:30, Foster comments:

This passage would appear to leave open the possibility that God through Joseph Smith might eventually issue a new command if it would contribute to the propagation of numerous progeny in righteous families (pp. 132-133).

Throughout this *Book of Mormon* discourse, which runs from Jacob 2:2 through 3:11, the writer apparently makes use of a parallel literary structure to emphasize his points. The brief outline below will be useful in analyzing this structure:

2:2-11	Introduction
2:12-17	Condemnation of riches/pride
2:18-19	Riches sanctioned by God under proper circumstances
2:20-22a	Summary of evil/pride
2:22b-28	Condemnation of polygamy/whoredoms
2:29-30	Polygamy sanctioned by God under proper circumstances
2:31-33	Summary of evil/whoredoms
2:34-35	Conclusion
3:1-11	Prophecies/epilogue

With ease one can detect similarity of structure between the teachings on riches/pride and polygamy/whoredoms. While the parallels are apparent, the tone in these two sections differ greatly. The latter of the two evils (i.e., polygamy/whoredoms) is clearly considered the more heinous crime. While the "qualifying" interpretation of Jacob 2:30 is not dependent on this literary structure, it nevertheless provides an excellent contextual setting and a refreshing insight into the nature of Jacob's discourse.

The problem of Jacob 2:24 takes on a perplexing twist
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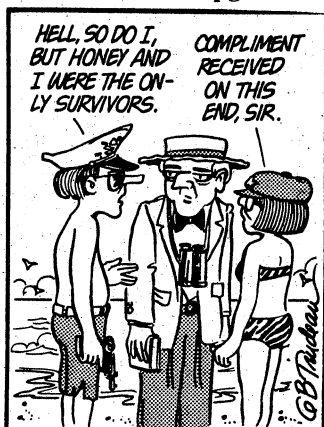
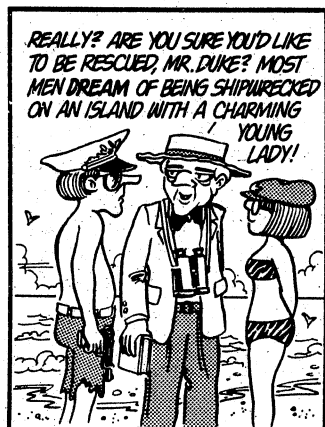
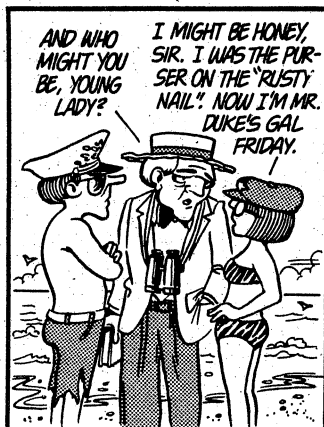
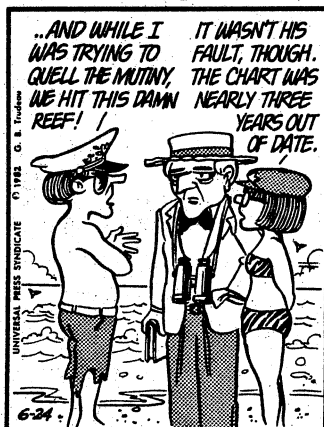
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Self-Image

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and should be diligent in keeping his commandments, and continue in his faith even unto the end of his life, I mean the life of the mortal body—I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were since the fall of Adam, or who are, or who ever shall be, even unto the end of the world.

And this is the means whereby salvation cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.

Believe in God; believe that he is, and that he created all things, both in heaven and earth; believe that man doth not comprehend all the things which the Lord can comprehend. And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things, see that ye do them.

And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in your soul, even so I would that ye should retain in remembrance the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily; and standing steadfastly in the faith of that which is to come, which was spoken of by the mouth of the angel.

Hearing this sermon wrought such a mighty change in the hearts of the large congregation that they ceased to even desire to do evil (Mosiah 5:1-5). If someone would like to have such a change wrought in his heart, he ought to be able to have that happen through reading this sermon and understanding it through the administration of the Holy Ghost. (Reading it by the Spirit ought to suffice; not all of King Benjamin's people heard him say these things, but they all seem to have been changed.) In the Gospel we should find the alternative to the teachings of men which people so often espouse, and here we have the essence of the Gospel.

We are given the conditions of salvation (and verse 8 says there are no others): We must know the goodness of God—his matchless power, his wisdom, patience, and long-suffering—and we must know of the atonement—prepared so those who trust in the Lord and obey his commandments and continue in faith can be saved.

Lest we misunderstand these conditions, King Benjamin repeats them in a different way: We must believe God exists and created all things, and we must believe that we do not understand what he does, and we must believe in the necessity of repentance, and we must act on those beliefs. Then, still differently, he repeats them again: If we receive a remission of our sins, we will remember the greatness of God and our own nothingness (which is one thing, not two), and remembering his love and kindness and patience for us, we will humble ourselves, pray, and remain faithful.

And if we do these things—if we receive a remission of our sins—we will receive the blessings enumerated in verses 12 through 16: We will rejoice and be filled with love. We will retain the remission of our sins. We will grow in the knowledge of God, justice and truth. We will not have a mind to injure one another, but to live peaceably. We will not allow our children to suffer or quarrel or break the commandments. Instead we will teach them to live righteously. And we will give comfort, love and assistance to all those who stand in need of it without begrudging them those gifts. Most often we think of these as commandments, but read in context it can be seen that they are not. They are the blessings which accompany our repentance and acceptance of the atonement. (On the other hand, in a very real sense all commandments are blessings; there is no distinguishing the two.)

Nowhere in King Benjamin's sermon do I find that self-love or a good self-image or a positive mental attitude or any of the rest of contemporary pop psychology are necessary. In fact, I see exactly the opposite: If we do not remember the Creator's greatness and our own nothingness, we have not met the criteria for salvation — self-love and salvation are mutually exclusive.

Notice, of course, that this scripture does not advocate being thoughtless or having a poor self-image. Thoughtlessness is selfish. It does not take account of what must be taken account of if we are to live in the

world as we should. A poor self-image is selfish. To be selfish is, by definition, to be self-centered, to place oneself at the center of things. But to have a self-image—good or bad—is also to place oneself at the center (and not a real self at that), and therefore to be selfish.

What, then, do I make of my first companion? He *did* have confidence. We all noticed it. He was able to do a great deal. Though he seemed never to have spent time thinking about it, he knew he spoke Korean better than most of us. We could tell that because he went out of his way to help us learn what he knew. He was an excellent example of one who knew what to do and had the confidence to do it. Yet he seemed to have, as is required, his eye single to the glory of God. Doctrine and Covenants 121:45 and 46 is instructive:

Let thy bowels also be full of charity towards all men and to the household of faith; and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an abiding scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

Confidence in the presence of God results from being virtuous—and who could lack confidence before mortals who has confidence before God? But this is another restatement of King Benjamin's sermon: We do not get confidence on our own; it comes from the Lord when we act virtuously, when we repent and obtain a remission of our sins—when we remember the greatness of God and the nothingness of ourselves.

Consider Moses' experience before the burning bush. (Compare, too, his experience described in Moses 1.) After receiving his call to lead Israel from bondage,

Moses' first question of the Lord is, "Who am I?" Moses is concerned about his self-image. But the answer he receives has little to do with self-images, for the Lord says in reply, "I will be with thee" (Exodus 3:11 and 12). Moses is thinking of himself and is doing so in terms of images, but God's reply to him is not in terms of images at all, but in terms of Moses' relation to him: Moses is the one whom God is with. Still not weaned from thinking in terms of images, Moses asks, "Who are you?" The reply he receives is even more startling, "I am that I am" (Exodus 3:13 and 14). He does not describe himself in terms of characteristics or attributes; he does not describe himself in terms of any *image* whatsoever. He simply is, and that is sufficient for it to be one of his most sacred names.

If we are able to be like God, which we already are to some extent and which can be even more true, we must give up *our* images and be in *him*. One of the most common and heinous crimes committed by ancient Israel was the worship of images, the worship of a thing rather than divine person. We are more sophisticated, we believe, because we do not worship idols. But if we create images of ourselves, if we are not confident to be like God in being without some determinate image, we *have* an idol, ourselves, and it too is a thing, not a person. If we are to be like him, we will submit our will to his. We will be whatever he has it in mind for us to be, regardless of what we would like to be or what image we have of ourselves or what goals we've set or what the world might think necessary: We will recognize his greatness and our own nothingness so that we, like Moses, Abraham and Isaiah, can say when he calls us, "Here I am—behold me here." That is genuine, saving confidence.

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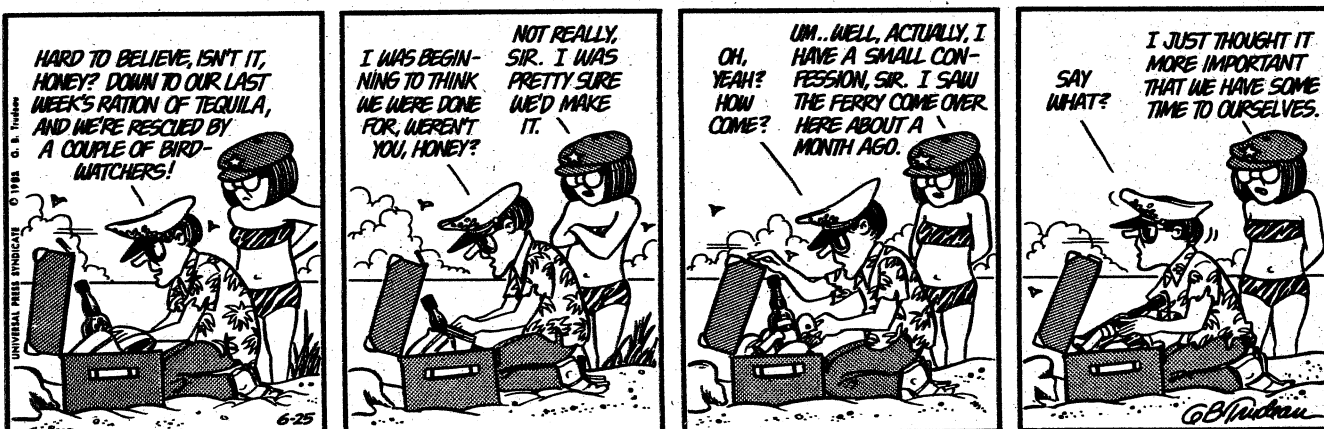
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David & Solomon

continued from pg. 8

when compared with D & C 132:1. Jacob 2:24 singles out David and Solomon's "many wives and concubines" as wholly abominable before God, while D & C 132:1 affirms that both David and Solomon had been justified. However, as with Jacob 2:24, D & C 132 contains qualifications concerning polygamy, qualifications that affect these problematic passages involving David and Solomon. In D & C 132:38 we find the following clarification:

David also received many wives and concubines, and also Solomon...my servants, as also many others of my servants, from the beginning of creation until this time

The key to this verse, and the problem under discussion lies in these concluding lines:

and in nothing did they sin save in those things which they received not of me.

The implications of this verse are that David and Solomon were not under condemnation for their practice of polygamy, *except* for wives received in violation of the laws of God. This interpretation is further sustained by D & C 132:39:

David's wives and concubines were given unto him of me, by the hand of Nathan, my servant [cf., 2 Samuel 12:7-8]...and in none of these things did he sin against me save in the case of Uriah and his wife.

The reference, therefore, to David and Solomon in Jacob 2:24 could be interpreted, not as a condemnation of their plural wives as such, but rather as a disapproval of their violation of God's laws in obtaining them (thus the stipulation in Jacob 2:30). The justification of David and Solomon in D & C 132:1 is valid only to the extent that they did not repudiate the commandments of God. And both David and Solomon committed acts contrary to the will of the Lord. Because of his desire for Bathsheba, David committed adultery and was an accessory to murder (2 Samuel 12:7-10). Solomon, in direct opposition to the commandments of God, took to himself wives of foreign nations and commenced worshipping their gods (1 Kings 11:1-11).

By way of recapitulation:

1. Jacob 2:24 condemns David and Solomon for committing whoredoms.
2. David and Solomon had been in violation of God's commandments in the manner in which they obtained their "many wives and concubines."
3. The *Book of Mormon* disapproves of polygamy unless the Lord issues an alternative command or provision.
4. D & C 132:1 states that David and Solomon (among others) were justified for their polygamy.
5. A qualification for D & C 132:1 is given in verse 38, stipulating that their (David and Solomon's) justification was operative only in so far as they kept within the bounds set by the Lord, the very concept found in Jacob 2:30.

The setting of the *Book of Mormon* narrative is a community in which polygamy has received a divine "No." Hence, David and Solomon are cast in a negative light and only minimal mention is made of instances where polygamy is justifiable. D & C 132, however, is placed in a historical setting where polygamy has received a divine "Yes," resulting in a more positive outlook toward David's and Solomon's actions, with few references to the possibility of them being guilty of sin. The real contrast existing between the *Book of Mormon* and the *Doctrine and Covenants* is one of mood and emphasis rather than doctrine.

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way of common values upon which to agree than individual states. Such being the case, the validity of Pareto's following comment is readily apparent:

In international relations, beneath all the surface tinsel of humanitarian and ethical declamation, what prevails is force alone...Politicians who imagine they can make unarmed law a substitute for armed force delude themselves most grievously...The constitution of Sulla collapsed because the armed force which would have ensured respect for it was not maintained. The constitution of Augustus endured because its successors had the power of the legions to support them. Thiers believed that his government should be sustained by the rule of law alone rather than by armed force; his laws were scattered like leaves in the wind before the hurricane of democratic plutocracy.

William E. Griffith, Ford Professor of Political Science at MIT and Adjunct Professor of Diplomatic History at the Fletcher School of Law and Diplomacy, made the following comment which serves to bear out the above statement:

The Red Army is so superior to NATO in conventional weaponry that it could probably conquer Western Europe in a few weeks. Only the U.S.S.R.'s fear that we would use tactical nuclear weapons against Soviet tanks has prevented this. A nuclear NATO thus has been the real guarantor of peace.

It is upon the basis of such arguments as presented here that the necessity of maintaining a strong armed force rests. A strong standing military serves to thwart those who would usurp or impose authority which society has agreed they should not have.

In concert with this, Professor Griffith made the following statement while writing on the topic of a free Europe:

We should stand firm in our resolve to build up our military power. We must negotiate from strength, not from a weakness brought about by unilateral cutbacks. Only then can we re-establish European nuclear equity and thus keep our NATO alliance firm.

As President David O. McKay once said, "We love peace, but not peace at any price. There is a peace more destructive of the manhood of living man than is destructive of the body. 'Chains are worse than bayonets.'"

Men who have learned to value freedom know that freedom must be won by each new generation. Learning this lesson and struggling to carry it to all men will not come without challenge, and the man who seeks to preserve his most precious values without being willing to risk his life may well lose both. As expressed by Thomas Paine: "Those who expect to reap the blessings of freedom must, like men, undergo the fatigue of supporting it."

Since the "peace with honor" of January, 1973, the United States has tried to maintain a sufficient and effective military force without resorting to conscription. During the ensuing years, much debate has taken place on the merits of relying solely on volunteers to meet military manpower requirements.

Along with the issue of attracting a sufficient number of volunteers to maintain our armed forces, I feel there are two additional reasons for a return to some form of draft. The first is that we are finding the term "volunteer" to be equated with terms such as "poorly-educated," "low-income" and "undisciplined." The second is that the only real safeguard to freedom is to have the consequences of war brought home to every citizen—impossible if the burden of military service is shouldered strictly by paid volunteers.

Let's look first at quantity. The most readily apparent result of the end of the draft has been the decline in the

Military Conscription

peacetime military force level: In 1964, just before the Vietnam buildup, the active duty strength of the Army, Navy, Air Force and Marines was about 2.6 million men and women; about 191,000 or almost 25 percent of all Army troops were draftees, and 40 percent of those who volunteered did so because of draft pressure.

Today, the active duty strength of the military stands at 2,000,000. Ending the draft has forced down Pentagon manpower and, as a result, has hurt U.S. military readiness, especially for non-nuclear war. This is a new situation for the American military—we experienced a similar cutback, and what it can lead to, prior to the war in Korea.

After the war in the Pacific was over, the U.S. trimmed its armed forces to what was considered a safe "peacetime Army." Then, in June of 1950, Soviet-equipped North Koreans invaded the Republic of Korea, and President Truman felt there was no choice but to respond. He ordered General Douglas MacArthur to intervene first with air power, then with troops from his understrengthened garrison in Japan. The United States paid a high price for unpreparedness—in casualties and in lost ground.

Having cut back the size of our military, and having phased out the draft, inescapable constraints loom ahead with respect to the number of volunteers that will be available in future years. Several population studies have painted a dim picture showing the sharp decline that lies ahead in the number of young men of military age, and all say essentially the same thing: there will be fewer volunteers upon which to call in coming years.

One such study bears out this impending eventuality: As the effects of the "baby slump" that started in the 1960's are felt, the number of 18-year-olds will drop by nearly 20 percent by 1990. That means that the armed forces will have to compete for a steadily higher proportion of young men at a time when more civilian jobs are opening up. The same study indicated that the services must now recruit approximately one of every six men of military age. By 1985, they will need one of every five—a goal that authorities consider unattainable under present manpower policies.

A decline in standards for male recruits is a commonly proposed way to offset the impending shrinkage of the manpower pool. However, a decline in standards is bound to exacerbate a quality problem already the subject of much debate. According to David Cortwright, adn associate with the Center for National Security Studies in Washington D.C., the decline in quality of the services is directly related to the fact that the nation is witnessing not a volunteer military, but economic conscription.

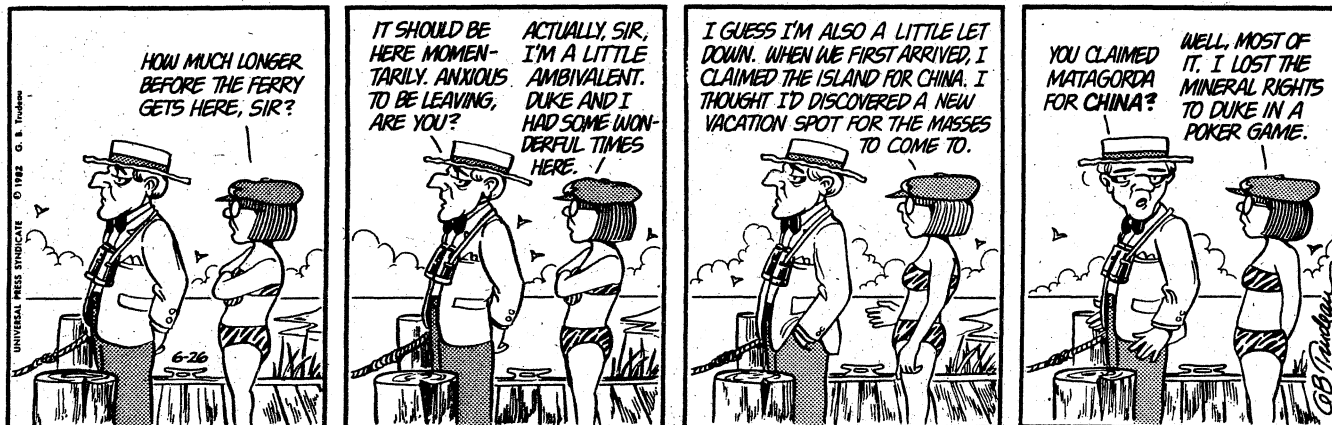
An article in *Intellect* magazine supports Mr. Cortwright by saying "Most high school students...turn to the military after failing to get into college, get a job, or find a suitable alternative" and, later in the same issue, "students in the lower economic brackets are...the most likely prospects for military recruiters."

This decline in quality has adversely affected discipline in the military ranks. Since 1973, more than one in three recruits have failed to complete their initial enlistments in a satisfactory manner, receiving what is called an "administrative" discharge for reasons of discipline, personality, or job inaptitude. Moreover, the desertion rate in the All-Volunteer military is twice that of the pre-Vietnam era.

What makes the desertion figures especially troublesome is that they occur on top of the high attrition rates. And, as if to add insult to injury, an Army study conducted in Europe during early 1976 revealed that the typical deserter during the Vietnam War was a volunteer, not a draftee.

Morris Janowitz, professor of sociology at the University of Chicago, commenting on a Department of Defense study on the growing number of blacks and other minorities (both racial and economic) in the service, warns that "the racial composition of the military raises the question of representativeness and political legitimacy of institutions that are at the core of a democratic society." In other words, the All-Volunteer military is attracting not only a disproportionate number of minorities but also white youths who, if anything, are more uncharacteristic of the nation's broader social mix than are our minority soldiers.

Among others, one danger in this growing trend is that it is important that the participation of more middle-class youths in the enlisted ranks be considered a measure of



our representative democracy and our dedication to equality of sacrifice. To quote Alexis de Tocqueville, "Military service being compulsory, the burden is spread equally and without discrimination among all the citizens."

This leads me to the final and, I feel, the most compelling reason for advocating a return to the draft: As it runs now, the all-volunteer force is effectively excluding participation by most of those who will be America's future leaders, whether in government, the mass media, or, most notably, in the intellectual and academic communities. What effect will the evolution of a generation of political leaders who lack any firsthand experience have on future defense policy?

Not only will the all-volunteer service contribute to a growing polarization between the affluent and the poor, but also between the civilian sector of our society and the military. When not required to participate with a group, little attention is paid to the developments within that organization.

It is for this reason that I embrace the philosophy of George E. Reedy, former Commissioner of the National Advisory Commission on Selective Service, when he said, "I do not relish either a conscript or a 'volunteer' army. But I believe that a democracy can live more easily with the conscripts than it can with the professionals. The former do not like what they are doing—and that is precisely the reason why they should be preferred."

Again, in the words of de Tocqueville:

Some of the soldiers in a democratic army come to like a military life, but most of them, called to the colors against their will, are always ready to return home, not feeling seriously committed to a soldier's life, and only hoping to get out of it. Such men neither contract the needs nor ever more than half share the passions which that mode of life engenders. They perform their duty as soldiers, but their minds are still on the interests and hopes which filled them in civilian life. They are therefore not colored by the military spirit but rather carry their civilian frame of mind with them into the army and never lose it. In democracies it is the private soldiers who remain most like civilians; it is on them that national habits have the firmest hold and public opinion the strongest influence. It is especially through the soldiers that one may well hope to inspire a democratic army with the same love of liberty and respect for law as has been infused into the nation itself.

When an army goes into battle, it must hold the feet of the entire nation to the fire.

Anti-Mormon Cults continued from pg. 8

that causes certain of their leaders to count as successes the harm they do to other religious groups.

Since anti-Mormon groups do not acknowledge the Mormons to be Christians (an old chestnut of an assertion that has been effectively refuted by, among others, B.H. Roberts in *Mormon Doctrine of Deity* and "Jesus Christ: the Revelation of God," as well as James Talmage in *Jesus the Christ* and, more recently, Bruce McConkie in his *Messiah* series), they apparently believe that the Mormons, like the "infidel pagans" of Crusader times, can with the sanction of God, be slandered, lied about, ridiculed, and attacked without scruple. This attitude is reflected in a short but telling slogan that appeared in the February 1982 *Saints Alive Newsletter*: "DO YOU WANT TO STOP MORMONISM? THEN START LIVING THE CHRISTIAN COMMITMENT!!" To live as a committed Christian, according to this statement, means to work against Mormonism.

Here are some of the tactics that these committed Christians use and advocate in their modern-day Crusade of negativism against infidel Mormons:

—They encourage excommunication: "If you are an ex-Mormon with your name still on the records—get it off. Old Forked Tongue is still claiming you as one of his." (*Saints Alive Newsletter*, Feb. 1982). A "how-to" excommunication primer has also been drawn up by this group.

—They attempt to thwart Mormon missionaries, referring to them as "persistent-ruthless-deceitful." ("Here They Come...30,000 of them")

—They take delight in the failures of Mormons: "The show, *Little Johnny Jones* was declared a 'flop' by the *Daily News*, March 23, 1982. Donny [Osmond's] family has come to New York to enjoy what was to be his triumph, but the show closed after only one performance...There were no repeat performances. The Osmonds are Mormons and have probably brought more people into Mormonism than any one hundred

missionaries." (*Utah Evangel*, June 1982)

—They slander Mormon leaders: "Ezra Taft Benson realizes that he is very close to the position of 'Prophet, Seer, and Revelator'...It would appear from some of his statements that he is now polishing the crown in anticipation of the day he becomes President." (*Salt Lake City Messenger*, Issue no. 42, p.3)

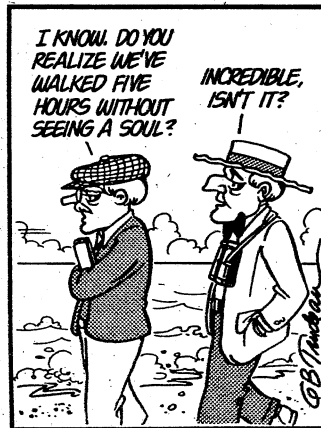
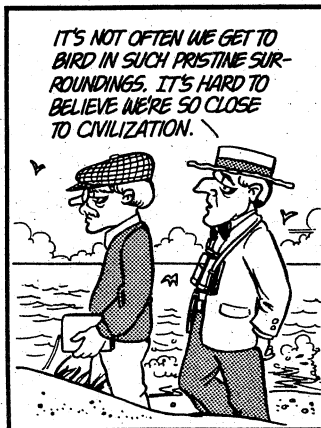
—They distort Church doctrine either purposely twisting statements of Church leaders to create a false impression of their real intentions; knowingly telling half-truths about Church beliefs calculated to shock rather than truly to express doctrine; or quoting opinions of prominent Mormons of the past and presenting them as accepted doctrines of the Church. An example of each: "Mormon Apostle Bruce R. McConkie suggested everyone have their 'own personal plan of salvation...' He continued, saying, 'No two persons should have the same plan...' and that those who do 'the best they can are charting a course to Eternal Life.' There are two glaring errors in that portion of McConkie's speech. First, there is only one plan of salvation (Acts 4:12). Second, no one I know really does his 'best' all the time. If that is required, none will make it." (*Newsletter*). The inference, of course, is that Elder McConkie advocated doctrinal relativism and denied the grace of Christ as important in individual salvation. Anyone attending the address, however, knows that he was really advocating seeking the Spirit and emphasizing the atoning power of the Savior. His words were willfully twisted by the *Newsletter* reporter in order to convey a different message than that actually given.

From "Here They Come...": "They [the Mormon missionaries] will also tell you that Jesus was the spirit brother of Satan." By not explaining the full doctrine of universal spiritual kinship, the anti-Mormons try to make the Mormons sound blasphemous by suggesting a special relationship between Satan and Christ that is not part of their doctrine. "They will also tell you that there is no salvation outside the Mormon Church." This, of course, is a blatant lie which trades on the Mormon doctrine of exaltation to imply a Mormon belief in universal damnation outside of their Church.

As a final example of doctrine-twisting, in a tract entitled, "Was the Virgin Mary really a virgin? The Mormon Church says No!", the author quotes Orson Pratt as having said that "it may be" that God the Father would take Mary, the mother of Christ, to be his wife in the eternities—and then labels this opinion as official Mormon doctrine. To present such a quote as the speculation of a former Church leader would be to treat it accurately and fairly. To claim that speculation to be doctrine is simply lying in print.

They violate propriety and gravely offend the sanctity of the Mormon Church and people by publishing and belittling the most sacred aspect of their religion: their temple ceremonies. Both in printed form and on tape, Ex-Mormons for Jesus make available verbatim temple rituals, "annotated and explained by a former Temple Worker." Another tape recording "discusses the Temple Endowment and secrets in detail." The little boy smashing the bicycle...

This is the work of the "committed Christians," who spend their days in a negative enterprise. Their goal is to destroy the Mormon Church, "to see Christian crosses replacing the naked spires and statues of Moroni atop every LDS edifice in the world" ("Introducing Saints Alive in Jesus"). The tactics they use to accomplish their great goal are unscrupulous and calculatedly hurtful to Mormons. And if they were to achieve their aim of religious genocide, what then? What would be offered to the Saints after they had been stripped of their beliefs? Perhaps an opportunity to share in the life of Christian forbearance and understanding that the anti-Mormons live. Oh, by the way, you can still get John C. Bennett's *History of the Saints*. The Tanners sell a photo-reprint of the book for \$7.00.



FARMS continued from pg. 4

so far there has been no substantial result. The characters are thought to be "reformed Egyptian."

John Hilton and Kenneth D. Jenkins, a non-Mormon, are collaborating on some large scale computer analysis projects in Walnut Creek, California. A list of the frequency of all words in the *Book of Mormon* which also appear in the King James Bible has been compiled to facilitate research on the possible common origins of parts of these two books of scripture.

Jenkins and Hilton have also been studying rare *Book of Mormon* words and phrases in an effort to determine which portions of the book were authored by which ancient writers.

Dr. Jo Ann Carlton of Harvard, who is also non-LDS, has completed an analysis of possible Semitic roots for most of the non-Biblical names in the *Book of Mormon*. She has, for example, identified the name Jershon with the Hebrew root Y-R-S, meaning "to inherit." Jershon was the land given to the Ammonites "for an inheritance." (Alma 27:22) Her study has been critiqued by Robert F. Smith and is now being prepared by Paul Hoskisson for limited publication as a FARMS Preliminary Report.

FARMS is involved in several other *Book of Mormon* related projects.

Reprints

Besides supporting the direct publication of books and articles, FARMS provides two limited publication services. "FARMS Reprints" is a series of papers and articles which have already been published or circulated and are known to be proven pieces which make substantial scholarly contributions. "FARMS Preliminary Reports," on the other hand, is a series of papers which have not been published or proven but which show promise.

Copies of the Reprints and Preliminary Reports are made available to the public at a nominal fee. Welch believes that this service "has opened up a new and unique outlet for serious *Book of Mormon* research which might otherwise be relegated to someone's file drawer."

Independent Scholarship

"For some people," says Jack Welch, "the work of FARMS will make it easier to become open and receptive to a spiritual acceptance and understanding of the mission of the *Book of Mormon*."

"Scholarship can no more replace spirituality than air can replace rocks. But the *Book of Mormon* deserves respect, and scholarship can promote respectability."

As FARMS Director, Welch is very conscious of the possible dangers of the winds of scholarship. "In the final analysis," he says, "the success or failure of FARMS will depend on the reliability of the information it issues. While many current discoveries present sensational opportunities for us, we must be extremely careful not to overstate our position." He adds that all information issued by the Foundation will be carefully monitored by research committees.

FARMS has carefully cultivated good relations with Brigham Young University, the LDS Church, and other organizations. Law requires that every tax exempt organization provide for another tax exempt institution to receive its assets should it be liquidated. Should that occur with FARMS, it has been arranged that the Church would receive FARMS' assets.

"Although FARMS is independent of any other organization," Welch explains, "we hope and strive to be able to work cooperatively with all other organizations, institutions, universities and individuals, both in and out of the Church, who have an interest in better understanding the text of the *Book of Mormon*."

THRILLS

PAGEANT OF THE ARTS through July 16

Only two cities in the United States can boast about living sculptures & paintings—one is Laguna Beach, CA and the other is American Fork, UT. For 9 years, the Utah Pageant of the Arts has amazed and delighted audiences with life-sized replicas of various art forms, using **real people** in the displays. This year the Pageant presents, "A Command Performance," featuring "Blue Boy," "Punkie," "The Dancers," "La Pieta," and works by Norman Rockwell. The art works range from stained and blown glass to American postage stamps. All sets and costumes are painted to **resemble the original art works**. The "actors" are instructed to remain absolutely still while on stage, and only rarely "come to life." The Pageant is currently being presented at American Fork High School Theatre, 510 N. 6th E., **nightly (except Sundays) at 8 pm**. Admission ranges from \$5 to \$8 and tickets are available by calling 1-756-3541 or 1-533-0661. The proceeds go to the arts.

004

July 2

For the best Reggae, new wave, and ska rock dancing, come and pogo to the beat of 004!! Playing at the old Women's Gym (across from Academy Square) on University Ave in Provo. Friday night from 9 to 1. Admission \$2.50 per person.

MODERN DANCE

July 2, 3, 9 & 10

If you missed them at the Arts Festival, see the members of the **Repertory Dance Theatre** in concert, **evenings at 8 pm** in the Dance Bldg Theatre of the U of Utah. Magnificent. For admission prices, phone 1-581-8382.



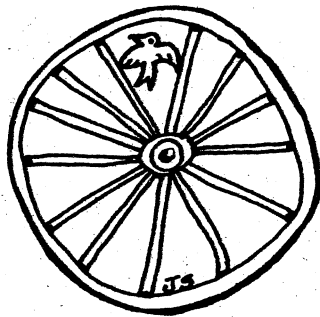
SNOWBIRD FESTIVAL

July 3, 4 & 11

Snowbird Summer (Ski) Resort is the place for a variety of summer activities this month. Take the **tram** 11,000 feet up the mountain, then take a leisurely hike down, where (depending on the night) there is dancing or classical music on the plaza below. This week the resort hosts the annual **Arts and Crafts Festival**, from noon to 6 pm, **free**. Celebrate America's Birthday Festival on Sunday the 4th from noon to 6 pm—also **free**. On July 11th, join the Lou Rouvner Small Bir Band for an evening of **jazz music and dancing**, starting at 4 pm—\$3 admission. For more information, call 1-521-6040.

PIONEER CELEBRATION July 3-5

The **Pioneer Independence Day** is celebrated with such festivities as candle-making, taffy-pulling, butter-making, and more. Visitors are invited to participate in these unique pioneer era activities from 9:30 am to 4:30 pm at the Pioneer Trail State Park. Some of the Park's attractions are: This is the Place Monument, a massive bronze and granite structure depicting the groups of people who pioneered Utah; a visitors' center with audio and visual presentations; and the Old Deseret Village—a re-creation of a typical Salt Lake pioneer community circa 1847-1869. Phone 1-533-5920. Take 8th South in Salt Lake to Sunnyside Ave, to Monument Rd.



PARK CITY CELEBRATION

July 4th

A sunrise salute, chuckwagon breakfast, parade, and fireworks, are just some of the fun at Park City's **Old Fashioned Fourth of July Celebration**—all day. Ph. 1-649-8899.

LAGOON CELEBRATION

July 5

Lagoon hosts its Annual Fourth of July Celebration all day on **Monday**, concluding with a **rodeo** at 7 pm and **fireworks** at 10 pm. Phone 1-451-0101

FIREWORKS

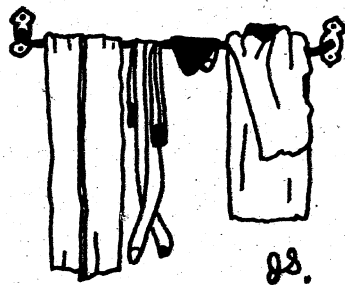
July 5

For a dazzling display of fireworks, ground displays, aerial rockets and sky divers, drive to **Derks Field** 65 W. 1300 S. in Salt Lake. The action begins at 8:30 pm and is **free**.

TIMP CAVE

through the summer

Timp Cave, American Fork, is currently open daily from 8 am to 4:30 pm. The Visitor's Center is open from 8 am to 3:30 pm. For group tours, call ahead for reservations: 1-756-4497.



FREE CONCERTS

July 7, 14

The Temple Square free concert series continues this month with the Mormon Youth Symphony and Chorus in performance **Wednesday nights at 7:30 pm**. The concerts are **free** and staged in the Tabernacle on Temple Square.

DAYS OF 47

July 8

This year's **Annual Pops Concert** features the Sald Lake Philharmonic Orchestra and conductor Eugene Jelesnik, **Thursday night at 8 pm** in the Salt Palace Arena—**free**.



RACE

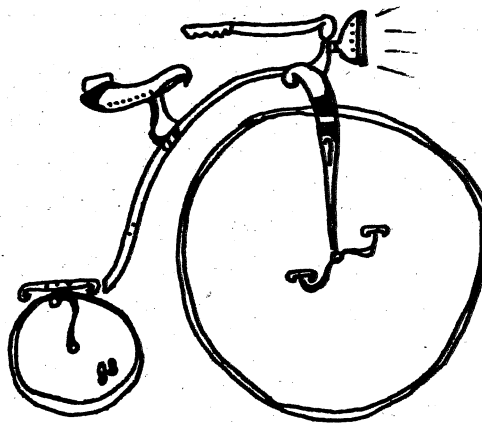
July 10

On Saturday it's the **5th Annual Park City Ride and Tie**, a grueling athletic contest that challenges the endurance of **runners and horses** alike. The race begins in the morning, covers over 30 miles of rugged terrain, and concludes in the early afternoon with a **Western barbeque**. For more information, call 1-649-8899.

JAPANESE FESTIVAL

July 10

Obon Matsuri, the Japanese festival that celebrates summer, gets underway **Saturday** afternoon at the Salt Lake **Buddhist Church**. Go and sample the oriental foods, enjoy the street dance and the festivities at 211 W. 100 S. in Salt Lake. Phone 1-363-4742.



BIKE RACE

July 10, 11

If 10-speeds are your way to go, join the **Tour of Salt Lake**, a 2-day bike race, reported to be the biggest race of the year. Ph 1-363-3727.

FREE LECTURE

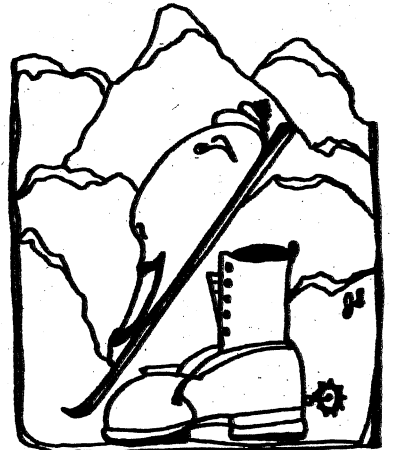
July 6

The MX Information Center at 232½ University St. in Salt Lake will sponsor a program with **guest speaker** Tuesday at 7:30 pm. Ph 1-581-9027.

SUNDANCE NATURE HIKE

any time

For a short afternoon hike, the **Nature Trail** at Sundance Ski Resort offers some nice vistas. Beginning at the Sundance Lodge, the **1.5 mile** trail leads you west of the ski area, up past the site of the Jeremiah Johnson cabin movie set to the **beautiful Stewart Falls**. Along the trail, hikers are exposed to a diversity of natural settings; meadows, trees, streams, waterfalls, and a towering 11,500 mountain. Illustrate signposts along the trail describe and botanical many plants indigenous to the Timpanogos area and provide an educational experience. The hike is a new attraction to Sundance and is **free**. Basket lunches are available at the lodge for purchase.



THE BREAD BASKET

Located at 83 E. Center in Provo, this **vegetarian restaurant and bakery** offers a variety of delicious breads, cookies and desserts—all honey-sweetened. The date/sunflower seed bread and the peanut-butter/carob chip cookies are especially good. Beyond the bakery are casual tables in a serve-yourself atmosphere and a menu that includes meatless sandwiches & soups, fresh fruit drinks, and a well-stocked salad bar. The food is high quality and competitively priced. Stop in for lunch or take part of the bakery home with you. Restaurant hours are 11 am to 4 pm.

CHEAP THRILLS

What is better on a hot summer day than a scoop of **ice cream**? Two scoops!! For 40¢ a scoop, you can afford to cool off at the **BYU Dairy**. Try the Peppermint Candy flavor. Very fresh. (Remember your student I.D. for discount).

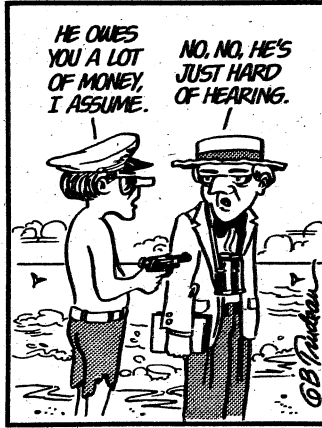
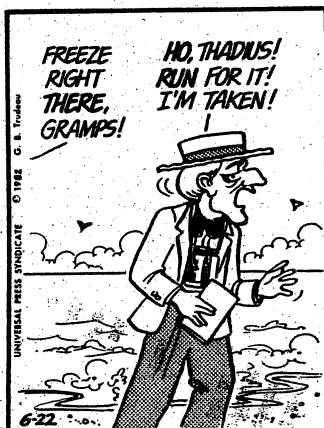
Instead of wasting your Sunday evenings sleeping or watching T.V. or partying with your Home Evening group, take a short drive up Provo Canyon to **Sundance Ski Resort**. Every **Sunday** from 4 pm to 6 pm, Sundance presents a **free outdoor concert**, starring various Utah performers. For example, **July 4th** brings us the **Wasatch Rascals**, an American folk and string band; and **July 11** features the **Joe Muscolino Big Band** with vocalist Rebecca Terry. The talent is professional and the scenery beautiful, Sundays at Sundance.

THREADS OF GLORY

through July 5

Threads of Glory, the main event of this year's **Freedom Festival** at Provo is being performed at Timpview High School nightly at 8:00. The musical written by Doug Stewart & Lex de Azevedo, takes as its theme the heritage of American families—from pioneer to modern times. It was first produced in 1976 at Ricks College in honor of the Bicentennial. **Threads of Glory** combines line acting with multi-image effects and stirring music to present a tribute to patriotism, a sight-and-sound journey into the heart and soul of America. Tickets for **Thread** and all other Freedom Festival events are **not** on sale at the Provo Chamber of Commerce and at ZCMI in the University Mall. Prices are \$5, \$6 and \$7. Phone 373-0607.

send your suggestions
for **THRILLS** to
P.O. Box 7223
University Station
Provo, Utah 84602-0223



continued
from pg. 1**Bombing Beirut: Israeli**

"The destruction of Israeli civilian population is the intention of PLO terrorists," Shunary said. "Terrorist activities are the PLO's way of promoting its goal of making life in Israel hard or impossible. And that is why it is the legitimate interest of the Israeli public and government to stop the Palestinians once and for all."

The Israeli blitz was permitted by the Knesset, Israel's parliament. Does Shunary support this war?

"I was never a supporter of Begin personally and I never voted for his party," Shunary said. "But I know most of the nation, including the Israeli opposition party, was supporting the war in Southern Lebanon."

Shunary said the attack could have a positive effect and negotiations may result. "Anybody knows a military victory should be followed by a political solution."

The all-out siege of Beirut involved the totality of Israeli land, sea and air defense mechanisms, the majority of which was supplied by the United States.

"Is it fair, right or justifiable that Israel should utilize US weapons?" Shunary asked. "If we had weapons from the Russian bloc we would use them. The use of US arms in defense of Southern Lebanon is justified."

Shunary said the US should find a way, with other countries, to establish a force strong enough to control PLO activity in Lebanon until the Lebanese government can gain control.

"As in any war, you need a decisive power to stop fighting, then you have to shift it slowly into normalcy," Shunary said. "The US needs to recruit its minds, talent, and power to promote peace."

He said recognition of the PLO will not be one step in promoting peace because it will mean the goal of annihilating Israel, the ultimate goal of the PLO, is an acceptable concept.

"How can the PLO, the very people who won't recognize Israel, ask for international recognition themselves?"

He said the Lebanese government does not even recognize, or want the PLO in Lebanon, but they are too weak to expel them.

"Prior to the immigration of the PLO from Jordan, the Lebanese government was weak and not stable enough to push the insuing Palestinian population out," Shunary said. "Of course, the Lebanese people do not want the PLO; if they did then it means that they claim responsibility for attacks in their own homeland."

He said the Lebanese army has never clashed with Israel, and he faults the PLO for the large number of civilian deaths in June's Israeli attack on Beirut.

"The PLO is locating itself in the camps of civilians. Now, it's establishing itself in the civilian centers in Beirut," Shunary said. "There is an ancient saying, 'Woe to the wicked, and woe to his neighbor.' In this case it means if the Lebanese want to avoid the disaster of sitting on an explosive barrel, they [the PLO] should either kick out the barrel or just leave the PLO alone in Beirut. It is not only the prerogative, but the duty of the Lebanese government to take the armed forces out of the civilian areas."

Is peace possible in Beirut, and the Middle East? Shunary believes it is more than possible, but only "if the extremists in Israel are weakened to negotiate with moderates on the other side."

The question that remains, Shunary said, is "where are the moderate voices on both sides that will lead to peace?"

continued from pg. 1

Bombing Beirut: Palestinian

attempt] simply by attacking Palestinian bases in Southern Lebanon as they did in 1978, and later in July of 1981, would have only caused recoverable damage on the PLO. Thus, Israeli intentions have been to 'once and for all' rid themselves of the PLO and as many Palestinian refugees as possible in Lebanon," Bahbah said.

Begin's major worry when he launched his "vicious" attack on Lebanon was the response of the United States. Had he not received implicit assurances that the US would not block his advancement into Lebanon, Begin would have most certainly postponed his attack to a more favorable time. "In the past five years alone, the US has provided Israel an estimated \$13 billion, on the books, in both military and economic aid," Bahbah said. "Without the US the Israelis cannot survive and here lies the US' ability to pressure Israel."

He said that the Reagan Administration's handling of the recent invasion of Lebanon was "shameful."

"The US did not stand up to any of its avowed principles. It allowed massacres to be committed with American-made and American-paid-for weapons."

"In most of Israel's wars, US weaponry has been used for offensive rather than defensive purposes thus violating US laws that limit the use of sold armaments to defensive purposes only," Bahbah said.

He added that "the worst aspect of this attack has been the casualties—mostly innocent civilians. It has been estimated that well over 10,000 civilians have been killed, some 40,000 wounded and almost ¼ of a million forced to become refugees. It is really astounding that the people that have been subjected to the worst holocaust of the 20th Century are themselves committing a holocaust, in defiance of the whole world, against the Lebanese and Palestinian people," he said.

Bahbah pointed out that "the PLO had made it a policy in the latter part of the 1970's to stress diplomacy over the gun. It was hoped that this would lead peacefully to the coveted homeland for the Palestinians."

"But, as has been obvious from recent experiences, the western world, particularly the United States, has been unwilling to influence Israel into moderating its stance and accepting a Palestinian homeland," Bahbah said. "The Palestinians have come to the realization that if they are to have a homeland, they would have to depend solely on themselves using all necessary means to do so."

In response to a question as to whether the US has an interest in finding a final and just solution to the Palestinian problem, Bahbah replied that "the US lacks both the boldness and the willingness to do so."

He said that "such a US initiative would be politically costly for any administration particularly because of the expected vehement Jewish and Israeli opposition. Nonetheless, the benefits of a long-sighted and courageous US initiative that would include the recognition of the Palestinians' right to a homeland are innumerable."

"Undoubtedly, US relations with the Arab world would improve tremendously. The US could then have uninterrupted access to Arab oil and markets; Soviet expansionism could be checked much easier; and most importantly, the dangerous consequences of a new and costly overall Arab-Israeli war could be eliminated."

In his final remarks, Bahbah indicated that "the Palestinians represented by the PLO are not going to wither away or be absorbed. They are a nation that is simply seeking its right for a homeland. And if genuine peace is ever to be achieved in the Middle East, it could only last if and when the concerns of this people are answered."

He also added that "it is harder today than ever before to displace the PLO as the 'sole legitimate representative' of the Palestinian people now that the PLO has also acquired a symbolic dimension—that of being responsible for and representing the survival of the Palestinian people and Palestinian identity."

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GILDA RADNER

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5:00-7:30 **go on**
9:45 **forever.** PG **GREASE**

See Hunter in **SHOWS DAILY:**
the Ultimate Super Hero! 12:45, 3:00
MEGAFORCE PG 5:15, 7:30
9:45

THE THING R 12:00, 2:15
4:30, 7:00
9:30

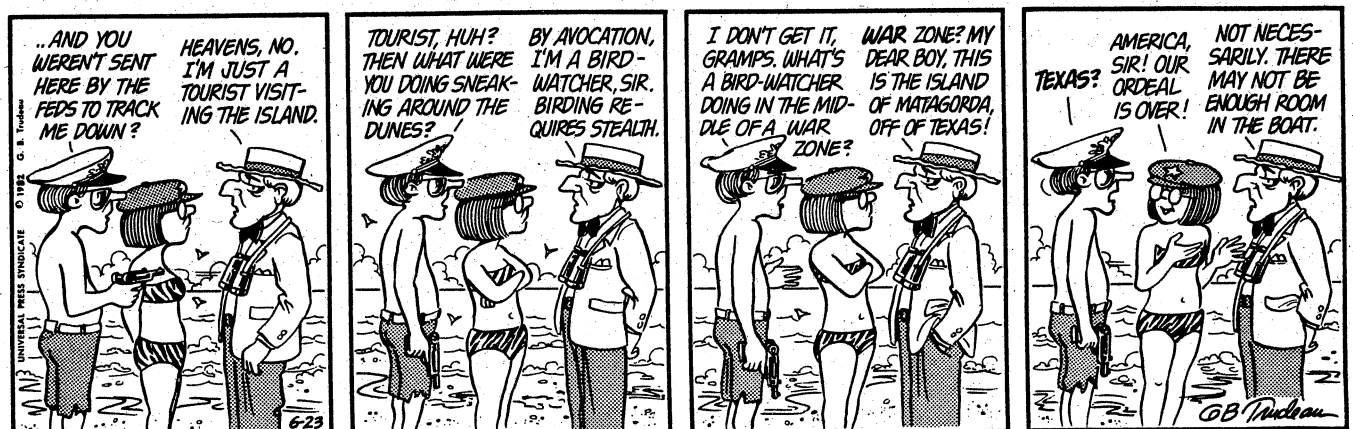
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An Independent Student Newspaper

July 22, 1982

INSIDE:
Church PR
Turner on Women
Fiction by Scott Card
Jots and Tittles

Cougar Stadium: Catering to the Rich

by Joy Ross

Kay Long is a loyal Cougar football fan, but not a rich one. That means that this year, for the first time, he won't

have a prayer of sitting between the 30 yard lines as he has in the past.

Long is *not* one of those loyal Cougar fans who can

afford to pay between \$500 and \$150,000 for the right to a single seat in the newly-expanded stadium. In the past, these seats have been open to all season-ticket buyers. Long is self-employed, the owner of a company which handles nailing and stapling equipment for the construction industry, and he is already paying about \$350 for his family's seven season tickets, five of which are in the end zone.

"I have mixed feelings," he says. "I'm a little disappointed. Of course, I'm delighted about the new stadium; if the program's going to grow and become competitive, they've got to have it. I don't know how they could have handled it better. To a degree, though, I think they've put their foot to the backside of many old-timers."

A fan all his life and a season ticket holder for 13 years, Long says he isn't really complaining. "I *could* do it," he says, "but I'm in the construction industry, and you know how things are. I don't put out dollars needlessly. There are priorities in my life that overshadow football—which," he laughs, "is a terrible thing for a man to admit."

Long's predicament is shared by many longtime BYU football fans, fans who suffered through losing seasons year after year—fans of the pre-Scheide years, the ones whose kids grew up to march in the band and pack the student side of the stadium. Their problem is that they work at Geneva, at the University, at a local insurance agency. Their kids have shoes, but they don't have a spare \$1,500 to spend on keeping a seat that's always been theirs in the past—even if it means having to surrender it to a wealthy lawyer who's just moved up from Arizona.

The heart of the problem is an arrangement called donor seating, and the stadium could not have been expanded without it, officials say. "Donor seats are the worst way to build a stadium, but you can't get it done otherwise," says Dale McKann, director of the Cougar Club. "You can't borrow it; the Church won't give it to you. The alternative is to lock up those seats for years."

Donor seating means that people donate \$500-\$750 per seat to buy the permanent right to a bleacher or chair seat on the stadium's west side. "Essentially, that's theirs until the millenium," he says. All the donor has to do is continue to buy his season tickets each year, at about \$50 apiece, without missing three years. According to McKann, when the donor dies, anyone his assigns in his immediate family "inherits" the right to buy the tickets to that seat.

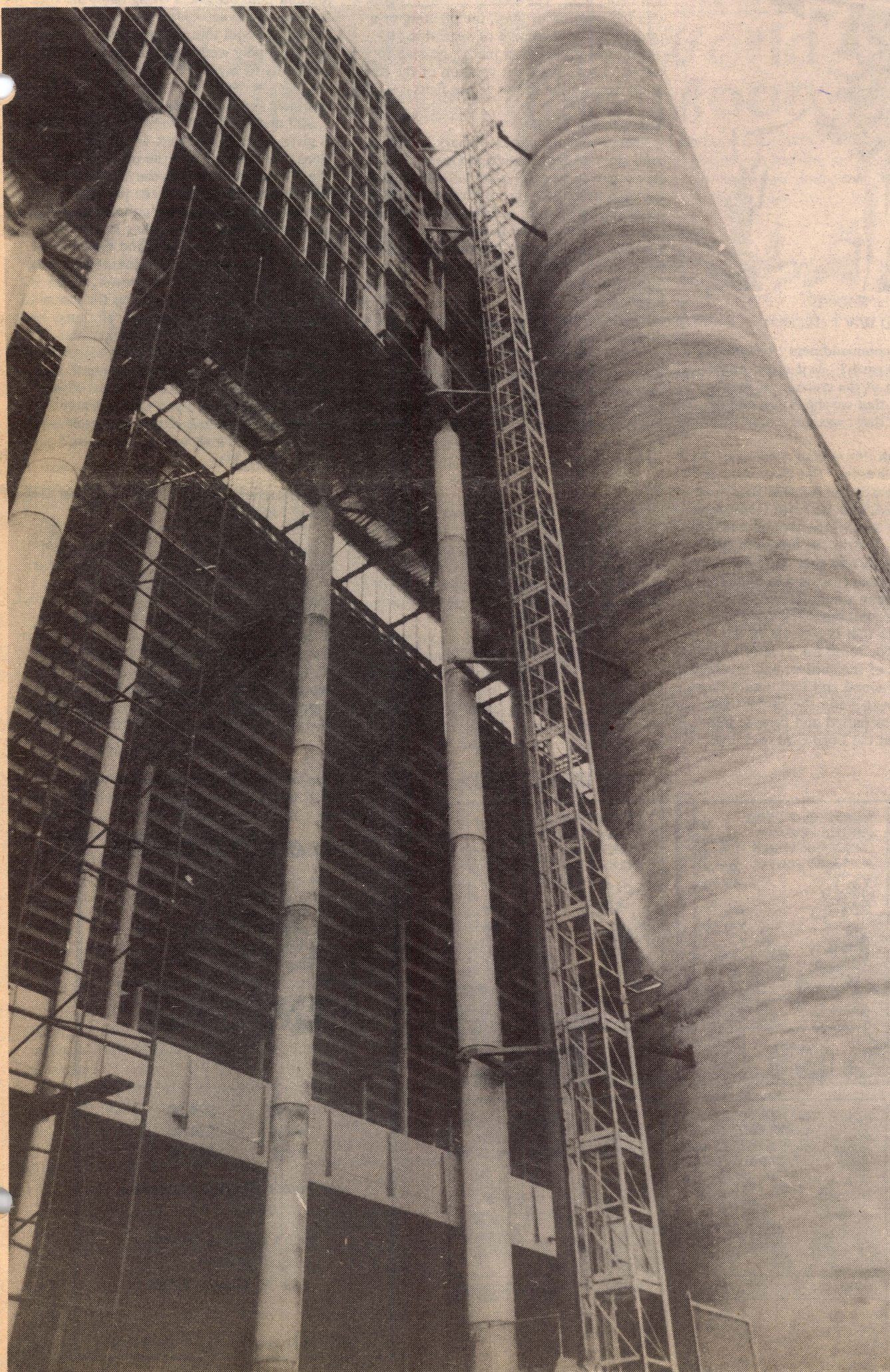
Those with \$15,000 can buy rights to a box, a railed-in area of eight seats just below the press box or the upper concourse. However, an even larger donation—between \$100,000 and \$1500,000—will buy real comfort. That's the price of a loge, a twelve-seat, glassed-in box, located along the top edge of the west side in the first several floors of the expanded press box. Loge owners will have access to the elevator, parking and a private refreshment area in the press box. Each loge will be carpeted and heated, and will have "moveable padded chairs, a front counter for their pop and goodies, or for leaning on if they're bored, and a sink and refrigerator unit in the back for their potato salad or what-have-you," says Norm Faldmo, BYU's director of planning and architecture. Though not air conditioned, the glass window will open, less for ventilation than for allowing those inside to hear crowd noise.

"They'll be as nice as we can make them, in our own way," says McKann. "We do everything with some

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THE TRUTH, THE WAY, THE LIFE: CHAPTER 30

Last year, the Seventh East Press printed a lengthy excerpt from LDS general authority B.H. Roberts' masterwork, *The Truth, the Way, the Life*. The culmination of his intellectual life, this magnum opus was never published—either before or after his death in the early 1930's. The work contained material and ideas that were considered questionable by a Church reading committee appointed to examine it. Particularly controversial were Roberts' views on pre-Adamites as expounded in chapter 30, the excerpt presented below.

The value for today's readers is not in the scientific support Roberts mustered in behalf of his beliefs. Rather, it lies in a thoughtful consideration of the insight, thinking, and faith he was able to bring to his study of the gospel.

THE EARTH-LIFE OF MAN OPENED

by B. H. Roberts

The Two Creation Stories

The next task before us is to open the earth-life of man. To get him from the pre-existent spirit estate into the commencement of the human race life. This requires a back reference to the creation story as we have it in Genesis. So far as we have considered that story of creation we confined ourselves to the first chapter of Genesis, and that chapter treats creation as a developing unbroken series of events from chaotic material without form and void to the creation of man and woman in the image of God—begotten after their kind.

(A) The First: The creation story in Genesis first chapter is complete, and worthily grand; without flaw or blemish, poetical, and sublime; but when we take up the second chapter of Genesis, we are puzzled by having on our hands seemingly, another account of creation, different in form, and rather puzzling to the Bible theologians as well as to the laymen Bible readers. Such is the difference between the creation account in the first chapter of Genesis and the second, that modern Bible scholarship comes to the conclusion that the story of creation in the second chapter must be altogether from a different source than the account in the first chapter; and holds that there is a serious cleavage that gives reason for the belief that they must have come from separate documents.

(B) The Second: In the second account of the creation, the whole story seems to be reversed from that which is given in the first: "These are the generations of the heavens and of the earth," says the second account, "when they were created, in the day that the

Lord God made the earth and the heavens and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth and there was not a man to till the ground" (Genesis 2:4,5).

We naturally wonder what has become of the grasses, herbs and trees, spoken of in the first chapter of Genesis? What of the fishes of the sea, the fowls of the air, the beasts of the field? What of man, male and female, of whose creation we read in the first chapter?



B.H. Roberts
as World War I chaplain

and what of the commandment "to multiply and replenish the earth?" Is it not strange that after reading of the creation of man in the first chapter, that we should be told in the second that "there was not a man to till the ground?"

Proceeding with this second account of the creation, the Bible says: "But there went up a mist from the earth and watered the whole face of the ground, and the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed, and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the garden, and the Tree of Knowledge of Good and Evil, and a river went out of Eden to water the garden; and from thence it was parted and became into four heads....And the Lord God took the

man and put him into the Garden of Eden to dress it and to keep it. And out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam the name he had given to the man he had created] to see what he would call them: And whatsoever Adam called every living creature, that was the name thereof (Genesis 2:6-10, 15-19).

What is especially difficult in this second account of the creation, as before remarked, is that it seems to reverse the order of creation as given in the first chapter. The first account commences with the formation of the earth from chaotic matter, and then records the various steps of progress in succinct and, one would think, natural order up to completion; the last in the order of creation being man. The second account begins with the creation of man, the planting of a garden, as the beginning of vegetable and tree life; and there God places the man to keep it. Then comes the creation of the fowls of the air and the beasts of the field.

A Key to the Mystery:

There is one significant remark in this second story of the creation in Genesis which may prove to be a key that will unlock the seeming mystery of this difference in the account of the creation without accepting the conclusion adopted by modern criticism, which is that these two creation stories come from different sources, and most likely from distinct documents. This significant remark referred to is: "These are the generations of the heavens and of the earth....in the day that the Lord God made the earth and its heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth and there was not a man to till the ground, but there went up a mist from the earth and watered the whole face of the ground....And the Lord God planted a garden eastward in Eden."

Let it be remembered that this passage is in Genesis 2, though the italics in the quotation are mine. This passage standing alone, it is conceded, does not solve the mystery, something more is required; and in our Book of Moses the necessary increase of light is given.

After giving an account of the creation, much as it stands in the first chapter of Genesis, the revelation in this book proceeds in its second chapter to say:

"And now, behold, I say unto you, these are the generations of the heaven and of the earth when they were created, in the day that

I, the Lord God, made the heaven and the earth, and every plant of the field before it was in the earth, and every herb of the field, before it grew. For I, the Lord God, created all things of which I have spoken spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul, the first flesh upon the earth, the first man also. Nevertheless all things were before created, but spiritually were they created and made according to my word" (Moses 3).

Spiritual and Temporal Creation

Still another word from modern revelation is given upon this subject of the two creations, the spiritual and the physical, called in the revelation, however, the "spiritual and the temporal;" and now the passage:

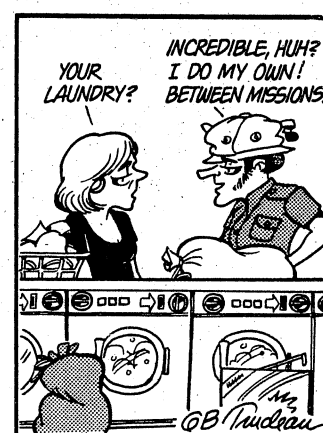
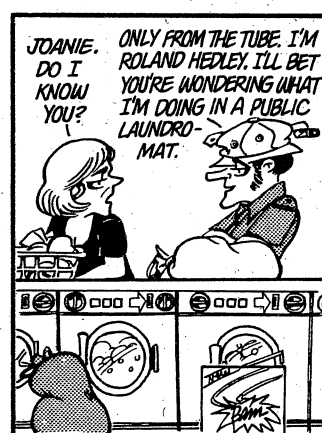
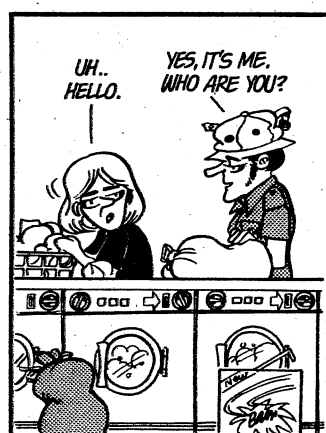
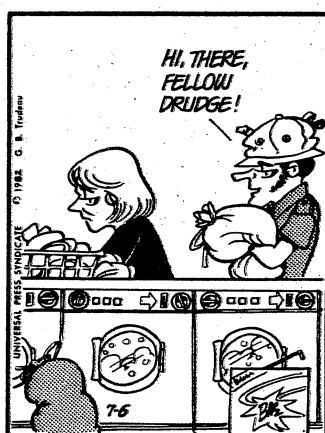
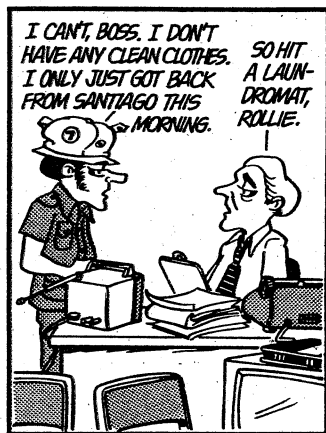
"And as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my Spirit. For by the power of my Spirit created I them; yea, all things both spiritual and temporal. Firstly spiritual—secondly temporal, which is the beginning of my work; and again, firstly temporal, and secondly spiritual, which is the last of my work—speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning" (D&C 29:30-33).

Progressive Movement in Spiritual and Temporal Creation

An important thought arises out of this statement in addition to the confirmation of the word from the Book of Moses passage, that things were created spiritually before they were created temporally (i.e. physically). We are given the idea of a process, a movement in creation, which suggests from lower to higher, and from higher to still higher: first from an imperfect spiritual state, to a union with the temporal—the birth of man into earth-life. Thence from the imperfect temporal (imperfect because the life is mor-

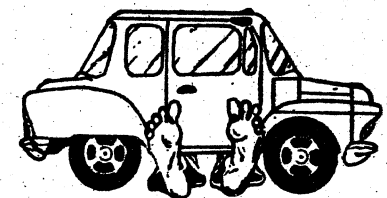
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DOONESBURY



by Garry Trudeau

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Roberts Society Debates Church PR

by Linda Bennett

The pros and cons of the public relations efforts of the Church of Jesus Christ of Latter-day Saints were explored and debated during a recent meeting of the B. H. Roberts Society, in Salt Lake City.

Discussing the evening's topic—"A Light Unto the World: Issues in Mormon Image Making"—were Bruce L. Christensen, president of the National Association of Public Television Stations, and Peggy Fletcher, editor and publisher of *Sunstone* magazine. The two delivered prepared remarks and then answered audience question, with M. John Ashton serving as moderator of the June 29 session.

Christensen, whose background includes extensive media experience as a reporter for KSL and general manager of both KBYU and KUED, began his prepared remarks by referring to an April, 1974 talk by President

Spencer W. Kimball to the Regional Representatives supporting the valid use of media as a means of reaching all nations.

Christensen, while noting that people are not converted by public relations alone, pointed out that effective PR efforts can "demonstrate the positive aspects of the Church," and thus lead to conversion.

Admitting the need for constant improvement, he cited the cases of the Coalville Tabernacle and the Eagle Gate incidents as examples of public communication bungles.

The Church's Public Communications Department is in a "no-win" situation, Christensen said. Its members are accused of attempting to control the press on one hand and yet expected to avoid all bad press on the other.

Another danger, Christensen pointed out, is selective PR that focuses on only one aspect of the Church, ignoring all other elements—suggestive of the blind men

and the elephant.

Christensen concluded his opening remarks, stating that the gospel obviously cannot be reduced to a 30-second radio spot, and "public relations cannot make the Church what it is not."

Ms. Fletcher, self-described as "existentially, ontologically and genetically Mormon," was less convinced of the benefits gained by the Church through its Public Communications Department.

"Image definition cannot be the whole reality," she stated. Image tends to become stereotypical, she claimed. In support of this view, she read from one of the recent *Reader's Digest* inserts by the Church about a "typical Mormon family." The insert contains a list of "ideal images in PR prose."

The audience seemed to agree with the humor she found in this list of attributes. For example, one of the qualities of the "typical" LDS family noted in the insert was the family's making cheerful games out of housework.

When, Ms. Fletcher asked, did any of us see a family really function this way?

Ms. Fletcher disclosed that the Church's *Reader's Digest* campaign cost around \$12 million.

The most troubling implication of using these idealized images, according to Ms. Fletcher, is the problem it causes for members who compare the media-Mormons with themselves and feel guilty about not measuring up.

"Sadly, some of us are buying our own PR," she said.

Ms. Fletcher also considered the subject of the Church's various visitors centers. She quoted critic, author, and reporter Milton Viorst, who has described one of the centers as "Jesus in Disneyland." She decried the "tone of condensation" in the approach taken to the centers.

She then accused the Public Communications Department of "engaging in aggressive neutrality" and taking "excessive care to say nothing."

Concluding her prepared remarks, she suggested that the members forget about seeking the world's approval and instead let their light shine to the world by following the admonition found in the Doctrine and Covenants "to do justly, to walk humbly, to judge righteously."

A question and answer period followed the prepared remarks.

Members of the audience evidenced great concern about the PR activities undertaken by the Church, asking many questions about perceived blunders by the Public Communications Department.

Asked why the Church would not respond to the issues raised at the meeting, Christensen said he believed the department would recognize the value of Ms. Fletcher's analysis.

Ms. Fletcher, however, said she felt there is still too
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BYU Students Tour World As 'Gift' from Rev. Moon

by Lisa Barlow

A free trip around the world may seem an impossible dream, but two BYU students are living that dream now because of a "gift" from the Reverend Sun Myung Moon.

The two seniors in International Relations, Christopher Bramwell and Charlie Houlding, heard about the trip from Tom Bowers, the Salt Lake City District Director for the Unification Church.

"Charlie had worked on a research paper on the Unification Church with Bowers," Bramwell said. "Bowers told him about the opportunity after his failure to interest any of the religion departments of Utah universities in suggesting candidates for the program. Bowers said he had no favorable responses and encouraged Charlie and I to apply."

The trip is a mobile Youth Seminar on World Religions, which has accepted more than 100 members from around the world, representing a variety of religions. The seminar, which began this July, will conclude August 24 in Seoul, Korea. During this period, the seminar will visit Kyoto, Peking, Kathmanau, Benares, Bombay, Cairo, Rome, and Jerusalem.

The seminar leadership will include professors from universities in London, Hawaii, Nymegen, Basel, Washington, Toronto, Rome, Korea, Delhi and other major world centers.

According to the director of the seminar, Dr. Herbert Richardson, the trip is a "gift" from the Unification Church. It includes all the expenses of the seminar: travel, housing, meals, and laundry.

"The idea of the trip was personally conceived by Rev. Moon, who envisions it as a way to help young people expand their own religious horizons so that they can make contributions toward cooperation among religions throughout their lives," Richardson said.

He said the Unification Church is seeking to achieve this goal by encouraging members of all religions to move towards a greater interfaith understanding.

"I think the reason we were accepted on the seminar is because we are Mormons," Bramwell said. "The opportunity was something I couldn't pass up."

The Unification Church may be seeking greater interfaith understanding as part of an effort to erase the damaging view of the church presented in past media coverage.

Moon was recently sentenced 18 months in jail and was fined \$25,000 for tax evasion. His top finance aide has been fined six months in jail and \$5,000.

The Unification Church, which is believed to be a multimillion-dollar organization, claims 40,000 members in America and 3 million worldwide.

Doctrinally, the church claims to follow mainstream Christianity mixed with traces of Buddhism and other Oriental religions. Moon has claimed to have spoken with Jesus, Moses, and Buddha, and believes some day he will become "the real Messiah."

Rev. Moon cites as an obstacle to many who would otherwise join his church the claim put forward by his detractors that the church uses brainwashing to recruit new members.

"Almost everyone I told about the trip said I wouldn't come back, that they would brainwash me into staying," Bramwell said. "Some even believed there really wasn't a trip, that the seminar was used as a play for gathering 'unknowing victims.'"

Bramwell said he discussed the issue with several professors on campus, and one or two General Authorities of the LDS Church, who were familiar with the church and similar programs sponsored by them and other religious institutions.

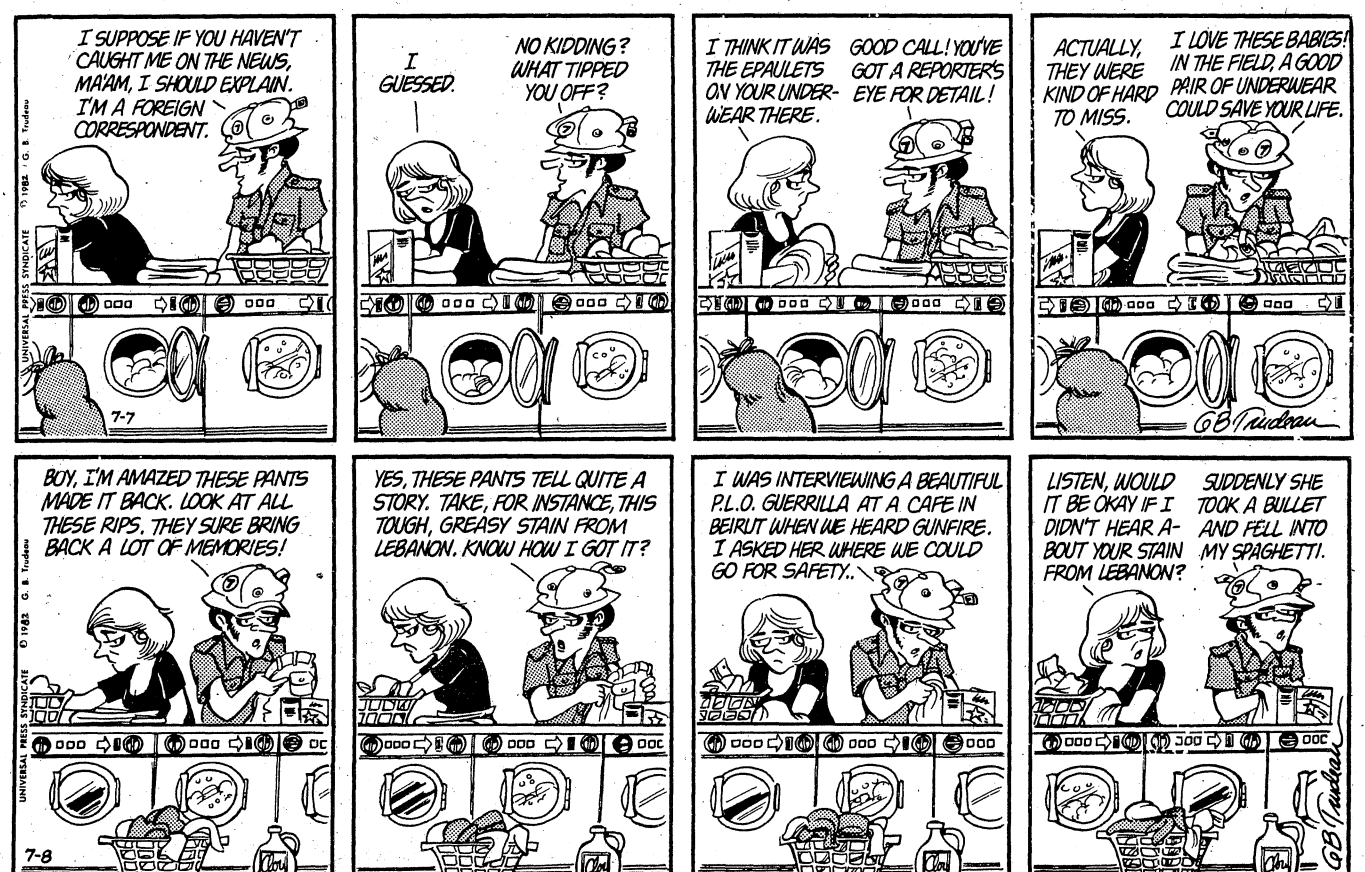
"After discussions with those personally familiar with the church and my own individual research, I stacked up the pros and cons," Bramwell said. "Because I'm going, the pros obviously won out."

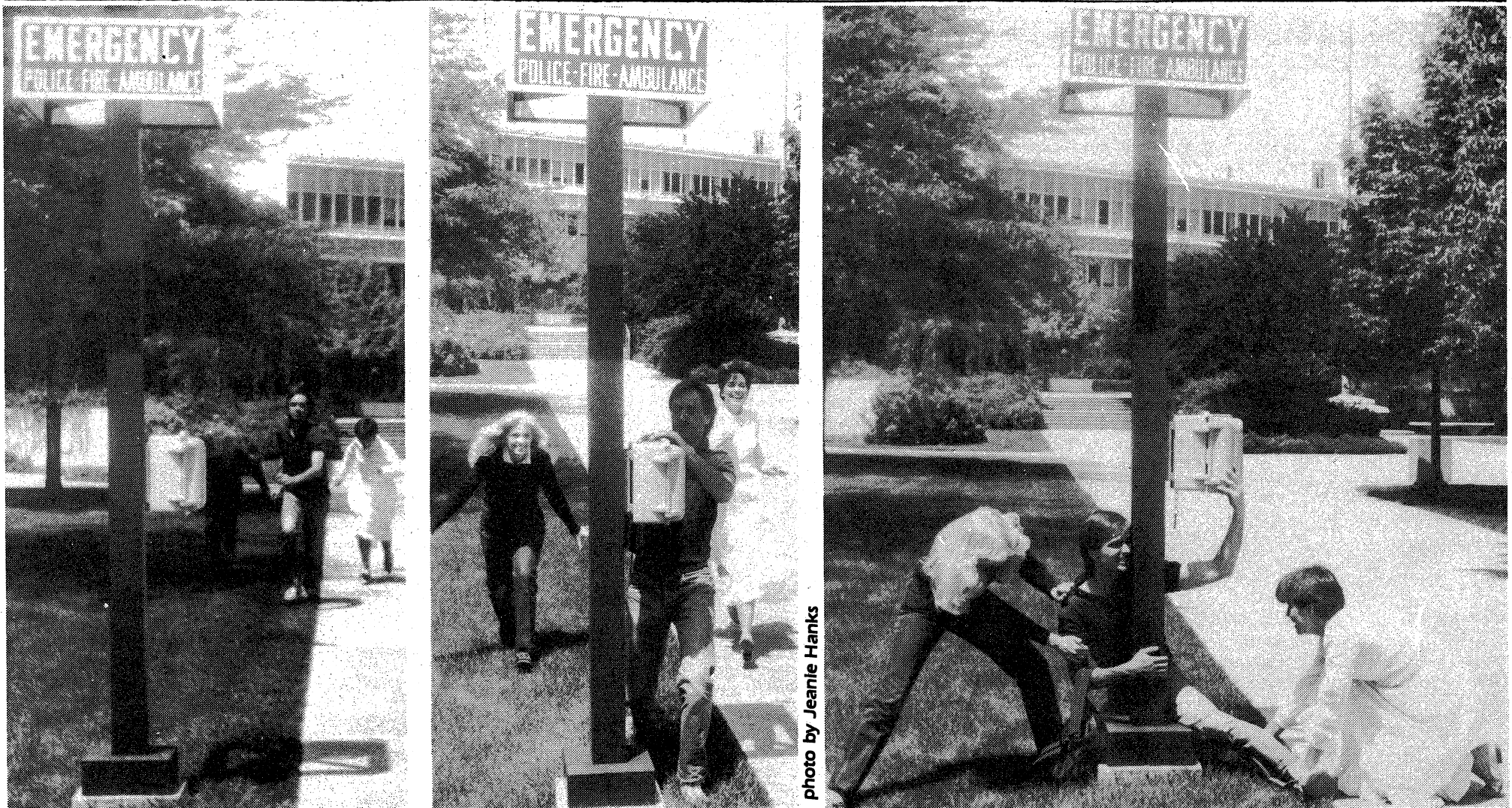
The LDS returned missionary said the trip being so well publicized, the presence of leaders from a variety of universities, and the promise of continual communication with friends and family were the decisive factors in his decision to go.

Bramwell, whose father is in the foreign service, also said because he has lived in many parts of the world and has been exposed to "unique theology" in the past, he is assured he can view objectively any propaganda his travels may "unleash."

"I'm anxious to return to Provo in August and show all of my skeptical friends my unglazed eyes, and maybe even rub it in about what an opportunity they missed."

DOONESBURY





Happy Hunting Ground: Cinderellas drop books and pursue Prince Charming after hearing Prof. Turner's talk

'Stay at Home, Cinderella' Higher Education Hazardous to Women, Prof Says

by Lisa Barlow

"BYU has been belittled as a happy hunting ground for marriage. A school for would-be-Cinderellas running around with over-sized glass slippers, trying to pawn them off on scholarly unsuspecting prince charmings," said Rodney Turner, BYU professor of church history in a Wednesday lecture entitled "Eve's Daughters and the Second Temptation."

"I defend the Cinderellas. BYU should be a happy hunting ground for worthy mates. The Prophet Joseph Smith said the reason the Saints gather is to build temples, and the highest ordinance in the temple is the sealing ordinance of man to woman," Turner said. "Now as the Saints gather to be sealed, why is it wrong to gather at a place such as BYU which enhances the possibility of that sealing?"

Turner said an "MRS." degree will still be in demand when "this University and its degrees have been consumed in the fires of celestial glory. I can assure you when you stand at the gates of heaven, God will not ask you if you have a PhD in physics."

He said that the minds of LDS women are becoming divided and accused the women's movement for the Mormon woman's discontent and confusion in defining her role. This view is also affecting the youth at BYU, he said.

"There are too many trumpets blowing, and the result is an uncertain sound," Turner said. "Women are told to

get an education, and the leaders of the Church are quoted in support of this."

He said getting as much education as possible is not the issue, but rather the words of the prophets being twisted into sounding as if they encourage women to pursue careers.

"Now the purpose of an education for women, as I understand it, is to enable them to be better wives and mothers," Turner said. "Not to justify career over motherhood. Not to justify the abandonment of women's primary calling, but to enhance her ability to do it better and therefore rejoice in it."

Turner said there is a "danger" in the emphasis place on career-oriented education today.

"The danger is that women are being educated in status positions, those with high psychological and economic return—like being a doctor, lawyer, or engineer, those fields that require training and extensive preparation," Turner said. "The ultimate danger lies in the temptation to delay or even forego marriage; to limit your family size; or to turn the children over to surrogate [parents]."

Turner also cited the danger of women viewing their degree as an asset to be exploited now, rather than holding it in reserve for later use when necessity, or freedom from home responsibilities and child care permit its use.

"This danger indeed is already becoming a reality, even at BYU, as more and more women opt for careers and a delayed marriage," Turner said. "Thus, these women are seeking the world first and the kingdom last."

He said that those women who seek to justify their educations as preparations for later life, and then delay their marriages to pursue careers, are selfishly drawn by the money to be made and the status to be had.

"At the very least, when women do this there is an evident lack of faith and commitment on the part of those who choose to practice their profession rather than to practice their motherhood," he said.

Turner singled out the women's movement as the cause for the confusion of today's LDS women, labeling it the "devil's women's movement," and calling it a "perversion of God's goals for his daughters." He said the feminist movement, and especially its fight to ratify the ERA, was the latest and most threatening effort of Satan's to disrupt the work of God.

"Like so many deceptions, the women's movement at heart is right in principle, but wrong in practice," Turner said.

He said it's wrong because it is myopic, time-bound, and short-sighted. It doesn't prepare women for eternity.

"It's whole concern is the here and now, the job now, the money now, the right to be the sexual expresser you choose to be. The whole conception is in terms of time," Turner said. "It strips woman of her immortality."

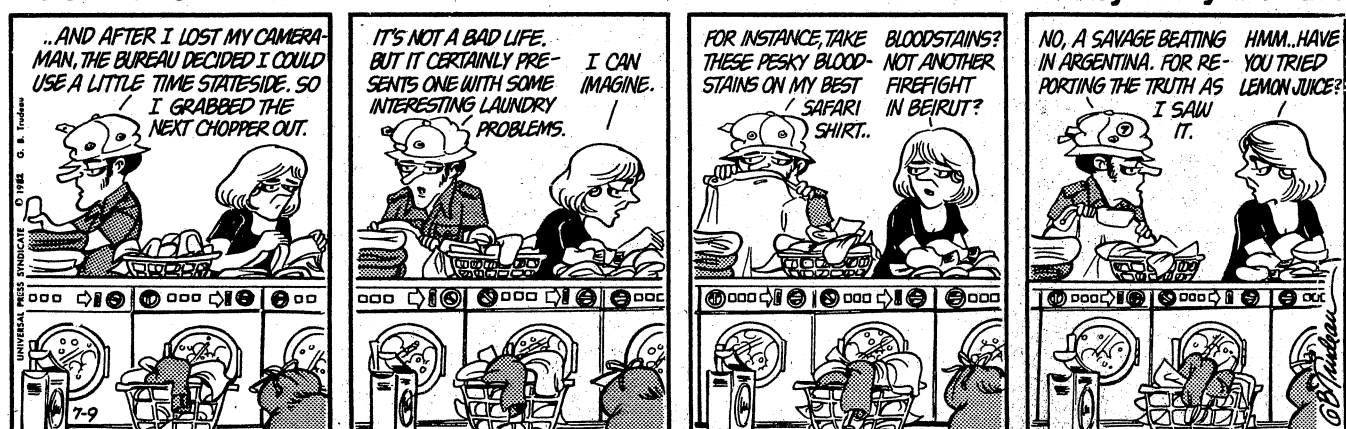
In conclusion, Turner said that the home is the greatest mission field. That is, more souls are saved teaching children in an LDS home than non-members in the mission field.

"It's true the sexes can imitate each other; they can do the same work. The question is, should they? Is the ability to do, the right to do?"

He directed the young women of the church by saying spiritual survival and not temporal success will be the issue in their lifetime.

"Young sisters, please don't choose Gloria Steinem or Jane Fonda for your heroines. Follow Isiah's counsel and look to Sara, to Eve, to Mary, and to Camilla Kimball for your examples and blessings and ultimate glory."

DOONESBURY



Cougar Stadium: Catering to the Rich

continued from pg. 1

moderation, so they won't be elaborate, but they will be comfortable."

As in the past, University President Jeffrey Holland will have a president's box in the first floor of the press box, a glassed-in area the size of about four loges, carpeted, heated and catered, according to McKann. The president's box will seat dignitaries, General Authorities, visitors from other universities, the Alumni Board (during Homecoming), and donors to the school.

"There are a lot of people who are potential donors," says McKann, "and for them, these seats to a great game are icing on the cake. You know, we had a major development meeting with potential donors at the Tangerine Bowl that's still benefiting the university."

Most of those in prime seating, however, will either be well-to-do professionals who are Cougar fans, or members and guests of professional organizations. "Many of the loges have been sold to dental groups, insurance groups, people like that," says McKann.

Mark Anderson, of Spanish Fork, is one such fan. Anderson is an investment broker who is in his early 30's, and owns a chain of jewelry stores. He says his family is planning to spend \$175,000 to buy a loge and two boxes this year.

Of the less well-heeled being displaced by wealthy donors, Anderson says, "I guess I can see their point of view. But a lot of people can't conceive of what the stadium will be like. There will not be a bad seat in the house. Some feel miffed, but I'm sure they'll be treated well; they're going to be able to be involved in the whole event. Sure, those with lots of bucks get the prime seating, but good Lord, that's the way it is all over the world. There's always going to be the end zone. We can't all sit on the 50-yard line."

Anderson says the purchase was a family decision. "We have foregone things we wanted, like new cars, so we could help the university," he says. "100,000 is a lot of money, especially when you're giving it away."

For the middle class fan, one way of getting a seat in the west stands has been to join the Cougar Club. Club members get priority seating after donors. It costs at least \$100 annually to belong; for \$150, members also get preferred parking near the stadium. McKann says that more than 200 people have joined the club in the last month in order to get preferred seating, a strategy Kay Long adopted. "I've given money to them on and off, not on a steady basis. But when I suspected that if you were just a former season ticket holder, you'd end up in the end zone, I joined to help get seats as near to those I've had in the past as possible."

The Cougar Club is doing so well, in fact, it is paying for a new club facility which will occupy the entire southwest corner of the stadium at ground level. It will be paid for with the club's reserve funds, new cash contributions, and materiel contributions from members. Included will be a board room, entertainment area, and dining room which will expand into President Holland's reception room to allow seating for 500 people.

The club's monthly luncheons, attended by several hundred members, featuring chalk talks by coaches, will be held there. Hall of Fame plaques will grace the walls. Other plans are also brewing, according to club officials.

"We're working on having briefings by assistant coaches, with game films of opposing teams," says McKann. "We'd also like to host another booster organization, if we can find one that won't mind drinking 7-Up. A place like this will encourage people to come early, and of course, if it rains, there'll be a lot of activity. We'll have video screens and tapes of past games, and the post-game show piped in. It may even become the setting for taping Paul James' show, although we haven't talked to KSL about that yet."

That doesn't bridge the gap between those able to afford season tickets and those able to join the Cougar Club. "Personally, I can afford it. I'm a Silver Cougar," says Carl Severe, a local businessman, who gives \$500 annually to the Cougar Club. "But I feel sorry for the guy who works at Geneva, who's lucky to afford his tickets. I think he deserves good seats too. These guys have been supporters from way back, and now they're saying that money is the criterion. I don't think that's very democratic."

"Let me tell you—it was tough to be a fan in '59 or '60, tough to take all that crap from Ute fans and watch Utah run up the score. Now they're saying, 'You stuck in there all along, but if you can't come up with \$8,000, sorry.'"

Severe thinks there may have been alternatives to donor seating. "I would have thought there'd be some special consideration for the 30-year season ticket holder."

We help kids who are not financially able to go to school. Why not have some program for that loyal supporter who is not financially able to pay for the seats he's always had? Maybe give him more time, allow him to stretch out the donation over several years. My general impression is that BYU does the best they can," he says. "I'm just concerned that they think about the little guy."

The question of 'who sits where' is not the only one being asked about the expansion project. Some wonder why the project has been so costly. "I wonder why," says Severe, "for five or six home games a year, we need so many chair seats. They expect the students to sit on bleachers. Why can't the rich people sit there, too? If Wisconsin and Notre Dame can do it, so should we. Maybe 10,000 more people could see the game from the same size stadium if people were willing to suffer a little."

In fact, most of the project's \$12.4 million cost is not connected to creating new seating or improving the playing field. Although the university declined to release a cost breakdown on the project, Faldmo says the "majority of the expense" is in the press box area because of the electronic equipment needed by television and radio stations. Second most expensive, because of the plumbing, are restrooms and concessions. "Bleachers are pretty inexpensive," he says. "If they only built the north and south end, it would be considerably less, especially if you could make do without new support facilities."

That bothers some donors, who feel that a disproportionate amount of the money raised is going to pay for facilities which benefit BYU, rather than the individual fan. "I just wonder what percentage of the cost is in seating and what percentage is in the glorified press and president's box," says Robert Gledhill, president of the Italian Place Franchise Corporation. Gledhill has paid \$3,000 to "retain the four chair seats that we've had before." He thinks that ticket sales alone could have paid for seating expansion. "That's heavy money in those elevator shafts and in what's essentially a four-story building up there on top. I'm not upset," he maintained. "I'm just mildly critical of some administrative policy."

Severe also feels that BYU should have "kicked in" a few million dollars, rather than raising the entire amount through private contributions. "Up until now, BYU's press box was really substandard, so the change is really needed," he says. "But the benefits from that box and the president's box accrue mainly to the school, not to the fan. I personally would have felt better if they had spent \$10 million of private money for seating and the playing surface, and then the school put in \$2 million for the press box. Perhaps they did, but I don't get that impression."

Other boosters, though, call that splitting hairs. "You don't think that (press and president's facilities) benefits the fan?" asks Anderson. "Why, UCLA has called us and wants to move up our playing schedule. If we want to have a nationally recognized program, if we want to play with those guys, we have to provide the facilities." Anderson says the new facilities attract good recruits, and make a good impression on visiting journalists, who are then more inclined to write favorably about the football team, the university, and the Church.

One question no one seems to be asking is whether or not it is appropriate to spend \$12.4 million on a stadium. "I've had other people ask me why club members don't give their money to some project in Bolivia," says McKann. "Perhaps they don't want to donate to Bolivia—or perhaps they do that as well. Basically, this is just a way to raise money for the school's athletic programs. Sports events are some of the most wholesome entertainment in this valley, better than most movies downtown."

"That's not to say that concerts, plays and classes aren't important," he says. "Academics is probably the sleeping

giant here. Research, the exchange of truth, is much more meaningful than bouncin' heads together. But that's understood. The athletic program gives visibility to the university. It focuses the attention of people who might contribute to the school. It opens doors."

What is obvious is that McKann need not worry about justifying the money spent on the stadium reconstruction. No real Cougar fan will express a "complaint" about the project, only a "concern." A Cougar fan, it seems, is loyal, no matter where he's sitting or what he's paying for that privilege.

Bureau Tape

Shorts Stories

by Chris Dahlin

Wednesday, July 7th, was the last day a student could register for the summer term, and 4 p.m. was the last minute one could complete registration. At ten to four there were lines at both the registration and cashier windows for all of those who were getting into school just under the wire.

The lines were being handled with a reasonable degree of efficiency, when a female, apparently an employee of BYU, approached a girl standing in the cashier's line. The girl standing in line was wearing shorts and the female, whoever she was, took it upon herself to inform this girl that as long as she was wearing shorts she would not be allowed to pay tuition.

The girl tried to explain that she just that very moment had arrived from California and she did not have the time or the opportunity to change her clothes. The female was insistent on her demands. This girl, a graduate student, fortunately had her suit cases still in her car and was able to put on a skirt in the parking lot before the dead-line.

When the girl returned with the skirt on to see if it met with approval from the female, the female told her that she was lucky because rules state that a person wearing shorts should be turned into Standards and the infraction would go on one's records.

The very next day an educator from England was attending the Second Annual International Conference of Cooperation and Education hosted here at BYU. He stayed in Helaman Halls and ate some of his meals in the dorm's cafeteria. But on Thursday morning he was denied breakfast in the cafeteria because he too was wearing shorts. The fact that he was a guest of the university had no bearing—unless he had longer pant legs he could not eat. So he went to the conference peeved and on an empty stomach.

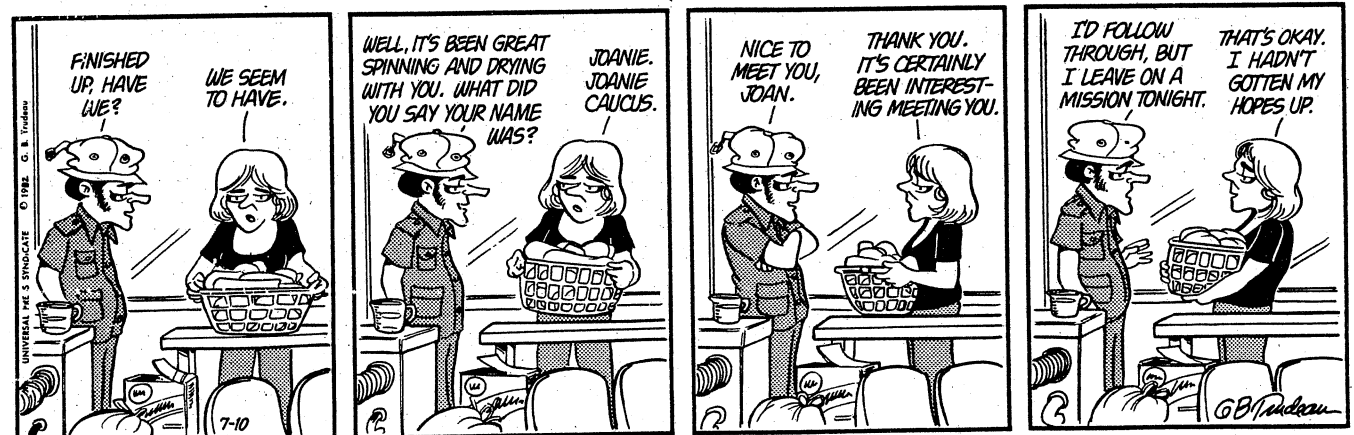
Needless to say, neither of these people was happy with such an abrupt and inconsiderate invasion. In fact both were understandably quite upset. And who wouldn't be? Are BYU's dress standards so sacrosanct that their enforcement justifies insulting and humiliating our students and guests? Would it not be better for BYU's "image" if its employees were to learn graciousness and common courtesy instead of law enforcement?

Consideration for the individual should be paramount at this institution, and it is to our shame that there are those who feel that enforcement of such temporary institutional rules, such as dress standards, should take priority over an individual's self respect.

Ultimately students and visitors will not remember how people dressed at BYU in the summer of 1982. What they will remember is how they were treated and what they felt when they were on campus.

by Garry Trudeau

DOONESBURY



Notes From a Guardian Angel

The Seventh East Press is pleased to present Notes From a Guardian Angel, a new piece of fiction by Orson Scott Card. A Hugo award winner for his science fiction, Card is perhaps best known among Mormons for his Saintspeak and Father, Mother, Mother, Mom.

In an interview with the Seventh East Press, Card explains "I'm not a novelist like Virginia Woolf. I think the contemporary American and English novel is as dead as ballet; it hasn't changed since 1915. People aren't writing stories, they're writing concealed claptrap. Some of the best writers write only for a very small intellectual group. The novel has become so inaccessible that people have turned to Irving Wallace and Harold Robbins. Today, anyone who reads is part of the elite. So, to me, that audience reading Robbins is worth writing something good for. I'm interested in writing to the person who only cares what happens next, who has no ax to grind. If someone is looking to see how much like James Joyce or Phillip Agee I am, that's no fun; they aren't even reading the story."

Card's previously unpublished novel will run in six concurrent issues of the Seventh East Press. It is scheduled to be published in book form in October by Signature Book of Salt Lake City.

In the Beginning

Sometimes I wish I had done a little worse on the achievement tests. Sometimes I wish I had bombed my internship. Then I would have been assigned to a nice, safe Italian Catholic. The enemy never has more than a couple of agents on them at a time. I could relax a little. Days off now and then. A little security. No great rewards, either, of course, but I've been at this for a while now, and I've begun to lose the eagerness that kept me going before. That desire to plunge into danger, to tackle seemingly hopeless challenges, to confront the devil on his own turf and beat him down. Beating the devil isn't what it used to be. He retreats too fast, and then comes back somewhere else with reinforcements. I'm getting tired.

Maybe it's because we're getting close to the end, and our side is falling further and further behind. Maybe it's because I've spent the last century around the Saints, and I haven't been able to compare them with the rest of the world. I just feel the urge to write memoirs, and as everybody knows, anybody who writes memoirs is on the way downhill. If I weren't already dead, you could say I had one foot in the grave.

I'm a journeyman in the SW, the Saint Watchers, an organization which is, we like to think, the elite of the Celestial Guardian Service. Twenty-four hours a day, seven days a week, we are in pitched battle with dozens, sometimes hundreds of the enemy. But we can take it. For a while, at least.

My first mortal was pretty easy—for the SW. He was a Norwegian man named Ole Ollson, who was marked for a missionary visit in 1850 at the age of thirty-six. I took him through all those early days—the persecuting neighbors, the loss of children on the voyage to America, the disappointment when he first saw the dry, brown landscape of Utah. He was tough-hearted, and his first wife, Greta, was solid gold. Her Watcher, old Hyman Goldblatt, was one of the best, and I picked up a lot of my tactics from him. He got made a Master Watcher right after she died, which is a pretty sure sign that his mortal went Celestial. Most of the time Ole and I could coast on Greta's faith. She was the one who insisted he take plural wives when he was told to; she was the one who got him over his coffee habit in 1877. I had it made, and the devil knew it, too—until she died in 1888 the enemy only kept a couple of agents on Ole, just to keep an eye out for opportunities.

The opportunity came in 1890, with the Manifesto. Ole already had five wives, but Ole had his heart set on proposing to Hildie Jensen, a seventeen-year-old Danish girl in Manti, and the Manifesto was a real blow to him. He began to have serious doubts about whether President Woodruff was a true prophet. With their normal inefficiency, it took the enemy six days to notice that anything had happened, but they make up with numbers what they lack in speed and intelligence. They had round-the-clock shifts of five at a time, constantly reminding him of Hildie. They brought in a few mortals, real losers, already half apostate and eager to recruit Ole. They were full of quotes from Apostles who had talked about plural marriage too enthusiastically, and there were tales of secret visions of John Taylor. Ole was slipping.

But it was all by the book, in the end. Ole was, after all, seventy-eight years old, and not doing the best thinking of his life. I put in a petition for Biological Intervention, and it was granted on the grounds that the temptation was Beyond His Ability to Withstand—"B.H.A.W.," as we say in the SW. A little dysfunction in the prostate gland, a few disappointed wives (for the first time in their marriage, I might add), and old Ole put Hildie right out of his head. What if he had married her and then couldn't make her a Mother in Zion? Within a few days I had him regarding the Manifesto as a blessing from the Lord. After that, I only had to fight off a little egocentricity—for a few days he was tempted to believe that the whole Manifesto had been granted just for his sake—and he was safe till he died in 1901.

I was feeling pretty smug. He might not have gone celestial—they never tell us anyway—but he was certainly nothing to be ashamed of, and he did have forty-seven children, all baptized and loyal Saints. But you know the SW. They'll never let anybody get smug. They

gave me a woman who—no, I don't even want to think about her. Enough to say that she got caught up in some unfortunate things, the enemy got her young, and she died in 1949 in circumstances that made it pretty plain that I wouldn't be promoted to Master Watcher for quite a while yet. It wasn't my fault, they assured me. After all, she was never tempted B.H.A.W., I had given her every opportunity, and she persisted in loving the flesh more than the spirit. Still, you can't live with somebody for years and years without coming to love them, faults and all. When I knew she had failed, and it was all over, I got pretty down.

Of course, a depressed SW can't be given a mortal—they need somebody in top condition. So I got called in for an interview. And it turned out they sent my old friend Hymie Goldblatt to help me.

"So the enemy beat you," he said.

"Not me," I said. "She just showed herself what it was she desired most, and that's the purpose of life." It was what I was supposed to say, but my heart wasn't in it.

"You're new at this, Ginny," Hymie said. "You didn't even die until 1671, and then it took us a long time to convert you from Catholicism."

I shrugged. "I spent my whole life persecuted by the Protestants."

"I know. When you decide you believe something, you stick to it."

"You used to call it bull-headedness," I said.

Our mortals had been married for fifty-eight years. He knew it was time to get firm with me. "All right, Virginia Stemple, we've indulged you long enough. You know we're nearing the winding up scene, you know how hard that's going to be. We're always short-handed, we're always outnumbered, and no matter how hard we try, we all have to live with the fact that even some of the seemingly elect will fall. If you're not tough enough to take it, then say so now and we'll assign you to Genealogy and you can spend the next thousand years guiding little old ladies to forgotten records. It's an important work, but I thought you were made for bigger challenges than that."

When he put it that way, I felt downright ashamed of myself. I was a pretty good Saint Watcher, even if I wasn't always a winner, and it would be a waste of my training to take me out of the CGS. So I looked Hymie in the eye and said, "I'm in this to the End."

"You'd better be," he said. "I've worked with a lot of Watchers, Ginny, and you've got what it takes. If you don't get discouraged."

"I never got discouraged. I always hoped she'd turn out to be another Alma."

"I know all about what you hoped. Two hundred separate petitions for Extraordinary Intervention in only thirty years, Ginny. Even Judas Iscariot's Watcher only filed a hundred and thirty times."

I guess I looked pretty ridiculous."

"A little. But we chalk it up to compassion, and it doesn't count much against you."

"I'll be more level-headed this time, Hymie," I promised.

He studied my inmost thoughts for a few minutes, then nodded wisely and said, "Have we got an assignment for you."

"A future apostle?" I asked.

"You know we don't release that information. Besides, it depends on him, anyway. He's scheduled for birth day after tomorrow, in San Mateo, California. Active Mormon parents, not too rich and not too poor, two older siblings and three more scheduled for later. The parents are debating right now between naming him Steven or Hyrum."

"If he has to grow up in California, I hope they go for Steve."

"You can take it up with their Watchers. I have a meeting scheduled for you tomorrow night, while their mortals are sleeping. That is, if you take the assignment."

"I'll take it, Hymie. What did you think?"

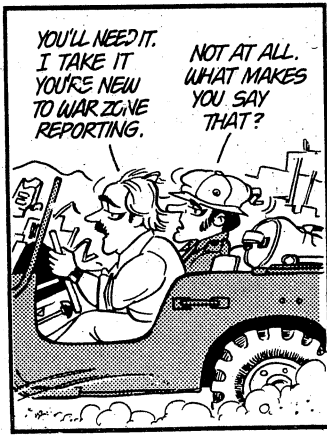
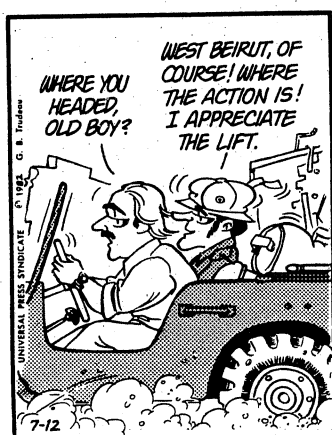
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DOONESBURY

by Garry Trudeau



continued from pg. 6

"Do you want to meet him now? I had him come, in case you said yes."

So I met my mortal for the next thirty years, soon to be named Steven Hyrum Kelly. There's something glorious about meeting your new mortal when he's still in the spirit, and has never tasted the temptations of the flesh. They're so confident and strong, and yet so afraid. "You," he said to me. "Thank you for being willing to help me." And I looked at him and almost cried—I always feel that way, they're so bright and pitiful. No stain upon them, no spot of darkness, no hidden places that by their very secrecy confess all. No wisdom, either.

No reservoir of pain. I wanted to push him into the womb at once so we could begin the adventure, and at the same time, to hold him forever out of the world so he would never be scarred.

"What's it like?" he asked, as they all ask.

"As beautiful as you are, and as terrible," I answered, as we are taught to answer.

"I think I'll do OK," he said. "I feel pretty good about it."

"I think you will, too," I said. "Just remember my voice, and remember to trust me. I'm always your friend."

"You mean I'll remember you?"

"Oh, not me. But when you hear my voice, I'll sound familiar. If you listen."

"I will," he said. "You can count on me."

"Of course I can," I said. But I couldn't help remembering that *she* had said the same, and she had failed. And he saw the sadness in my eyes, and he whispered, "Will Father still love me, even if I fail?"

"Always," I said. "But don't fail."

And then he was off. He had work to do, and so did I. But that was where it began for me, and now it's over, and I'm tired, and all I can think of to do now is tell you about it, before Hymie comes back and says, "You've had enough time off, we've got a girl about to be born to a persecuted conver family in Czechoslovakia." I have a feeling Hymie isn't planning to give me an easy one. From now on, there are no easy ones. But while I have time, I'll tell you about my work with Steven Hyrum Kelly, and you'll get some idea about what we're facing now, when the end is so near.

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Corporate Genetic Engineering Comes to Provo

by Lisa Barlow

In an effort to apply the skills of BYU professors to world population needs, BYU is attempting to form a private genetic engineering corporation.

"The company would provide funding to help BYU do research," said Delos Ellsworth of the Ezra Taft Benson Institute. "Presently, there are some outside investors who are trying to raise funds for it and they asked me, if they were successful, if I would head up the corporation."

Ellsworth said if the corporation got off the ground, it would use several BYU faculty and members of the Benson Institute as researchers. BYU has a lot of good faculty, but does not have the federal funding to compete with other universities. This is where the corporation comes in.

Because the corporation would be providing the funding, patents on discoveries would most likely be the corporation's and not BYU's.

"But those types of things are negotiated between the corporation and the University; there may be some that are totally the corporation's, and others in which the royalties are split on any new discovery," Ellsworth said.

Because all of the research being conducted would be agriculturally based, Ellsworth foresees no ethical problems arising from the LDS Church's stand against human genetic engineering.

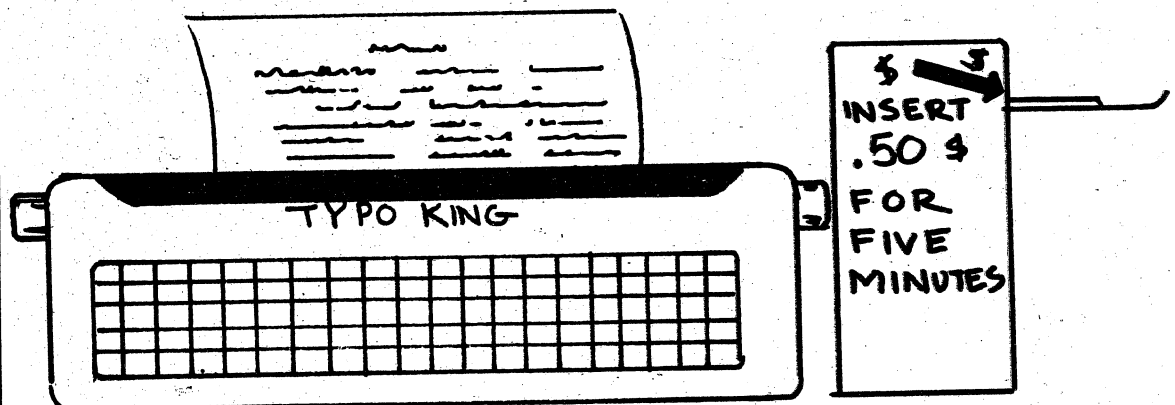
He said there are several research projects already underway that the corporation will want to finance.

One such project is research being conducted in Israel by an LDS professor from UCLA and an Israeli professor.

"They are attempting to develop plants that tolerate different mineral deficiencies in the soil," Ellsworth said. "In the Mediterranean Basin there are many mineral deficiencies in the soil and this inhibits plant growth and production. They already have an avocado variety developed and, if successful, may transfer into other plants as well."

Other possible research projects the corporation is watching include a strain of bacteria which will provide several immunities for poultry and a variety of tomatoes that respond to flashes of light to trigger the photosynthesis process.

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Editorial

Patriotism and the Constitution in the "Stormy Present"

July is an important month for Americans, and especially for Utahns. It is during this month that we commemorate two events of seminal importance in our national and state histories: the Declaration of Independence of the American colonies from Great Britain, which began the establishment of the constitutional democracy that is our nation; and the arrival of the first parties of pioneers into the Salt Lake Valley, which began the establishment of the Great Basin as a state in that nation. Since those events took place other nations have sprung up which have taken the American constitution as a model for the creation of their own governing principles. As Americans and Utahns, we have much to be proud of and grateful for as we celebrate our origins during this month of patriotism.

And amidst the freedom rallies and fireworks, the parades and picnics, the patriotic orations and the float-riding of beauty queens, we might do well to remember the sentiments of those who stood as midwives at the birth of our nation and of our state. If these men—revolutionaries like Thomas Paine, leaders like John Adams and Brigham Young—could comment on the beliefs that we put into practice today in the name of patriotism, what would they say? Would they approve? It seems not unlikely that some—perhaps even much—of what they observed would please them: America still remains among the most free nations on the earth: the concepts of life, liberty, and individual pursuit of happiness are still more honored as unalienable rights in America than elsewhere.

But some of the beliefs that we hold about what it means to be American, to be patriotic, would perhaps not please them. Some of the patriotism of today would seem distinctly unpatriotic to the patriots of the past.

One such tenet of late twentieth century patriotism is the notion that the Constitution of the United States is sacrosanct and untouchable. Some would have us

believe that the framers of that important document received it as direct revelation from God, that they set it down on paper as dictated from on high and admitted of no possibility of change or addition to it.

This, however was not the opinion of those who actually penned the Constitution and established the government based upon its principles. John Adams believed the process not to be a divine but a human miracle: "It will never be pretended that any person employed in that service had interviews with the gods or were in any degree under the inspiration of Heaven: it will forever be acknowledged that these governments were contrived merely by the use of reason and the senses.... They adopted the method of a wise architect in erecting a new palace for the residence of his sovereign. They determined to consult Vitruvius, Palladio, and all other writers of reputation in the art; to examine the most celebrated buildings, whether they remain entire or are in ruins; to compare these with the principles of writers, and to inquire how far both the theories and models were founded in nature or created by fancy; and when this was done, to adopt the advantages and reject the inconveniences of all" (*A Defense of the Constitution of the United States*, 1787). Here, Adams is writing specifically of the men who wrote the various colonial constitutions, men who were later to use the same process of research and reason to create the United States Constitution. Using the eminently human resources of their own intellects and education, these men created, through debate and compromise, a document that will live forever.

But must it live forever as a static document, unchangeable, with no possibility of addition or revision? The founding fathers obviously did not think so: ten amendments to it were ratified less than five years after adoption. Even Brigham Young, who believed the Constitution to have been divinely inspired, did not think so: "The signers of the Declaration of Independence and

the framers of the Constitution were inspired from on high to do that work. But was that which was given to them perfect, not admitting of any addition whatever? No; for if men know anything, they must know that the Almighty has never yet found a man in mortality that was capable, at the first intimation, at the first impulse, to receive anything in a state of entire perfection. They laid the foundation, and it was for aftergenerations to rear the superstructure upon it. It is a progressive—a gradual work" (*Journal of Discourses* 7:14).

We are the "aftergenerations" who have been called upon by Brigham Young to build on the ideas and vision of the past with ideas and a vision of our own. This is true patriotism. This truly emulates the efforts of our founding fathers, for, by regarding the Constitution as a dynamic document, we do as they did: use our intellects to solve the governmental and societal problems that beset us today. To be sure, the Constitution is not to be amended lightly nor interpreted capriciously. But, for example, to speak against control of handguns on the grounds that the Constitution guarantees the right of every citizen to bear arms, and that this guarantee is somehow sacred and cannot in any way be abrogated, is to make the false assumption that the founding fathers somehow mystically saw our day and knew that no control was needed. They did not and never claimed to. They knew nothing about the proliferation of weapons that did not, in their day, exist among a population larger and more complex than they could ever have experienced. To assign to them oracular powers and to treat their words as scripture runs counter to their intent, as well as to Brigham Young's vision of the Constitution. It is, in fact, to be unpatriotic.

And why? Because at the heart of American democratic principles is the concept of each generation of Americans governing itself according to its best idea of

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Gray Matters

Extraterrestrials: Environmentalism in Mormon Thought

by Brent Lee Metcalfe

Environmentalism is an approach to world religions that has largely been ignored or feared by many members of these religious societies. Environmentalism, it is contended, defiles the sanctity of religion, leaving nothing more than a hollow shell, a mere reflection of the setting of a prophet's life.

It is the position of this article, however, that this postulation is based on faulty reasoning, presenting an "either/or" argument: either a prophet receives from God unique and new concepts that transcend time and space, or he receives nothing and is cast in the role of plagiarist.

In general terminology, environmentalism can be defined as the belief that the environment of mankind is capable of influencing its thinking and behavior. Indeed, in terms of quantity, the greatest revelation to mankind is his environment. While a prophet or layman may receive divine communications from time to time, he still remains within his environmental/historical setting.

After studying both the Mormon and Biblical traditions, it can reasonably be concluded that most revelations are responses to a prophet's environment and are expressions of the divine in the cultural terminology of the day.

From its infancy, astronomy has posed queries about the nature of the planetary orbs within our Solar System and the possibility of their being inhabited. In order to understand the concept of *plurality of worlds*, or inhabited planets, in early Mormon thought, it will be beneficial to view the historical context from which this theology developed.

One of the most well-known proponents of plurality of worlds was Sir William Herschel, the official astronomer to King George III. Herschel's contributions include valuable advances in the field of stellar astronomy and the discovery of the planet Uranus in 1781.

British astronomer Patrick Moore wrote that Herschel

"thought it possible that there was a region below the Sun's fiery surface where men might live, and he regarded the existence of life on the Moon as 'an absolute certainty'." (*New Guide to the Moon*, p. 128.) In 1780 Herschel had written to the "Astronomer Royal," Nevil Maskelyne, suggesting that by:

comparing the Moon with this planet; finding that in such a satellite there is a provision of light and heat; also in all appearance, a soil proper for habitation fully as good as ours, if not perhaps better—who can say that it is not extremely probable, nay beyond doubt, that there must be inhabitants on the Moon of some kind or other? (*Ibid.*, p. 128.)

Published in Boston in 1802, *Institutes Natural Philosophy*, by William Enfield, contained an appendix expounding "practical astronomy," detailing the nature and existence of the sun, moon, and stars. The appendix argued that the various planets in our solar system were inhabited.

Because of conditions thought to prevail on the sun, the book concluded that the evidence "leads us to suppose that it is most probably inhabited, like the rest of the planets, by beings whose organs are adapted to the peculiar circumstances of that vast globe" (p. 355). The book continued, adamantly defending these propositions, and asserting the likelihood of lunar habitation:

We find even on our own globe, that there is a most striking dissimilarity in the situation of the creatures that live upon it. While man walks on the ground, the birds fly in the air, and the fishes swim in the water. We cannot surely object to the conveniences afforded by the moon, if those that are to inhabit its regions are fitted to their conditions as well as we on this globe of ours. The analogy already mentioned establishes a high probability that the moon is inhabited. (*Ibid.*, pp. 355-56.)

Religionists of Joseph Smith's day became involved in the ongoing astronomical discussions with great hope concerning the theological ramifications of these "scientific discoveries."

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Letters

Faulconer Responds

Editor:

In response to my article on self-love and salvation (for which I have already forgiven you the several typos), I received in the mail an anonymous "refutation" consisting of a handout about the reality of unconditional love and the request that I look at page five. On page five was verse 11 of *Doctrine and Covenants* 112:

I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others, but let thy love be for them as for thyself; and let thy love abound unto all men, and unto all who love my name.

I assume that the person who sent me this takes it to be a scripture at least approving of self-love if not admonishing it.

Reading the verse in context, however, I do not see here anything more than a simple admonition: Love them as you love yourself. That admonition recognizes that the person to whom it is addressed loves himself, but it says nothing about whether he should. In addition, verse 2 of the section throws light on what is meant by the phrase, "I know thy heart...": "...there have been some few things in thine heart and with thee with which I, the Lord, was not well pleased." Surely his partiality of love is part of that, but perhaps his self-love is as well—notice that in verses 3, 10, and 15 he is warned to abase himself, to be humble and not to exalt himself. There seems to be sufficient evidence to speculate that he does indeed have a problem with self-love. If we notice that it is Thomas Marsh to whom the Lord is speaking, the evidence is stronger.

In my article I claim that when the Lord admonishes people to love their neighbors as themselves, he does so to people who already know well how to love themselves, people like the Scribes and Pharisees, but when he speaks to his disciples, giving them his last mortal admonitions, he commands them only to imitate his love and says nothing about self-love. I see nothing in this scripture which contradicts that, and I see a number of things which I think add weight to my claim.

As a general reply to others who have spoken to me about the article and voiced what seem to be a common concern, let me remind those who read it that I did not advocate thoughtlessness or self-hatred. Instead I argued that selflessness and submission to the will of God contradict a great deal of what passes as truth today—much of which we hear bantered about in casual conversation religion classes, Sunday School, Relief Society, and Priesthood and Sacrament meetings. One of the Church's television advertisements says something like, "Before you teach her to love the world, teach her to love herself." That is, I think, a good example of a false and even apostate notion creeping into our thinking. It is, therefore, something we must beware of. For the scriptures definitely tell us we should not teach her to love the world, and I don't think they tell us we should teach her to love herself.

And this is his commandment, that we should believe on the name of his son Jesus Christ, and love one another, as he gave us commandment (1 John 3:23).

James E. Faulconer

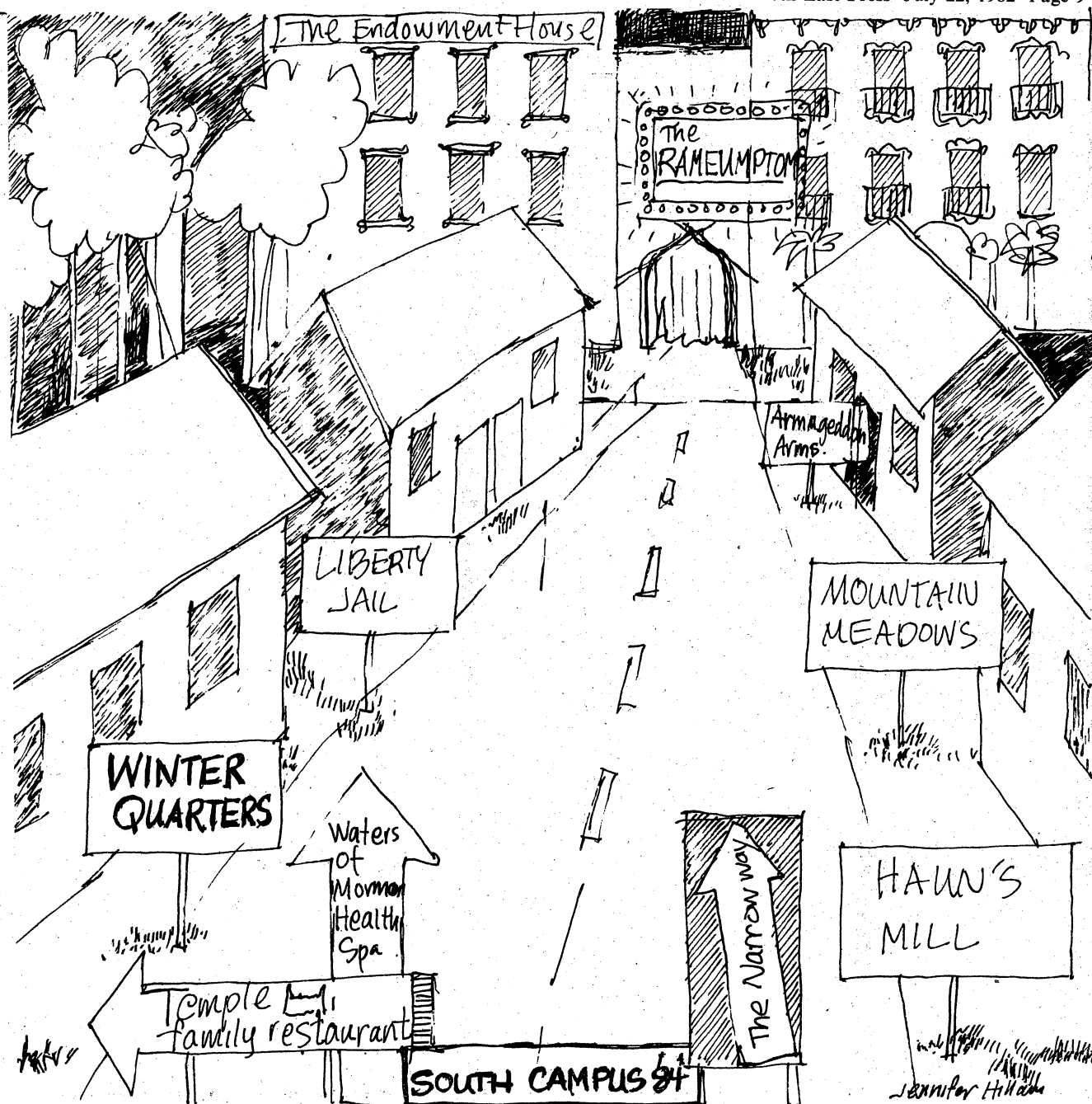
The New Christian Right

Editor:

The New Right, or, as I prefer to call it, the New "Christian" Right, scored notable victories in the 1980 elections. The New Christian Right blends conservative Christianity and politics, and was squarely in Ronald Reagan's camp in the Presidential race. Born-again Christians Jimmy Carter and John Anderson didn't measure up.

But contrary to the New Christian Right, as a Christian I could not support Ronald Reagan, nor the other political candidates they supported.

If one is to make a "Christian" evaluation of a candidate, presumably one would have to base his or her judgment to a considerable degree on the New Testament, since the writings contained therein are the best sources we have for understanding the career of the founder of Christianity. Two themes in Jesus' career that have obvious political implications stand out: Jesus stressed helping the needy, and he advocated non-violence.



When Jesus began his public ministry, he stood in the synagogue in Nazareth and read from Isaiah: "The Spirit of the Lord is upon me, because he has annointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord," (Luke 4:18-19, quoting Isaiah 61:1-2).

In the Sermon on the Mount, Jesus uttered the well-known statement: "Blessed are the peacemakers, for they shall be called sons of God," (Matthew 5:9; see also Matt. 5:38-42 and Luke 6:29-30). It is the conclusion of most Biblical scholars and historians of early Christianity that Jesus was a pacifist and that the position of the early Christian Church—for the first three centuries—was pacifist. Even when the Western world became largely Christian, and pacifism was abandoned, Christians like St. Augustine developed a conception of the "just war" in which warfare was to be limited to clearly definable ends and appropriate means.

When the New Christian Right lists the issues which "moral" and "Christian" persons should support, one is struck by the absence of concern for the needy that is central to Christianity, and by the warlike position advocated by these persons self-righteously proclaiming themselves followers of the Prince of Peace.

They would turn their back on the poor and needy, and they desire a massive increase in the arms race. They would, in effect, have us reverse Isaiah 2:4 and Micah 4:3 and beat our plowshares into swords, since it is at the expense of domestic social programs that we are now escalating the arms race.

Because of the close correspondence of Ronald Reagan's positions with that New Christian Right, he was their overwhelming favorite in the election. All Christians, of course, have the right to interpret Jesus' gospel as they see fit. But I wonder if they have botyhered

Because of the close correspondence of Ronald Reagan's positions with that of the New Christian Right, he was their overwhelming favorite in the election. All Christians, of course, have the irtght to interpret Jesus' gospel as they see fit. But I wonder if they have bothered to compare their political platform with the four gospels.

Judged from a Christian perspective, I had some doubts about Jimmy Carter and John Anderson. But the

political platform of Reagan and the New Christian Right is so inconsistent with the New Testament that it is ludicrous to place the label "Christian" on it.

William D. Russell
Lamoni, Iowa

Palmer Praises Press

Editor:

I was delighted with your editorial "Anti-Mormons: Cult of Negativism," which appeared on page 8 of the June 28th issue of *Seventh East Press*.

Rather than trying to contrive a set of fancy euphemisms or sophisticated evasions, so common among some of our own people these days in the treatment of serious issues involving the Church, you have taken a straightforward, articulate and clearly positive approach. Your integrity, your courage, and your commitment to the Church are evident. For all of us who love the gospel and who are comfortable with the plain fact that all its principles and ordinances derive directly from the teachings of Christ, your editorial was a wonderfully refreshing experience. Thank you.

Spencer J. Palmer

On Mormon Arts

Editor:

Surely President Kimball was speaking within the confines of his prophetic calling when he challenged our artists to produce true art. Yet it seems that the greatest pressure to produce propoganda is coming from somewhere in the hierarchy of LDS institutions and organizations. What, for instance, is the young playwright supposed to conclude when President Kimball says the story of plural marriage ought to be told through drama, and at the same time his teachers at BYU are told to discourage the writing of scripts dealing with polygamy?

Since the average American knows little, if anything, about Mormon religion and history, he will have a hard time relating to the problems (?) of modern Saints as

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Campus Chatter

BYU is spending nearly a quarter of a million dollars up-grading Social Science 100, a G.E. class. Beginning this Fall, the most popular history, economics and political science professors have been chosen to teach the class in the Joseph Smith Auditorium, which is to be equipped with new speakers and an \$80,000 video projector. Class presentations are to include film clips, slides and radio dramatizations. The class will also have a new text, authored by Professors Frank Fox and Clayne Pope.

The Honors Program is soon to be re-structured to eliminate formal membership. Classes will be offered to anyone with a GPA above 3.5.

Larry Farmer of the law school faculty is soon to complete a major research project which Farmer says has been "adequately funded" by West Publishing Company. The intent has been to computerize legal decision making. Unlike retrieval systems currently available which simply make legal information accessible by topic, Farmer's system is intended to present the user with possible legal options and to make suggestions, given the variables of a particular case. The system is intended for professional use. Farmer has a staff of law students and computer programmers working with him.

Anyone who has ever found it confusing looking for "T" Hall in a cluster of dorms named after alumni, or who has wondered why "Q" Hall lies between "V" Hall and "R" Hall, will be happy to know that Deseret Towers has finally labeled its dorms in large, bold, prominent, single black and white letters.

BYU recently hosted the Suzuki Violin Summer Camp for young violin virtuosos, ages 4 to 12. Approximately 160 children participated, from the U.S., Australia, and Japan.

Last year, CDFR and Family Resource Management combined to form the Family Science Department. At the time of the reorganization, Steve Bahr, of CDFR, transferred into the Sociology Department, where Steve's older brother, Howard Bahr, and Howard's wife, Rosemary Bahr, were already on the faculty. As could be expected, there is some confusion over mail and appointments.



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When Salt Lake announced that mission terms would be reduced to one and a half years, missionaries already serving were told that they could stay the full two years if they wished. 61% of those given the option have decided to stay two years, which is 14% fewer than the official predictions.

Sterling McMurrin, former U.S. Commissioner of Education and currently on the faculty of the U of U. History Department, says **BYU Bookstore's General Book Section** is the best in the state. McMurrin says he makes periodic visits to the BYU Bookstore to browse.

Everyone knows what a bleak period in Mormon history the time spent at Winter Quarters was. The appearance of the new **Winter Quarters condominium complex** just south of campus has understandably been the source of some puzzlement. Apparently, the owners, a Carmel, California radiologist and his wife, see a parallel between the hardships of the pioneer camp and what the beach-loving kids they expect to have as renters will experience when they have to endure two semesters of school in Provo each year. Others have suggested that Haun's Mill or Carthage Jail would have been more appropriate names. The complex was originally to be named Campus Stairs.

As reported recently in the *Provo Herald*, the **Legend of Mount Timpanogos** is a fabrication of Eugene Roberts, a former BYU P.E. instructor. Roberts had to speak to a number of Pleasant Grove High School students one day and, finding himself unprepared, made up the legend to serve as the body of his talk. The legend was later incorporated into the bonfire ceremony that was a part of the popular Timp Hike, and is now passed out in pamphlet form at the Timpanogos Cave National Monument.

Arnold Friberg was recently on campus with a British author who is doing a book on Cecil B. DeMille. The DeMille collection is housed in the HBL Library. Friberg was commissioned by DeMille to design the sets and costumes for DeMille's *10 Commandments* after DeMille saw Friberg's *Book of Mormon* paintings. Many of the *10 Commandments* costumes are currently housed in the Wardrobe Department of BYU's Media Production Studios. According to Friberg, the *Book of Mormon* paintings were not commissioned by the LDS Church, as is widely supposed. "If it had been up to them, it wouldn't be done yet," said Friberg. "They'd still be considering it." Adele Cannon Howells, who was then president of the Primary Children's Organization, asked Friberg to do the paintings for the 50th year anniversary edition of the *Children's Friend* magazine. One of the last things Sister Howells did before she died was to sell her house to help pay for the paintings. Friberg, who has done a portrait of Prince Charles for the Canadian

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Mounted Police, and whose collection in the Tweed Art Museum in Duluth, Minnesota, is valued at 3 million dollars, says that "Everything here in Utah is meant to kill creative talent."

One of the most recent items to circulate in the Mormon Underground is the microfilm version of the **Joseph Smith Collection**, which has been selling at \$209. The collection is thought to contain 90% of all extant material relating to Joseph Smith during his lifetime. The Church History and Doctrine section of the BYU Religion area was one of the buyers of this collection. When the LDS Historical Division learned about the collection, an official of the Division asked Noel Reynolds of BYU to try to retrieve all copies circulating at BYU. The Church History and Doctrine section was obliged to return theirs, but individual professors have been reluctant to comply with Reynolds. According to Larry Porter, immediate past chair of the Church History and Doctrine section, "As it now stands, 'them that's got has got and them that hasn't don't'."

According to students who have taken religion classes from **Reed Benson**, his tests often include such questions as "Does the U.S. Constitution deal mostly with federal, state, or local government?" Apparently, these questions reflect the kind of discussion that often goes on in class.

Wells Cloward, Director of BYU Food Services, confirms that **cafeteria prices** will probably be raised this August, just before the studentbody returns for Fall semester. "This time of year, everything goes up—utilities, wages, everything," says Cloward. He also points to the fact that inflation has run at about 10% the past few years. Throughout the year, minor changes are made to compensate for variations in the costs of individual food items, but most of the changes are anticipated beforehand.

"I'm one of those guys who likes to stir the water. I get tired of complacency," says Duke Major, tongue-in-cheek, explaining why he purchased the *Villa Theatre* in Springville and the Alhambra in Pleasant Grove five years ago. Major feels the community needs the kind of entertainment his theatres have to offer. "We're very careful in what we select," says Major, who can't understand why people occasionally walk out of his plays and movies. "If the community had it their way, we'd be in a continual run of *Oklahoma*. And even with that, the number 'I Can't Say No' would unravel people." Major says he understands the restrictions of the BYU Theatre Department, but thinks they are, for the most part, unfounded. "When BYU did *Man of La Mancha*, Aldonza looked like Rebecca of Sunny Brook Farms. When she became Dulcinea, it didn't mean anything." The Villa has produced *Godspell*, *Damn Yankees*, *Yesterday and Forever*, *the Fantastics*, *Pippin* and *West Side Story*. The productions have cost as much as 15 thousand dollars a piece. Major is considering bringing the film *Ordinary People* to the Alhambra. "When it showed in the Varsity Theatre, they bleeped it to death," says Major. Duke's philosophy is that a play or movie should be in good taste, but not unnecessarily prudish. "The thing I resent is paying five dollars for a movie that talks down to me." In five years, Major, who has a separate income as an architectural illustrator, has subsidized the theatres to the amount of \$50,000. He has recently been offered a substantial sum by a California theatre-lover who would like to further expand the theatre's offerings.

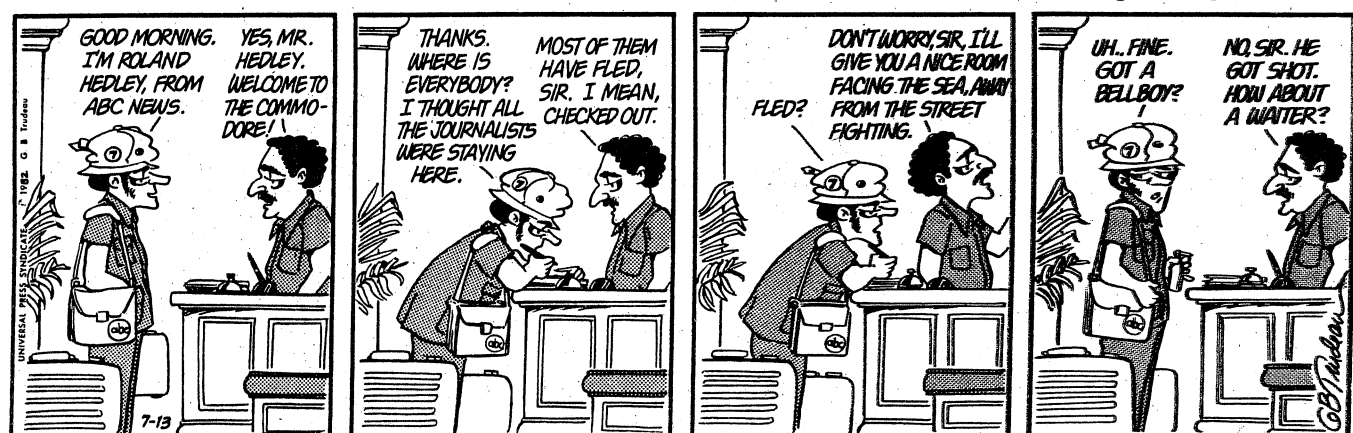
Twelve years ago, at a BYU fireside, **Rodney Turner** recited the following poem: "Women are the door mats the years can applaud. They keep their men from going in with muddy feet to God." During Turner's most recent presentation in the Joseph Smith Building, a number of BYU coeds sitting near the front of the auditorium walked out in protest.

Jim Herrick, a graduate student in botany, has been granted a **\$10,000, one-year fellowship** to study plant ecology at Claremont College in California. The scholarship is renewable yearly. Herrick is currently helping to prepare an environmental impact statement for a Saudi Arabian weather modification program.

This is the famous female 'achievement gap.' It's been known for a long time that women are not achieving what they're capable of achieving. What hasn't been recognized is the role women themselves play in maintaining this gap. Women are not just being excluded from power (although that has been systematic). We are also actively avoiding it.

—Colette Dowling, *The Cinderella Complex*

DOONESBURY



Blair Buswell: Athlete and Artist

by Barbara Hume

"I think I got my appreciation for art from my background in sports," says Blair Buswell, who won the top sculpture award at the BYU Student Art Exhibit this year. Buswell has received national recognition for his sculptures, including one piece that was commissioned by the Los Angeles Rams.

"At Ricks College I was football captain my sophomore year; I was named to an all-conference team and was voted Most Valuable Player," explains Buswell. "In track I ran sprints and went to Junior College West Regionals."

Buswell received a gold medal award this year in the Springville Museum's April Salon for his Danny Ainge sculpture. The Ainge piece was purchased by the museum for its permanent collection.

"The Ainge sculpture was commissioned," says Buswell. "The team doctor, who'd seen some of my work, said, 'Why don't you make something for me? A McMahon or an Ainge?' So we decided on a size and a price, and I went to it."

Buswell has difficulty deciding on his favorite piece. "Each one has done something for me. The Danny Ainge—I really like that one. It was fun when it started working artistically. I really like the 'If Only'—the dejected football player. And I like the piece I did for the Rams. I like what I'm working on at the moment. If I can see improvement, that's the exciting part." Buswell has recently been contacted by the '49ers to do a sculpture for them.

Buswell often works from photographs. "I'll get someone dressed up—in a football uniform, say, for a football piece—and then I'll pose him and take pictures from several angles." For the Ainge piece, Buswell got on the court with Ainge and guarded him while a friend photographed Ainge in action.

From the photographs, Buswell makes a small wax figure, which he then uses as a guide for the piece itself. "When I've decided on the size of the piece, I make the armature—just the wire frame—bend it, measure it, get it all in proportion. Then I put on the clay.

"I first think of it in the abstract shapes; it's a shape before it's a person or a head or a hand. Then I worry about the muscles and so forth." Indicating a clay Jim McMahon taking shape on his work table, Buswell says, "I'm just beginning to define the muscles." When the muscles have been delineated, Buswell will add the folds and creases of the clothing.

"Sometimes I'll make major changes from the model; I might see the design working differently. I'll exaggerate certain things by bending the body or turning the head a different way to improve the design."

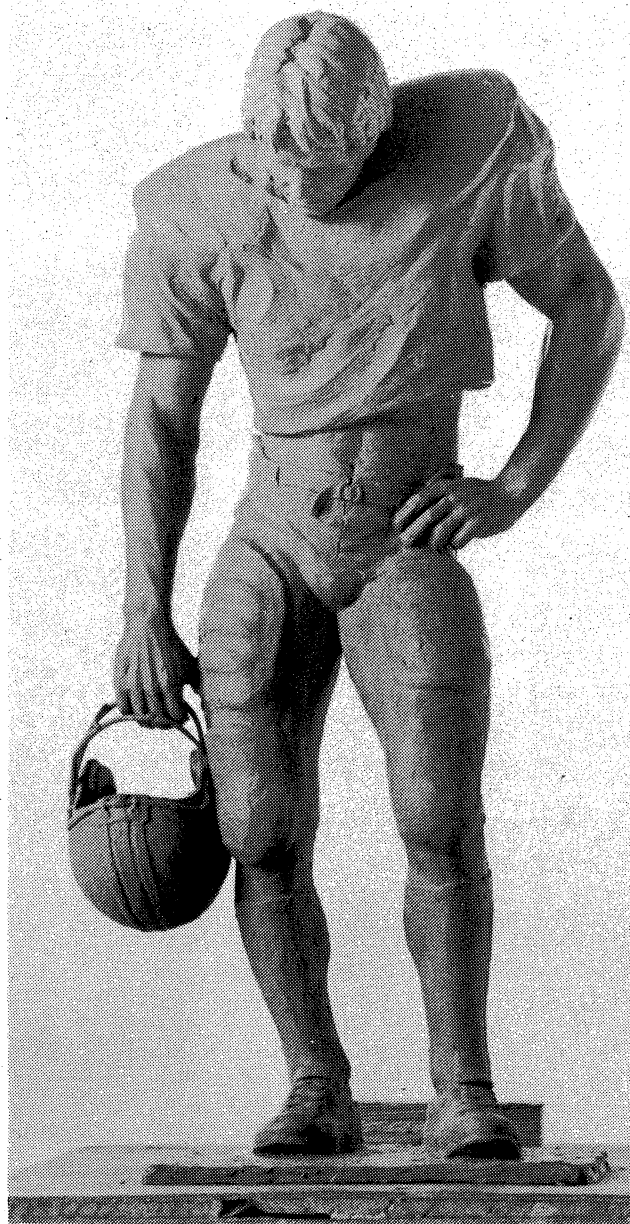
After the clay figure is finished comes the process of turning it into a bronze statue. "It's a long process, each piece taking about six weeks. Each bronze is done individually, so each one is a little different; each is really an original.

"As for the clay figure, they really tear it apart. They cut it into little pieces, and when they remove the mold, the nose might be wiped off or the fingers broken—but that's okay as long as they make a good mold. This"—Buswell again indicates the McMahon figure—"is the Danny Ainge clay. I just scraped it off and used it again."

Buswell finds it difficult to decide how to price a work. "To put any price on it is tough. What's it worth? What's my talent worth? It's worth the world to me, but I don't know what it's worth to anyone else. I just had to go around and ask other artists how they started out."

Buswell credits his achievements in large part to persistence and hard work. "Some people ask whether my talents are God-given or learned—it's a bit of both. I wasn't born with this ability to sculpt, but maybe I was born with some of those qualities that make a sculptor. Or an athlete. This is what I've wanted—it's what I've worked at."

Buswell has work currently on display at the Universal Campus Federal Credit Union in Provo.



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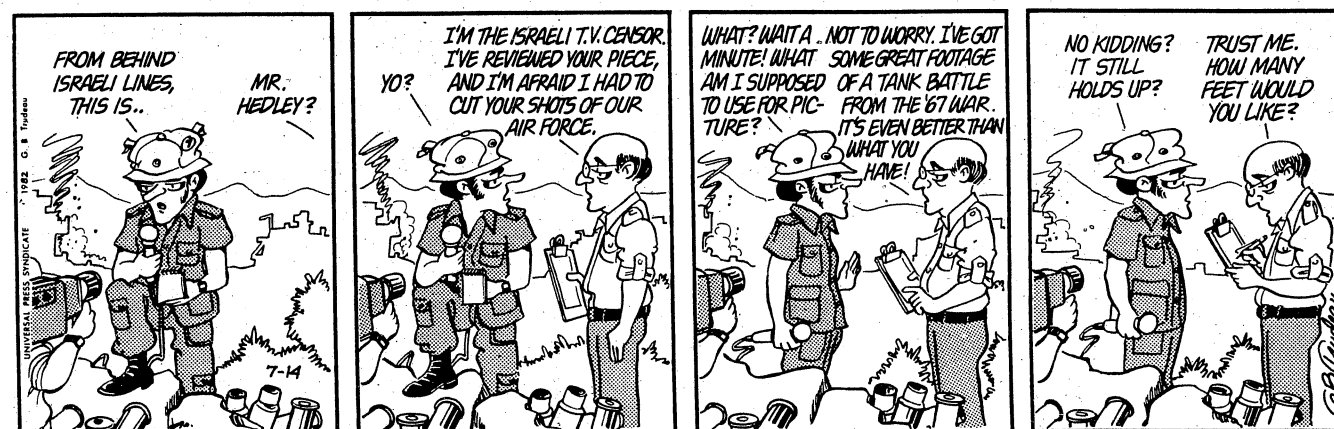
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DOONESBURY



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depicted in such dramas (?) as *Saturday's Warrior*, *The Best Two Years of My Life*, etc.

I believe it is the duty of LDS artists to first educate the world concerning our past. Our history is full of conflict—without which there can be no drama in any art form. And this conflict goes far beyond Mormon v. Gentile, the faithful v. the heretic, good v. evil. It goes deeper to struggles between greater and lesser goods.

The Gospel isn't a means to end conflict, but a means to understand it, and through that understanding grow.

We will stop producing missionary tracts in the form of plays, songs, illustrative art work, etc., when we realize that the truth needs no defense! The satisfied *Reader's Digest* image we seek to push through our art, our sermons and our programs will ultimately be detrimental to the spiritual progress of individuals. One need not be a conservative, right-wing, American capitalist who lives by the dictates of a bureaucracy and harbors prudish Victorian ideas about sex and sex roles to be a faithful Latter-day Saint. As it is now, Mormon art is in its embryonic state. Each and every Mormon must make a personal decision whether he/she will abort our child or allow it to live and mature.

Robert F. Lauer

Becoming Like God

Editor:

I have recently read the article (*Seventh East Press*, June 10th) about the anti-Mormon organizing against the Mormon Church. This led me to dig a bit of research out of my notebook. A couple of years ago I found some twenty Biblical references to the idea of mankind becoming potentially like God—an idea the Antis find particularly horrifying. For the sake of space, I will only cite a few. These are taken from the King James translation and my freehand rendering of the Martin Luther translation.

2nd Corinthians 3:18.

(King James): "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

(Martin Luther): "But now reflects from us all the glory of the Lord in our uncovered faces, and we will be transformed/purified in his image from one glory to another by the Lord, who is the Spirit."

Galatians 4:4-7.

(King James): "But when the fulness of the time was come, God sent forth his Son, made of a woman, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

(Martin Luther): "But when the time was fulfilled, God sent his Son, born of a woman and put under the law, so that he could redeem those which were under the law, so that we could become children. Because ye are now children, God has sent the Spirit of his Son into our hearts crying, Abba Father! So thou art no more a servant, but rather a child; if then a child, then also an heir through God."

Romans 8:14-17.

(King James): "For as many as are led by the Spirit of God, they are the sons of God. For ye have not the spirit of bondage again to fear; but ye have received the Spirit

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by Garry Trudeau

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In 1827 the popular American Biblical commentator, Adam Clarke, wrote that "by the general consent of philosophers, [Dr. Herschel's discoveries have] added a new habitable world to our system, which is the SUN" (Clarke's Commentary 1:33). Dr. Clarke believed that the sun is "not fiery nor hot, but is the instrument which God designed to act on the caloric or latent heat," and that which appeared "fiery" and "hot" was thought to be the "atmosphere" (ibid., pp. 33-34). In relation to the moon, Clarke commented that there is "scarcely any doubt now remaining in the philosophical world, that the moon is a habitable globe" (ibid., p. 34).

The Reflector, a local newspaper published during the time of the Prophet Joseph Smith, also promulgated these views. On 1 January 1831, the newspaper carried an article on astronomy explaining the variance of time among the planets. The article reported: "Mercury has 88 revolutions, which consequently gives to the inhabitants of that planet a year composed of only 88 of our days."

Josiah Priest reflected the views of many when in 1834 he wrote that the land masses of the Moon were divided "into a vast number of tracts of country, which are doubtless filled with animals, consequently, with rational beings in the form of men as ourselves... The same we

believe of all the stars of heaven" (American Antiquities, p. 396).

By the time the restoration commenced, these cosmological conceptions had begun to establish themselves, winning the credibility and respect of many prominent astronomers and scientists. It is not improbable that the results and conclusions of the scientific community had a major impact on early Mormon thought. A belief in the plurality of worlds (and in their inhabitation) gained momentum and acceptance among the founding fathers of the newly restored church. The concept is reflected in the discourses and revelations of these early pioneers of faith.

Interestingly, although a plurality of worlds appears to be completely absent from the Book of Mormon, the concept is present in the Book of Moses, the Doctrine and Covenants, and the Book of Abraham. A possible explanation for this is that the framework of the Book of Mormon is christological, interpreting cosmology in light of christology, whereas portions of the Book of Moses, the Book of Abraham, and several sections from the Doctrine and Covenants are set within a cosmological framework, emphasizing cosmology in lieu of theology.

Part 2 of this article will be an examination of the Standard Works which contain these cosmological ideas with complementary statements of General Authorities and appropriate works. The study will be divided into three major sections in chronological sequence: (1) The Book of Moses (worlds without number); (2) The Doctrine and Covenants (the inhabitants thereof); and (3) The Book of Abraham (reckoning of time).

To Be Continued

continued from pg. 11

of adoption, whereby we cry, Abba, Father. The Spirit beareth witness with our spirit that we are the children of God: and if children, then heirs, heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

(Martin Luther): "For as many as are motivated by the Spirit of God are the children of God. For ye have not received a subservient spirit, so that you need to be in fear again; but rather ye have received a child-like spirit, by which we cry, Abba, dear Father! The Spirit itself gives witness to our spirit, that we are God's children. If, then, we are children, so we are also heirs, that is, heirs of God and co-heirs with Christ, if we suffer otherwise, so that we can also be raised up to glory."

The recurring idea is that we mortals can have just as much power, honor and glory as Jesus Christ, the Son of God. It sounds far fetched, but that's exactly what my citations have just said. This idea turns up all over the New Testament, and certain sections, such as Hebrews chapter one, suddenly become more logical if read with this in mind. Consider Philippians 2:5-11; Hebrews 1:4; John 14:2-3; Hebrews 2:11; Romans 8:29; Revelation 3:21; Acts 17:28; and Matthew 5:48.

Others which say much the same as my first three citations are: Hebrews 12:5-10; 2 Peter 1:4; John 17:3; 1 John 3:1-3; and John 10:34-36.

Old Testament references which suggest that mankind is similar to God are Genesis 3:22 and Psalms 82:6. (Psalms 82:6 cross references to John 10:34, cited above.)

A special case is Psalms 8:4-5. I have no ready explanation for the sharp difference in wording.

(King James): "What is man, that thou art mindful of him, and the son of man that thou visited him? For thou hast made him a little lower than the angels and hast crowned him with honor and glory."

(Martin Luther): "What is man, that thou thinkest on him, and the child of man that thou concernest thyself with him? Thou hast made him as scarcely lower than a god, and crowned him with honor and glory."

Mr. Ed Decker, whom I remember from his deeds in the Seattle, Washington area, says (you indicate) that Mormonism teaches a different God, a different Jesus, a different salvation, and a different hell. How right he is! But which one is the truth, his version or ours? I agree that Mormon biblical scholarship has been a bit shallow, and I think this is too bad, because one can make a powerful case for Mormonism just from the Bible alone.

The problem isn't that the Mormons don't know their Bible, although they don't. The problem is that Ed Decker doesn't know his Mormonism.

John Kammeyer

Speaking in Tongues

中秋月餅

每年農曆八月十五日是中國傳統的節日，稱為「中秋節」。每逢中秋佳節，人們總喜歡擺上幾盤月餅，賞月作詩。

可是為甚麼一定要吃月餅呢？

傳說是古代京城被元軍佔領後，一直控制得很嚴密。元朝政府規定：一個元兵管三家百姓，三家合用一把菜刀。明軍想攻下京城是很難的。當時明軍朱元璋手下有一人名叫劉波溫，他是一位在百姓中很有威望的人，他給朱元璋出了一個主意，北京城的百姓「三家殺一元兵」即可取勝。可是京城控制得這樣嚴，怎樣通知百姓們呢？劉波溫想了個方法。利用八月十五日祭月的時候，把「三家殺一元兵」的消息印在包月餅的紙上，等祭月吃月餅時就能看見。果然，元兵就這樣被殺掉，明軍順利地打進京城。

從此，每年農曆八月十五日，眾家都吃月餅來慶祝勝利。這個古老的習慣一直傳到今天。人們已不記得「中秋月餅」的故事，而只知道月餅好吃了。

This article was written by Lily Yang, a graduate student in Linguistics from Beijing, People's Republic of China. She has been at BYU 11 months. The original of this

article was written in simplified form, as used in the People's Republic, and was copied in full form, as used in Taiwan and Hong Kong, for the reader's convenience.

DOONESBURY

by Garry Trudeau



THE TRUTH, THE WAY, THE LIFE: CHAPTER 30

continued from pg. 2

tal) to the higher spiritual status--spirit being indissolubly united to its physical counterpart, the physical body, by the resurrection from the dead--raised to spiritual life--to the "immortality" God designed for man from the beginning through this process--from spiritual-temporal to temporal-spiritual; the completion or perfection of God's work.

The Place of Man in the Second Creation Story

It appears from the second creation story that man is the first creation instead of the last; that he is not only the first man, but the "first flesh" upon the earth also; and then comes the act of creation of woman, the planting of the garden, the placing of man in it, the creation of animal life, the fish of the sea, and fowls of the air. The question is, how can these things be; and how can the second story be made to harmonize with the first? In the second creation story man seems to get his earth-heritage in a barren state, as if some besom of destruction had swept the earth; and it must be newly fitted up as a proper abode for him from desert barrenness to a fruitful habitat.

The Second Creation Story an Incident in the Earth's Creative Phases

This "second creation story" may be regarded as one of a developing series of phases through which the planet earth is passing in its course towards a final celestial state of being. For example: had our revelations pertaining to the earth begun with Noah instead of Adam, and at the close of the cataclysm of the flood, when all animal life had been destroyed, except that which was especially preserved in the ark with Noah, we could clearly understand the procession of events leading out from Noah and his family into a world development under the commandment which God gave to Noah and his sons, when he said to them: "Be fruitful and multiply and replenish the earth"; and then renewing with the family of Noah the covenant of mastery over all things in the earth, even as he had covenanted with Adam. May it not be that some such condition as this which we have supposed in the case of Noah, really happened in regard to the "beginning" of things with Adam? And that what is recorded in the second creation story is merely an account of the preparation of the earth for the occupancy of it by Adam; and the account also of his advent upon the earth with Eve his wife? That is to say, previous to the advent of Adam upon the earth, some destructive cataclysm, a universal glacial period or an excessive heat period left the earth empty and desolate, and it became the mission of Adam to "replenish" the earth with inhabitants.

That there were pre-Adamite in the earth, and that man's habitancy of it is of greater antiquity than the period which begins with Adam, is quite generally accepted by the scientific world, and for them, admits of no doubt; but if the account of things through the Bible revelations begins with Adam, as merely the opening of a dispensation of God's providences with the human race on the earth, since that time, then matters take on a form much more understandable, and makes possible the solving of many problems.

Reality of the Spiritual Creation

In using the phraseology of "spiritual creation," and "temporal" and "natural" creation in the foregoing quotations and comments upon them, their use must not be thought to imply that the spiritual creation was not a real creation. It was doubtless as tangible and actual as the creation on which we walk; but in the process of creation it appears that there are two parts, first a spiritual creation and second a temporal or natural one, what in our modern phraseology would be called the physical creation.

Though we may not fully understand the nature of this spiritual creation, yet to learn that the first account of the creation in the

Bible, is of a spiritual creation, and the second of a natural one, gives some relief from the apparent contradiction from the fact that it removes all appearance of inconsistency or contradiction between the two accounts. For since they are descriptions of two different things instead of a conflicting account of one thing, there is nothing in the law of consistency requiring the account in the first chapter of Genesis--the account of spiritual creation--but what could be safely accepted as the announcement of the general plan of the creation of worlds not only of our own planet but of all worlds; and in it will be found ample scope for the belief that the earth came into existence, as our scientists generally insist, by the accretion of nebulous matter; that it took millions of years for the concentration and solidification of that matter, granting as long periods as geologists may demand for the formation of the earth's crust followed by the changes which were wrought during the six great periods named in Genesis, beginning with the production of light, the dividing of the water, the appearing of land, then vegetation, animals, and man.

The temporal or physical creation of our planet, however, and of all planets, would doubtless correspond to the spiritual creation of it. The spiritual creation standing in the same relationship to the natural or physical creation, as the well devised plan of the architect--the mind creation of his building--does to the material erection of a building, so that the account given of the spiritual creation of our earth may as well be regarded as the account of the natural or physical creation of it.

But this conclusion would leave all the dif-

ficulties between the two accounts of the creation in the Bible untouched unless we accept the second creation story as describing an incident, and one of many, that has happened in the long history of our planet; and in this case regard the second creation story of Genesis as the account of preparing the earth for the advent of Adam, and Eve, his wife, on their mission to bring forth the human race upon earth as already suggested.

As This Theory of Creation Affects Man

Let us contemplate the foregoing conception of creation as it affects man:

First, according to what has already been set forth--there is the self-existent, intelligent entity and intelligence is not created or made, be it remembered, neither indeed can it be. This entity is begotten spirit, an intelligent entity united to a spirit-body, in some way begotten of God, and by some method of self-sundering, near or remote, but sufficiently direct and near to impart something of the divine nature to the spirit which is to become man, and near enough to establish fatherhood of God to it.

This fulfills the "firstly spiritual" of the revelation. This spiritual personage is begotten a man, in earth-life and fulfills the "secondly temporal" of the revelation.

This man, so created or begotten, exists on the earth for a time to learn the lessons which earth-life amid broken harmonies has to teach; and in that earth-life appears the beginning of the second creative movement as the "again firstly temporal" of the revelation.

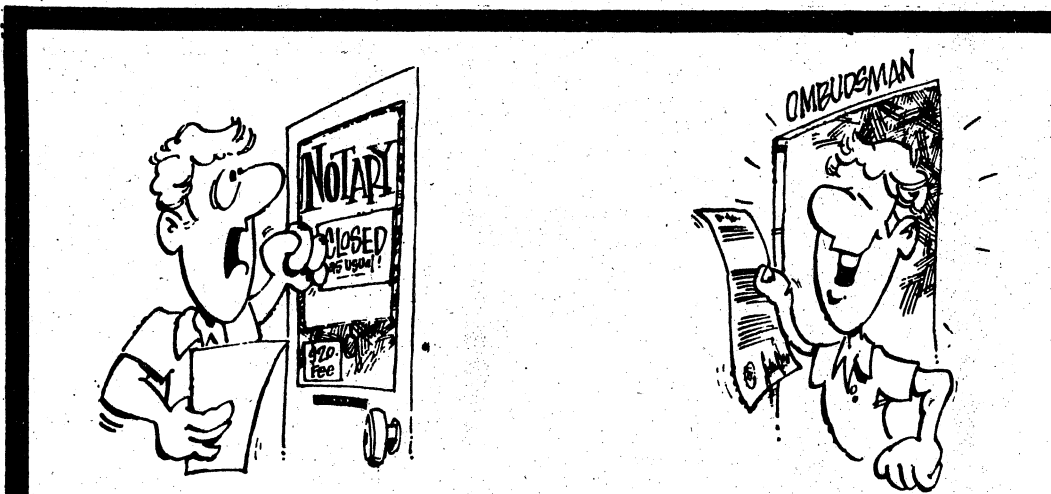
After a time the man dies; then again after a time, the man undergoes what might with some justification be called a greater birth. He undergoes what might with some

justification be called a greater birth. He undergoes resurrection from the dead, the spirit and body which were separated at death, and by death, are reunited by the resurrection from death; the spirit and the body become truly "soul" (also "sole") spirit and body inseparably connected--deathless. This second creative movement fulfills the requirement of the "secondly spiritual," which is the last of God's work--that is, the last of God's creative acts with reference to man as a "soul," the indissoluble union of a spirit with earth elements. God has attained his purpose in bringing about the immortality of man.

This as our principle is applied to man, clearly sets forth this double action movement in creation, in bringing to pass the completed creation of man, and just how that created movement takes place from "spiritual" to "temporal"; and then from "temporal" to "spiritual"; which, however, is seen to be both temporal and spiritual united, or the union of what we usually call material element with spirit, which when perfectly and indissolubly united, is the highest attainment in creation.

Of Lesser Forms Than Human Life

How the creation of lesser forms of life are affected by creation first spiritually and then temporally, is not so definitely indicated in the revelations of God; and we are under the necessity of confessing that we do not know of anything that is directly and fully revealed concerning the matter, and so must needs let it pass without an attempted exposition; accepting it, however, on the word of God, as being true, that "all things" are created spiritually before they are created temporally, or take on a material body.



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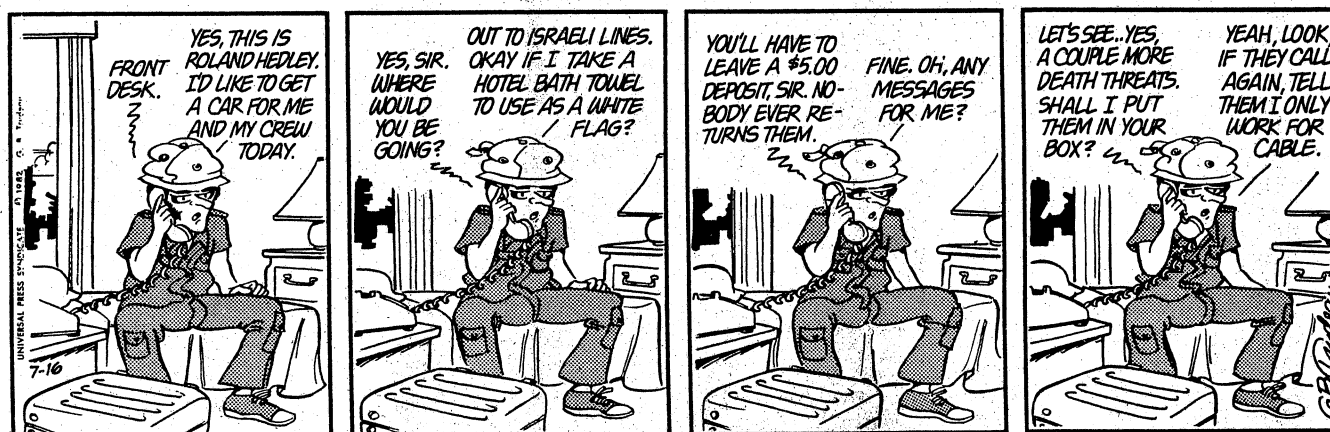
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DOONESBURY

by Garry Trudeau



THRILLS

Acrobats July 23

The Chinese Young Acrobats will perform with precision and daring for BYU audiences Friday, July 23, when they demonstrate the ancient art of tumbling. These 41 teenage acrobats from Taiwan are skilled not only in tumbling, but also in Chinese Kung-fu, juggling, pyramids and other acrobatics. The tour is a gesture of cultural exchange and a token of friendship between the U.S. and the Republic of China. The performance is scheduled for 8 p.m. in the de Jong Concert Hall with tickets priced at \$2. Ph. 378-7447.

Festival!

July 30—Aug 7

Breakaway for a day and visit a major American celebration—the annual Festival of the American West in the Spectrum Event Center, Utah State University Campus, Logan. This yearly old west extravaganza offers more than your money's worth, with such activities as pioneer arts & crafts exhibits; Indian dancing; folk life demonstration; Western dining on Indian fry bread, Spanish tomatoes, shepherd stew; and buffalo burgers; multimedia production narrated by Jimmy Stewart and Jim Bridger contests of arm-wrestling, horseshoes, log sawing, steer roping and wood chopping. Admission is only \$3.50. (Does not include tickets for the program which features covered wagons, horses and other old west replicas). Ph. 1-750-1143

Shakespeare!

July 15-Aug 14

This summer, the 21st annual Utah Shakespearean Festival comes of age. Each year at this time, the campus of Southern Utah State College at Cedar City is transported into 17th century England, and visitors have an opportunity to enter the world of Shakespeare. Actors, musicians, dancers and vendors recreate 17th Century culture and peddle such wares as mulled cider, tarts, oranges, horehound and humbug candies. Nightly activities begin at 7:15 p.m. with Punch and Judy puppet shows, and the traditional Greenshow of Elizabethan dancing, madrigal and lute singing, and sonnet reading. Each night a Shakespearean play is performed, and this year's selection offers a variety of comedy, tragedy & history. As You Like It runs Mondays, Thursdays, & Saturdays; Romeo and Juliet plays on Tuesdays & Fridays; and Henry IV is done on Wednesdays and Saturdays. ticket prices range from \$4 to \$10 and tickets are going fast! Call 1-586-7878 or write: Utah Shakespearean Festival, Cedar City, Ut, 84720.

Days of '47 July 17-24

The Days of '47 pioneer celebration in Salt Lake City this month features: one of the largest rodeos in the world, staged nightly at 7:30 in the Salt Palace Arena; a chuck wagon breakfast from 6-9 a.m. on July 24th, 200 S., Main Street; a sunrise service in the Tabernacle on Temple Square at 7 a.m. July 24th; a parade; and a free Utah Symphony Concert on the 24th in Sugarhouse Park at 8:30 p.m., with fireworks concluding the show.

Big Band July 30

Dance to the music of the Bob Bailey Orchestra on the plaza at Snowbird resort, Friday July 30. Tickets are \$11 per couple and dancing begins at 7:30 p.m. Ph. 1-742-2222.

Godspell Aug 4-6

Charles Whitman, who sent neo-Conservatives scrambling for the aisles with his production of the musical satire "Pippin," is back again to tumble taboo with Godspell. This pop adaptation of the Gospel of St. Matthew is a production of Whitman's High School Theatre Workshop, and runs Aug 4-6 at BYU's Margetts Theatre. AT press time they were still debating admission fee, but it should be nominal.

Films

The Blue Mouse (260 E. 100 S., Salt Lake) has some intriguing offerings this month. Currently, Monty Python's "And Now for Something Completely Different" shows July 21, 22 at 7 p.m., 9 p.m., and 11 p.m., and again on July 23, 24, & 25 at 5 p.m. This film is a Python pot-pourri of funny gags and sheer zaniness.

Also on July 23, 24, & 25 at 7 p.m. and 9 p.m. is the Werner Herzog version of the Dracula legend—"Nosferatu, the Vampyre." A great work of screen horror, this film is an assault on the senses. For chickens, the 5 p.m. matinee. Shows July 26 and 27.

On July 26 and 27 at 7 p.m. & 9 p.m., the Mouse gives us Alan Alda's comedy, "The Four Seasons," which is laced with Alda's patented style of dry humor, and Carol Burnett and Rita Moreno adding pitter to the patter.

July 30, 31 and Aug 1 are reserved for "Days of Heaven," a documentary about American pet cemeteries. Sneak Previews partners, Gene Siskel and Roger Ebert laughed so hard at the clips from this film that Roger's preppy specs almost fell off! Don't miss this one.

Night Vision Films at the Salt Lake Art Center this month are Marx Brothers features, with Duck Soup on July 24-25 at 7:30 p.m. and "A Night at the Opera" on July 31 at 7:30 p.m.

"Duck Soup," said to be the Marx Brothers' craziest film, finds Chico and Harpo at odds with Groucho (as usual) with the target of their humor being the pretensions of politics. When first released, this film was banned from Italy by Mussolini.

"A Night at the Opera" is a spoof on grand opera, with Harpo substituting "Take Me Out to the Ballgame" for the scene to "Il Travatore," and swinging on a Flying trapeze like Tarzan. Tickets are \$2.25.

Don't bother... the following new film releases are not recommended:

"Flipcharts of Fire": the story of four Mormon missionaries: one a Jewish convert obsessed with out-baptizing the others in a dead-end attempt to prove himself.

"On Botany Pond": the story of two members of the ASBYU Supreme Court, who find true fulfillment together during a tension-filled deliberation on overturning the class gift selection.

"Poultryghost": the enraged spectre of a deceased chicken wreaks havoc on the unsuspecting Wymount Terrace couple who have inadvertently purchased a townhouse constructed over the remains of a chicken coop. A thrilling climax depicts one family member falling in the swimming pool, only to be entrapped by a pile of feathers. "The Math of Yawn": a former mathematics professor, exiled to a junior college for his hideously somatic lessons, seeks vengeance on the faculty that left him stranded by subjecting them to mercilessly boring lectures. "Graderunner": in a futuristic campus setting, a BYU Security Officer tracks down students whose grade reports have been put on hold for unpaid library and parking fines. "Talky III": Phyllis Schafly and Sonia Johnson clash again in a bloody re-match over the ERA issue, in the ring of early morning talk shows. Some exciting training scenes, with Phyllis and Sonia sweating over Thesauruses, flexing their vocabularies for the big fight.

Lectures

During US Space Week, July 16 to July 24, a series of public demonstrations of the revolutionary DIGISTAR I will be offered at the Hansen Planetarium. The DIGISTAR utilizes the technology of computer graphics—the science of picture creation by man and computer. The motions of a spacecraft—roll, pitch, thrust, etc.—can all be simulated by DIGISTAR; in fact, the DIGISTAR was used to generate the starfields and tactical displays for the motion picture STAR TREK: THE WRATH OF KHAN. Demonstrations will include scenes from THE WRATH OF KHAN, and a DIGISTAR adaptation of Isaac Asimov's short story "Eyes Do More Than See." Demonstrations are at 3 p.m. and 9 p.m. daily, except Sunday, with admission of \$3. Ph. 1-535-7029.

DIALOGUE subscribers and friends are invited to attend the Open House and reception at the new Dialogue office in Salt Lake City. Meet the new editorial team, enjoy refreshments, and contribute to the cause. Wednesday July 28th, 4:30 p.m.—9:30 p.m., 215 Boston Building, Nine Exchange Place, S.L.C. Ph. 1-355-9492.

Join the best thinkers in the Mormon tradition at the Sunstone Theological Symposium on August 26—28 at the Hotel Utah in SLC. Featured speakers are: Robert N. Bellah, David Noel Freedman, Patrick Kieft, Dr. Scott Peck, and Jeb Stuart Magruder. Participants include: M. Gerald Bradford, Davis Bitton, D. Michael Quinn, James Falconer, Eugene England, and doctors Dunn and Bergera. A wide variety of vital topics will be discussed, totalling over 60 presentations. Pre-register for both days by August 10th, and pay only \$20. Meals are not included. Write SUNSTONE, Box 2272, SLC, Utah, 84110. Ph. 1-355-5926. (for \$50 you can have a table)

Utah '82

thru Sept 5

The work of Utah artists is the subject of the Utah Arts Council's annual statewide visual arts competition—UTAH '82—currently on display at the Utah Museum of Fine Arts, on University of Utah campus.

Utah '82 offers works in crafts, graphics, mixed media, painting, photography, sculpture, and watercolor. The art show is a great way to spend a free afternoon and is sure to inspire creativity, or at least imagination even in the most unartistic of patrons. The museum is open Mon—Fri from 10 a.m. to 5 p.m., and Sat, Sun from 2 p.m. to 5 p.m. Ph. 1-533-5895

The art works are priced for sale to the public, but are so unusual, you may have a hard time knowing where to put one, once you get it home!

Roller Rink

thru July

Take a friend out for an afternoon of roller skating at the Provo Boat Harbor—sound strange? We thought so, too, but apparently there is a fine roller-skating rink among the other attractions at the Utah Lake Harbor. Skating hours are 8 a.m. to 10 p.m., and tickets are only \$1.50. No charge for skates. Ph. 375-0733.

Chuckwagon Show

thru summer

Jedediah's Chuckwagon and Show is a unique experience that only Provo can offer. Besides generous portions of tender sliced barbecued roast beef, corn on the cob, chuckwagon hashbrowns, baked beans, salad, roll, drink and "jumbleberry pie," there are live shows. Playing on odd calendar dates is "Curses, Foiled Again!", a good old-fashioned musical melodrama where the audience members can hiss and boo the villain and cheer the hero. Playing on even calendar dates will be "Jedediah!", a pioneer musical. Jedediah's chuckwagon and show is located at 1292 S. University Avenue in Provo.

FM/AM

No Soap, Radio...For those who enjoy tuning in classical music to calm their nerves after a hard day or just to show Starkist their good taste, there's a Salt Lake station that's been around for a while that's probably been overlooked. Although you may have to attach a coat hanger wrapped with aluminum foil to your antenna, try to tune to 860 AM KWHO. For a free program guide, drop a line to 329 E. 200 S., SLC, UT, 84110, or call 1-534-4105. KWHO comes on at 6:15 a.m. but signs off at 9 p.m., so no late night listening, unfortunately.

KBYU FM88 plays Famous Film Scores on Tuesday nights at 6:10 p.m., with "Close Encounters of the Third Kind" by John Williams on Tuesday July 27.

Celebrate Pioneer Day on Sunday July 25th with music, when FM 88 airs a Pioneer Day Special, featuring Merrill Bradshaw's "The Restoration". 12:00 noon.

Join Sherlock Holmes Monday nights at 8:30 on KBYU, Monday July 26th. Listen to the episode "The Lion's Mane."

TV

KBYU TV, channel 11 has some good stuff this month. On Monday July 19, the four-part drama Jane Eyre premieres at 9 p.m. Although by press time the opening episode will have passed, be sure to catch subsequent episodes on Mondays at 9 p.m. This series beautifully recreates Bronte's widely read, 19th century story about love in a class-ridden society.

Saturday, July 24 brings a Great Performances simulcast by KBYU Channel 11 and FM 88, featuring "A Brahms Lieder Recital with Christa Ludwig and Leonard Bernstein." Beginning at 8 p.m. on both stations are performances of "Liebestreu" (True Love) Op. 3 No. 1, "Sapphische Ode" Op. 94 No. 4, and "Von Ewiger Liebe" (of eternal love) Op. 43 No. 2. The recital was taped on location at the Tel Aviv Museum in Tel Aviv.

Following the Bernstein concert is the Great Performances Dance Series, with the Paul Taylor Dance Company performing "3 Epitaphs," "Aureole," and the macabre "Big Bertha." A viewing must for dance enthusiasts, at 9 p.m.

Also on Saturday the 24th at 10:30 p.m. is the Betty Boop Festival—a journey back to the 1930's and the animated adventures of Betty Boop. The program includes clips from "Rise to Fame" (Betty's imitation of Fanny Brice), "Betty Boop's Little Pal," "Betty & Grampy," and "Betty and the Little King."

A premier to catch is the new show Crisis to Crisis, which promises to dissect current affairs with scalpel-like precision. The first program in the series "Roses in December: the Story of Jean Donovan," tells the story of a young American lay missionary whose work with the peasants of El Salvador ended when she and three co-workers were murdered. Host is former congresswoman Barbara Jordan, narrator is John Houseman. See it Friday July 23rd at 7 p.m. or Monday July 26 at 11 p.m.

On Saturday July 31, Great Performances will present the Monteverdi Opera—Orpheus. This elaborate, well-performed opera is a performance you won't want to miss. Tune to channel 11 at 8 p.m.

Cheap Thrills

Marie Callender's Pies go on sale every night after 10:30 p.m. The cream pies (normally priced at \$4.54) which have not been sold during the day are sold for just \$2.50 each.

Late night swimming is free and relaxing, especially at the hot springs in Midway. To find them, take the Midway turn-off on the way Heber and follow the road that runs past the Homestead to the base of the ridge of hills that overlook the valley. Turn right on the road that runs along the base of the hills and drive about a quarter of a mile until you see the steam on the right. Any night of the week, you're sure to meet two or three Seventh East people there; otherwise, the hot springs are relatively deserted.

SAVE ME FROM ETERNAL CAMPING!

by Peter Sorensen

The noted apologist for the YMMIA, Snurd Jensen, has noted, "To camp--this is eternal life!"

While I agree in principle with this statement, practically I have had some difficulty with it. All my Mormon friends (and enemies, as well) feel camping out in the High Uintas brings one closer to God. Well, actually, in a sense I did get closer to God the last time I went camping. In my misery and anguish, I cried out, "O Lord, get me out of here--quickly!"

I suppose I acquired my antichrist antipathy towards camping when I first turned twelve and was asked to assume one of my duties as a deacon, to be a Boy Scout.

As I recall, fifty merit badges could be earned by being able to cook eggs in the half-shell of a barrel cactus, and only one badge for the ability to discuss the effects on the European Common Market of Albert Camus' *The Stranger*, so very soon I became discouraged and bored with the whole system.

Things really came to a head when on my first overnight campout I mistook the scoutmaster's misplaced trooper hat for a urinal. The outraged troop leader demanded on the spot that I swear I was not trying to sabotage the campout, and that I still believed the Book of Mormon was true.

So when my wife told me all the relatives were going camping on the 4th of July weekend (and that meant me, her, and our children as well), you can imagine my discomfiture. I brought forth my best theological arguments against the idea: (1) we would miss our church meetings, (2) cleanliness is next to godliness, and one can't be clean on a campout, (3) the natural man (or man of nature) is an enemy to God, and (4) the Tabernacle Choir would be at the Marriott Center on Sunday night.

But do you think I prevailed? Not on your life; remember, when Paul said, "Let the woman keep silence in the church," he added nothing about the home. "You can commune with nature," said my wife, "and come closer to God."

I knew only one source could give me a clear way out of this dilemma: the bathroom oracle.

Now, you have to understand our toilet. It's totally unpredictable. When it is flushed, sometimes the water rises, sometimes it lowers, sometimes it disappears totally, and occasionally it will keep churning for hours. If read correctly, these idiosyncrasies can give our family marvelous insights about futurities.

Well, to bring things once again to a head, the oracle informed me that if we went camping as planned, a devouring scourge would overtake us, and we would have to return soon enough to see the Tabernacle Choir. I would thus be able to use the old chestnut "I told you so" on my wife, thus gaining a great psychological advantage the next time she tried to force me on a camping trip.

So, after hocking our Atari for enough money to buy groceries for three days of camping, off we went. I won't say the trip wasn't inspiring. As we rode along, I really began to contemplate God and nature--for instance, why did God create so much dust? And why does dust go out of its way to settle on my Galaxy?

We brought three large innertubes with us, one of which would fit nicely inside the trunk of a Cadillac limousine. To say we were snug would be picturesque,

but not accurate. I was forced to hold my youngest child out the window by his foot so we would have enough room; she was thus afforded an excellent view of the traffic behind us that I certainly didn't have.

We used the innertubes long enough to discover that anytime of year is the wrong time to go floating on a mountain lake. The rest of the time my children bounced up and down on them over sharp rocks, trying to deflate the mutant donuts so we could have a decent trip home.

And did I get close to God? Not unless he was occupying the monstrous mobile home parked next to my tent. I had my brother-in-law give all the prayers at dinner and breakfast so I wouldn't accidentally blurt out "How long O Lord?" while saying grace.

I spent nothing but sleepless nights. Everything was just too cold up there; oh, I did sleep occasionally, but I kept having the same fitful dream in which Teancum sneaked into my tent and thrust a javelin through my heart. I suppose I could have brought my scriptures with me, but when I saw what the morning dew did to my blankets and our firewood, I think I was wise to leave my sticks in their traditional place: the closet gathering dust.

We did leave early; all the kids got sick, and nobody slept well. My oldest boy kept standing up in the middle of the night, yelling "Uncle Marv says we need a new tent pole!" I finally had to pull the kid down and lie on top of him to make him go back to sleep.

We got home right after church had let out, so we missed our Sunday meetings. The car was filthy with dust. "Should I wash it?" I asked my wife. "Sure," she said, in a sudden shift in policy. "Why not? You've

already taken us camping on the Sabbath and made us miss our church meetings."

If there is camping in the celestial kingdom, it had better be an optional activity.

continued from pg. 8

how to cope with the challenges of its own day. Thomas Paine, that articulate rabble-rouser who has become a symbol of action on the behalf of democracy and against tyranny, feared that the ideas and opinions which pertained to his day would be slavishly and unthinkingly followed by future generations of Americans. He wrote: "Every age and generation must be as free to act for itself, in all cases, as the age and generation which preceded it. The vanity and presumption of governing beyond the grave is the most ridiculous and insolent of all tyrannies.... I am contending for the rights of the living, and against their being willed away and controlled and contracted for by the manuscript assumed authority of the dead" (*Rights of Man*, 1791).

Is everything, then, to be in a constant state of flux? If we are to govern ourselves in the manner our founders had in mind for us, must we completely ignore the past and its precepts? Certainly not. We are to hold firmly and forever to the great democratic governing principle that the framers of the Constitution established: namely, that we *do* govern ourselves; that we elect men and women into public office who, as Brigham Young said, "know the most have the best hearts and brains for statesmen" (*Journal of Discourses* 13:149). Such individuals will think for themselves, fearlessly discarding when necessary the solutions that used to work in order to find new solutions to new problems and challenges. It is essential that we never let any tyranny, including the tyranny of past ideas, engulf our right and responsibility to govern ourselves. Abraham Lincoln was one such statesman. Although he greatly revered the political leaders that had preceded him in the presidency, he recognized the uniquely new situation that faced him during his term of office and was therefore prompted to write: "The dogmas of the quiet past are inadequate to the stormy present. The occasion is indeed high with difficulty and we must rise with the occasion. As our case is new, so we must think anew and act anew. We must disenthrall ourselves and then we will save our country."

Our country and our state face challenges today for which the dogmas of the quiet past are manifestly inadequate. As we salute the patriots of the past let us therefore also salute their vision of flexibility and progressiveness, their refusal to be rigid, their irreverence for old ideas when they were no longer sufficient for their time and situation, and their passionate hope that we would follow in their footsteps.

Man moulded from the earth, as a brick! A woman, manufactured from a rib! Thus, parents still would fain conceal from budding manhood the mysteries of procreation, of the source of life as an every-flowing river, by relating some childish tale of new-born engendered in the hollow trunk of some old tree, or springing with spontaneous growth, like mushrooms from the heaps of rubbish. O man! When wilt, though cease to be a child in knowledge?

—Parley P. Pratt

Roberts Society

continued from pg. 3

strong a belief that criticism is equated with being anti-Mormon.

Another audience member asked why Mormons react so violently to press coverage. Ms. Fletcher indicated that it resulted from our still being unused to it. Christensen, however, pointed out that Mormons still raise their children on stories of persecution, creating a lingering paranoia from pioneer heritage.

Responding to a question about handling groups hostile to the Church, Ms. Fletcher asked for more general openness from the Church: open the Archives and allow honest research, she suggested. She also condemned the trend towards the creation of a "religion of niceness" and discussed the strength and beauty found in life's "tougher things." These remarks produced a round of applause from the audience.

The final question was, "Can we forthrightly use the media and decrease public relations?"

Christensen answered by asking, "Can we use the practice and eliminate the practitioner?" He concluded that members must become aware of the dangers of image-making.

He is a member of a recently created advisory committee to work with the Public Communications Department and expressed hope of its being beneficial.

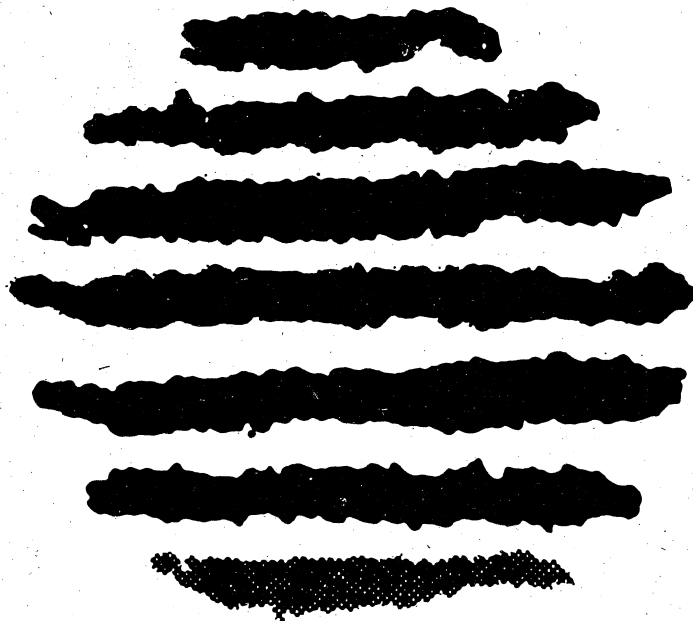
Ms. Fletcher closed by expressing the wish that the department be eliminated, calling it a "clearing house" that blocks information.

DOONESBURY

by Garry Trudeau



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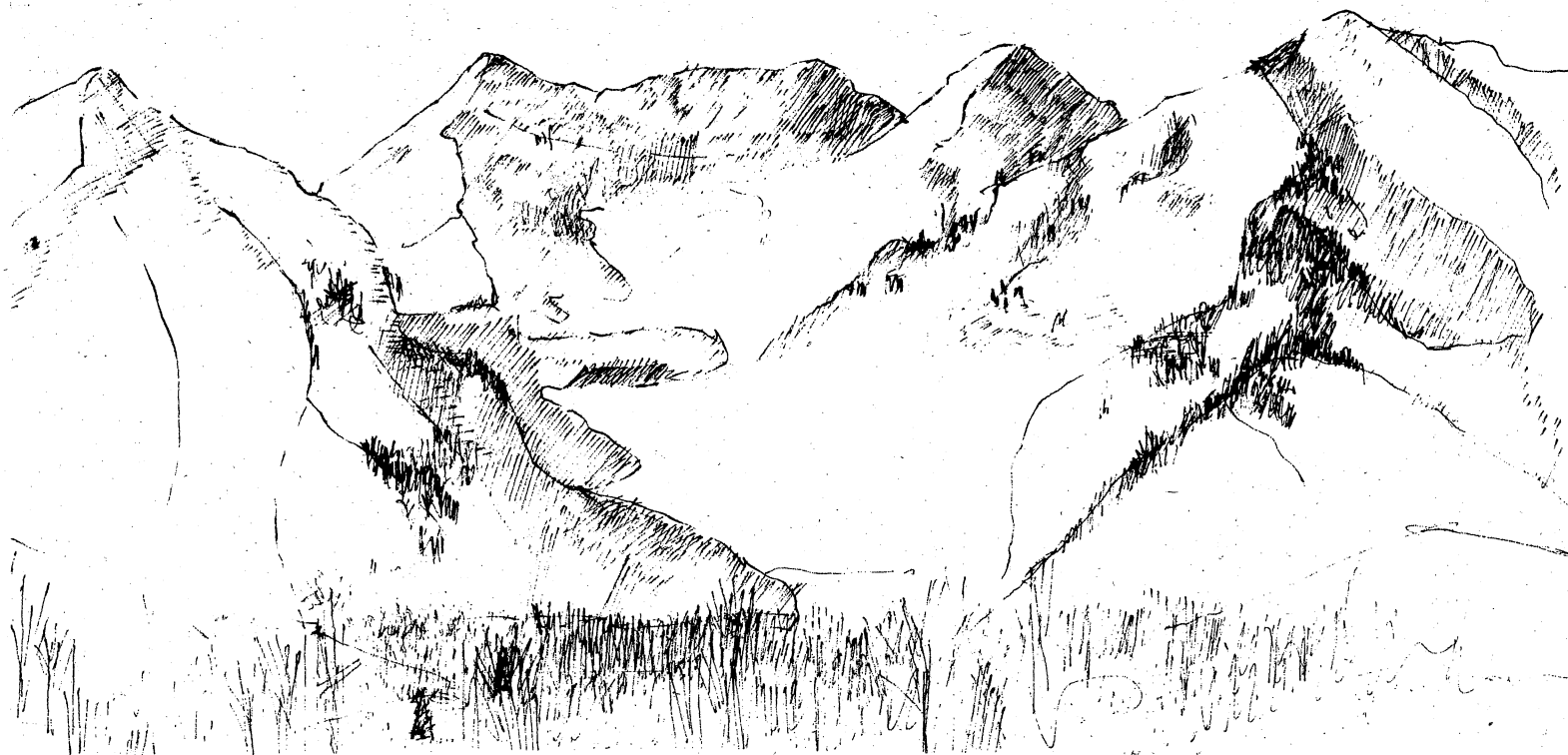


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INSIDE:
Politicians Speak Out
Women and the Church
Mormons and Overpopulation
Notes from a Guardian Angel

Opinions Split on Education Week

by Ron Priddis

Probably no other campus program elicits the mixture of praise and criticism that Campus Education Week does. Opinions are especially polarized this time of year as final preparations are being made for the event. August 24-27, campus will once again become infused with over 20,000 temporary students.

"The purpose of Education Week is to bless lives," says Mack Palmer, director of the Education Week Department. "Education Week assists people in their daily lives, professionally, and in their families. All subject matters are covered, from science to religion."

A perusal of the program reveals a curriculum that includes approximately 40 gospel topics, about 160 self-help courses, 16 blocks of movies and plays, and two science classes. Each course includes four lectures.

Classes with gospel themes include everything from the scholarly "American Revolution as a Precursor to the Restoration" to the speculative "Nature of Celestial Life."

Self-help classes include "Creative Wheat Cookery" (popped wheat, cracked wheat sausage, wheat salad), "Missionary Work Made Easy," "You Can Paint With Water Color, Whether You Can Draw or Not," "The Truly Fulfilled Woman," and "Understanding Your Man." Education Week personnel point to the fact that eighty per cent of their patrons are female, mostly middle-aged.

The two classes that could be construed as dealing with science are "Planetarium Demonstration/Lecture" and "Contemporary Economic Issues." The planetarium presentations examine black holes, quasars, and "scriptural accounts and the possibility of life in outer space." The economic course begins with an introduction to inflation and ends with a discussion of "prophets, politics, and economics."

"One of the big frustrations is that we want it to be more academic," says one member of the Education



Education Week comes to BYU

Week Department. "But, Correlation won't approve topics. They want to avoid controversy at all costs. We haven't yet figured out how we can be academic and uncontroversial."

The Correlation Department of the Church requires prior approval of all lecture titles and hand-outs presented and forbids the taping of Education Week lectures. Guidelines prepared by Correlation for teachers

include statements such as the following: "Be wholly free from any taint of sectarianism and also of all theories and conclusions destructive of faith in the simple truths of the Restored Gospel, and especially be free from the teaching of so-called 'higher criticism.'" Also: "Be so built in form and substance as to lead to definite conclusions that accord with the principles of the Restored Gospel, which

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Does Church Respond to Needs of Deaf Members?

by Martin Hiraga

Lorin Melander is the epitome of the "successful" Mormon man. After serving a full-time mission he married his sweetheart in the Salt Lake Temple and attended BYU. While going to school he took time to serve in a branch presidency and raise two children. When he graduated with a degree in engineering he was immediately hired by a computer and electronic firm of national reputation.

Patty Johansen is another example of an "ideal" Latter-day Saint. While a student at BYU she maintained a high GPA, was first runner-up in a statewide beauty and talent competition, and accepted a call to serve a mission in North Carolina. Now back from her mission, she hopes to complete her bachelor's degree in psychology and to pursue a doctorate.

Both Lorin and Patty are deaf. They are part of a growing number of deaf Latter-day Saints who are concerned about how the Mormon Church and its members perceive them. They do not want to be thought of as handicapped members, dependent upon the Church, but rather as contributing members who have a unique culture, language, and community.

Despite the deafs' perceptions of themselves as non-handicapped, many of the non-deaf continue to place them in the category of the handicapped. The LDS Church, for example handles all of its affairs with the

deaf through the Special Curriculum Office, which also deals with the mentally retarded, learning disabled, and blind. Sources inside the Church Office Building state that when Special Curriculum is consolidated with Children's Curriculum in the near future, that office will manage the Church's affairs with the deaf.

The gulf between how deaf members perceive themselves and how the Church deals with them has caused some difference of opinion between deaf members and those who work with them and Church Office Building personnel.

While some members of the Church believe that deaf members should be completely integrated into hearing wards, using only lipreading and speech to communicate and associate with the larger, hearing group, others feel that deaf members can best be in separate, deaf-only units in which sign language is exclusively used. Even members who agree in their belief that the deaf are a unique cultural group disagree about language use among the deaf in the Church. The debate centers on which variety of the American Sign Language should be used in Church curriculum and activities. Some believe that what Dr. James Woodward in his book, *Recent Perspectives on American Sign Language*, calls Pidgin Sign English should be used. This variety follows English word order and syntax and is often used when spoken texts are being simultaneously translated for the deaf, as when addresses are delivered in the Marriott Center on

the BYU campus. Others contend that Ameslan, a variety of American Sign Language (ASL) which employs a syntax and grammar different from that of English, should be used.

The Mormon Church has felt a responsibility to aid its deaf members for many years. In 1914, it made its first attempt to meet their needs by organizing the first branch for the deaf adjacent to the Utah School for the Deaf in Ogden.

Since the founding of that branch in Ogden, the population of deaf Latter-day Saints has grown to fill 30 recongized units of the Church within the United States, including three fully functioning wards and several branches.

While the Church does not identify its members on the basis of their handicap, Stewart Durrant of the Lamanite and Minority Relations office of the Missionary

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Opinions Split on Education Week at BYU

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conclusions must be expressed and not left to possible deduction by the students."

"Correlation can sometimes be perfidious," says another member of the Education Week staff. "They'll approve a title one year and won't the next." Still another member of the department remembers the time the Correlation Department denied approval of a quotation from David O. McKay until they were informed of the authorship of the quote.

Other staff members are enthusiastic about what they feel to be the intent of the Correlation Department. Says Scott Froerer, immediate past supervisor of Campus Education Week: "We don't want to shake testimonies, encourage self-criticism, or go into areas where there is not enough evidence to support claims academically. We try not to go into areas where people get emotional."

In fact, the suitability of a class is largely determined "not by what is taught, but by who's teaching it," according to Froerer. Teachers choose their own topics. They are asked to participate because of their skill and reputation as speakers.

"Some faculty won't teach for us," says a member of Education Week Department. "They feel it is beneath their dignity. It's not the kind of thing they want to become involved in. Some of them probably think it's Mickey Mouse. They wouldn't be caught dead with their name on the program."

Statements by some BYU faculty members corroborate this statement. Writing to the *Daily Universe* a year ago, Doug Tobler of the History Department wrote, "Having perused this year's Education Week offering, I wonder if truth in advertising legislation does not warrant a name change for the

program. May I offer 'Entertainment Week' as a more appropriate substitute? While there are a few courses which reflect the true nature of a university, most hardly allow our guests and benefactors a taste of real academic fare. A few brave early visitors have inquired about substantive courses relating to traditional disciplines, world events, etc. Perhaps big brother's bureaucracy doesn't really know what is best for the faithful, after all."

A few years ago, speaking in Salt Lake City, Bruce Jorgensen of the English Department had something similar to say: "I've just spent three days bicycling into and out of the medieval fair that BYU puts on every year, with Correlation's stamp on the handouts, known as Education Week: the apothecaries and alchemists, jugglers and jongleurs, mummers, mimes and moorish-dancers, baited bears and bulls, cock-fighters and coney-catchers, pick-pockets, cutpurses and miracle-players, here a lay brother, there a nun, a friar, a poor clerk of Oxenford or Stanford, yonder a Bedlam beggar. Quite a show, and hard to tell whether you're wolfing junkfood or tasting the bread and water of life. The new Mormon sophistry or the old priestcraft. Simony perhaps? Concentrated canned charisma, premasticated platitude, essence of 'spirituality' boiled down or freeze-dried, encapsulated in behavioral objectives and boxed in operational definitions."

Ed. Week Director Palmer finds such criticisms an "indictment against the Education Week faculty." A common remark by Education Week teachers interviewed was that they feel the need to "consider their audience" as they make their presentations.

A survey conducted in 1980 by the Office of Institutional Research, now known as Institutional Studies, revealed that the highest academic degree held

by the majority of Education Week patrons is a high school diploma, and that most attend for reasons of "personal development." 21.6% of the women and 16.9% of the men surveyed felt that the level of information they received at Education Week was "above university level." 70.9% of the women and 70.1% of the men felt that the level of information was "university level."

The Office of Institutional Research has also conducted an Economic Impact Study and found that, in four days, Education Week provides a two million dollar infusion of new money into Utah Valley.

Speaking of the Ed. Week patrons, an employee of the BYU Bookstore remarks: "They spend amazing amounts of money. People think nothing of writing \$100 and \$200 checks."

Another Bookstore employee says, "We really like the Education Week customers. They're friendly and enthusiastic. They do not complain about standing in lines." It is not uncommon for Education Week patrons to come to the Bookstore in waves after each lecture hour and buy the books and tapes of the lecturers they have just heard, Bookstore employees say.

"It shouldn't be called Education Week," says a Bookstore employee. "Education implies refinement, a deepening of perception, going beyond the normal thought pattern. To say that pabulum being taught there is education is presumptuous."

"If you look at the over-all," says Ken Robbins, Education Week Department's public relations manager, "I think you see a good, down-to-earth 'How Can I Be a Better Person' kind of program. To me, it's a smorgasbord of spiritual food."

Deaf Members

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Committee estimates that one percent of the Church population in the United States is deaf.

Members who attend deaf units of the Church consider themselves part of the deaf community at large. Sociolinguists Charlotte Baker and Dennis Cokely describe members of this community in their book, *American Sign Language*, and posit that hearing-impaired persons—persons suffering any degree of hearing loss—who accept the values of the deaf community and are considered by others as part of it can be identified as deaf—that is, totally without hearing.

One of the primary values espoused by the deaf community, according to Baker and Cokely, is an acceptance and use of American Sign Language. The Linguistics Research Laboratory at Gallaudet College estimates that some 500,000 hearing-impaired people prefer to use American Sign Language as their primary language—a signal that they consider themselves deaf. This is a rather small number of the total 16 million hearing-impaired people in the United States.

This identification with the deaf community and its support and use of American Sign Language has sparked a dispute among Latter-day Saints, both hearing and non-hearing, involved with the deaf.

Dr. Grant Bitter, assistant professor of special education at the University of Utah, and father of a hearing-impaired daughter, dislikes the concept of a separate deaf culture. While he accepts those who advocate for the deaf community, he strongly supports

an oral approach to the education of the deaf both inside and outside of the Church. He explains, "The oral approach is a spoken language approach which excludes any form of manual communication." Because of his experiences as an educator and the father of a deaf child who has used the oral approach, he rejects as myths the common beliefs that "deaf people belong together" and that "most deaf people can't talk." He feels very strongly that "society has tended to push the deaf people away and so they group together to preserve their identity and to keep their sanity."

Dr. Bitter believes that members of the Church should integrate the hearing-impaired into regular wards through greater use of existing technology, such as hearing aids, to help them better understand gospel concepts. He asserts that a more realistic and intense use of tools already available will help the hearing-impaired to interact more successfully in the large, hearing world.

During the 1970s, noted psycholinguists Ursula Bellugi and Edward Klima conducted an investigation of the properties of American Sign Language. They introduced the printed summary of their research, "The Signs of Language," with a statement that their intent was "not to establish whether or not ASL had the properties shared by most languages," and that they "did not begin by assuming that ASL had a grammar." It surprised them when they discovered that "American Sign Language turned out to be in fact a complexly structured language with a highly articulated grammar, a language that exhibits many of the fundamental properties linguists have posited for all languages."

While feelings are very strong among deaf members about language use, other issues are of equal concern.

At present the Church does not have a specialist to handle deaf affairs. Josiah Douglas, manager of the Church's Curriculum Planning and Development division, states that his department is aided by a standing committee comprised of both hearing and deaf individuals. Because the committee does not include personnel trained to handle the unique needs of deaf people and because the Church lacks a liaison between its headquarters and its deaf members, a committee was formed by the deaf community to make recommendations to the Church. Members of this committee include deaf professionals who work with the deaf and several deaf priesthood leaders.

The lack of a special liaison is seen by the deaf as one of the Church's greatest liabilities in their affairs with the deaf. David Mortensen, president of the Utah Association of the Deaf, claims that in order for the deaf to attain full citizenship in the Kingdom, the Church must appoint such a specialist.

Paul Chamberlain hopes that the individual appointed would be a deaf person who has lived outside of the Wasatch Front. Formerly, the Church consulted only Utahns who were deaf. These individuals, Chamberlain claims, have too narrow a perspective of the Church and of the deaf community.

Barry Critchfield, a deafness consultant, states that one reason for the controversies within the Church about educational philosophies and language choice is that the Church has never given direction to its deaf members and has not taken a stand on deaf issues. Josiah Douglas claims that the Church has never committed itself to serve the needs of all its hearing-impaired members.

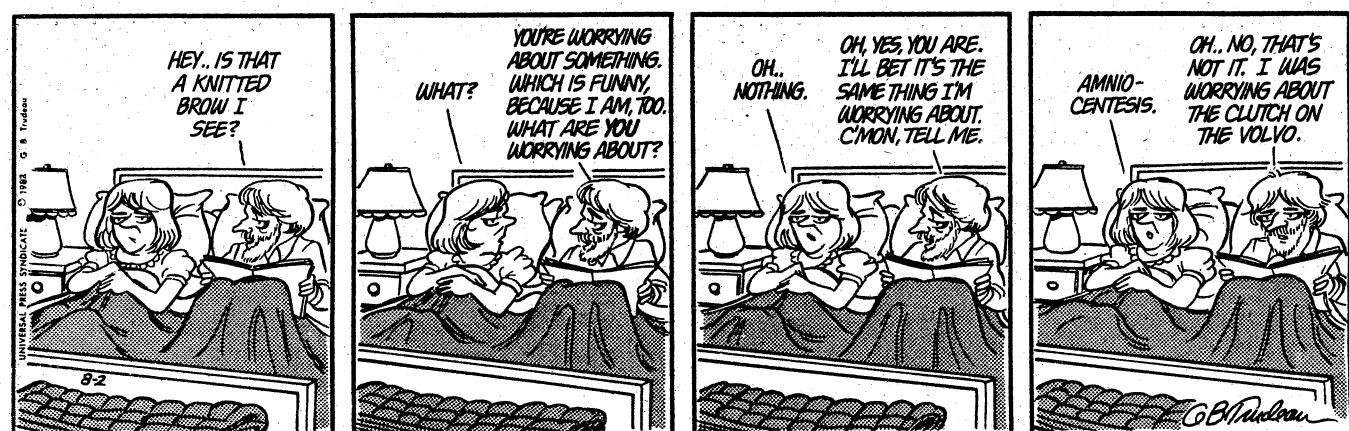
According to Critchfield, the most important area in which the Church has taken a definite stand is in the training of full-time missionaries at the MTC. The Missionary Committee has commissioned the MTC to teach American Sign Language (ASL variety) to all full-time missionaries called to serve with the deaf. At present, some 50 missionaries, both hearing and deaf, receive training at the MTC every year.

It is in these full-time missionaries, especially those who are themselves deaf, that the hope for full leadership in deaf units lies, according to Chamberlain. He states that the Church needs to train its deaf leadership, that a trained leadership understands Church doctrine and practice, and that an important aspect of this training is service as a full-time missionary.

Deaf members feel that one of their greatest obstacles has been that those who speak with authority in the

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DOONESBURY



Campus Chatter

According to Marilyn Arnold, director of the Center for the Study of Christian Values in Literature (located in the JKB), the Center received over **600 submissions** to their writing contest, most of which came from outside of the state of Utah, and from non-Mormons. The Center regularly receives about three articles per week for their publication.

The site of the original Smith family cabin on the border of Palmyra and Manchester, New York, has been discovered and excavated by a crew of BYU anthropologists, headed by Dale Berge. The project was funded by the College of Family, Home and Social Sciences; the Religious Studies Center; the LDS Church; and private donors. The Church is thought to be considering the erection of a monument or a replica of the cabin at the site. Berge is now back in Utah, currently "digging in the mud" at the location of the first flour mill in Utah at Liberty Park in Salt Lake City. Parts of the original water wheel have already been found.

The casting of the bronze statue of the King of Tonga, which is on display in front of the Harris Fine Arts Center, cost MA candidate **Filiani ToTolutau \$20,000**. Filiani's project was funded by the alumni association of the LDS Church's high school in Tonga. The alumni association has branches in Salt Lake City, San Francisco, Los Angeles, Hawaii and Tonga. The King of Tonga is said to weigh between three and four hundred pounds. the statue weighs 1200 pounds.

As Louis Midgley (Government Department) compiles a record of his debate with the BYU History Department, which will appear in book form under the title, "No Middle Ground," David Bohn, also of the Government Department, is preparing a treatise he intends to call "There is No Higher Ground." Bohn plans to argue that objectivity is impossible, especially in writing history. "It's amusing to hear talk about the 'real Mormon history,'" says Bohn, "as if we were omniscient. History is a garbage can and the historians simply rummage through it and pick out what they think they can use in weaving their particular tapestry."

Mike McDonnaugh began teaching a class four years ago in **radio drama**. In his spare time, he and class members produced a series of dramas based on Ray Bradbury's stories. The dramas have since recieved 12 national awards. McDonnaugh recently was granted \$50,000 by National Public Radio to do 13 more dramas.

BYU Bookstore is carrying a book of **100 blank pages** for \$3.25 entitled *The Political Wit and Wisdom of Orrin G. Hatch*.

Since May, the **Dairy Products Laboratory's** cash and carry has been remaining open until 9:00 p.m. The business has been so good, the management is considering leaving two cash registers open.

The Math Department is doing away with the module approach to algebra, geometry, and trigonometry. In the fall, what were Math 100F, Math 110A-D and Math 111A&B will be simply **Math 110 and Math 111**. Math 110E, linear programming, has been dropped from the 110-level class.

In June, UPI ran a story from Lake Arthur, New Mexico about the so-called "Shrine of the Holy Tortilla." The story explains that "Maria Rubio was cooking lunch for her husband, Eduardo, and a face appeared on the tortilla sizzling in her skillet." Since then, 10,190 pilgrims have visited the home of the Rubios, some approaching the house on their knees, and at least one lady has found relief from an incurable handicap.

Dick Heckman of the Zoology Department, Kent Kohkonen of the Technology Department, and Dick Norlander, a local chemist, have invented a new type of inflation for **milking machines** that reduces the incidence of mastitis (inflammation of the udder). the inflations are triangular, which the three have shown increases the stimulation of the teat, and reduces damage to the teat, as well. The inflations are made of silicon rubber, which is thought to offer the fewest crevices for bacteria.

Chaim Potok will be speaking at BYU December 9th. Although the Academic Office is interested in Potok because of his involvement as a literary consultant and coordinator in the production of the **New Jewish Translation of the Bible**, Potok is best known for his books, *My Name is Asher Lev*, *The Chosen*, *The Promise*, *In The Beginning* and, most recently, the *Book of Lights*. One of the characters in *Book of Lights*, an Army chaplain, is LDS.

BYU allows **mustaches**, but some of the organizations within BYU have been slow to recognize this. The Bookstore finally told its employees last year that they could grow them. Last month, one of BYU's security officers filed a complaint with the Personnel Committee, made up of four vice presidents, which prompted a change in policy for security officers, allowing them to grow hair under their noses. The only campus organization still to continue the prohibition against mustaches is Food Services. Myrle Cloward, head of Food Services, was unavailable for comment.

BYU's Theatre Department will be presenting *On Golden Pond* this fall, with **Pat Metten** taking one of the leading roles. Metten, Dr. Charles Metten's wife, was voted Best Actress at UCLA while a student there. Ivan Crosland, who will be directing the play, saw Pat perform at BYU in *The Chalk Garden* in the old Arena Theatre in the basement of the Abraham O. Smoot Administration Building and remembered her when *On Golden Pond* was cleared for the season. The language in *On Golden Pond* is being modified so it will not be offensive to a BYU audience, but "not so much that it will lose its shock value," says the Theatre Department. Who will be playing the Henry Fonda role? Rumor points to Dr. Charles Whitman, remembered fondly for his role in BYU's *The Sunshine Boys*.

The Correlation Evaluation Department of the Mormon Church has agreed to help Church authorities determine what kinds of personality traits in mission presidents and missionaries produce the greatest number of convert baptisms, which traits in investigators make them the most susceptible to missionaries (considering cultural and other differences), and what kinds of programs are the most likely to create and retain converts. In conducting the in-depth "Conversion and Convert Retention" study, the Correlation Evaluation Department has employed the help of a number of BYU Sociology and Psychology professors. Although Serril Figuerris, executive director of the project, says that the study is "not for public information," the preliminary results will be presented to a gathering of the American Society for the Study of Religion next month in Connecticut. The project should be completed within the next five years.

The Alumni Association and the College of Fine Arts are attempting to raise **ten to fifteen thousand dollars** for the costumes for this year's production of *A Midsummer Night's Dream*. The costumes are being designed by James Christensen, of the Art Department.

When Salt Lake discontinued its funding of the Translation Sciences Institute a year ago, the College of Humanities established a Humanities Research Center that acquired the Institute's \$425,000 worth of computer equipment. The Translation Sciences Institute was unsuccessful in developing a program for the simultaneous translation of Church publications into

various languages. The **Humanities Research Center** has already distinguished itself internationally for its work in the compilation of concordances and dictionaries, and in textual analysis of literature. Randall Jones, the Center's director, has been able to produce a concordance of the letters of Sigmund Freud. Steven Sondrup, working through the Center, has published a concordance of the works of Conrad Ferdinand Myer. John Robertson, using the Center's computers, is preparing a dictionary of the Ketchua Indian language. Josette Ashford is working in the area of medieval French literature. Other work is being done in Greek, Portuguese, and Arabic.

The authors of *Empires in the Sun* (available in the BYU Bookstore) have signed a contract with **G.P. Putnam's Sons** of New York to do a book on the Mormon Church, from the David O. McKay era to the present. *Empires* reveals such things as the trade off between Utah's Congressman Gunn McKay, who served as chair of the House Military Appropriations Subcommittee, and President Carter over the location of the MX missile system and the funding of the Central Utah Project. When other water projects were being cancelled, Utah received an additional \$20 million in federal funding for their project. In return, McKay endorsed Utah as the MX site, according to Bob Gottlieb and Peter Wiley, the authors. Gottlieb and Wiley will be in Utah for the next year completing interviews. They are soliciting information and can be reached at 972-5828.

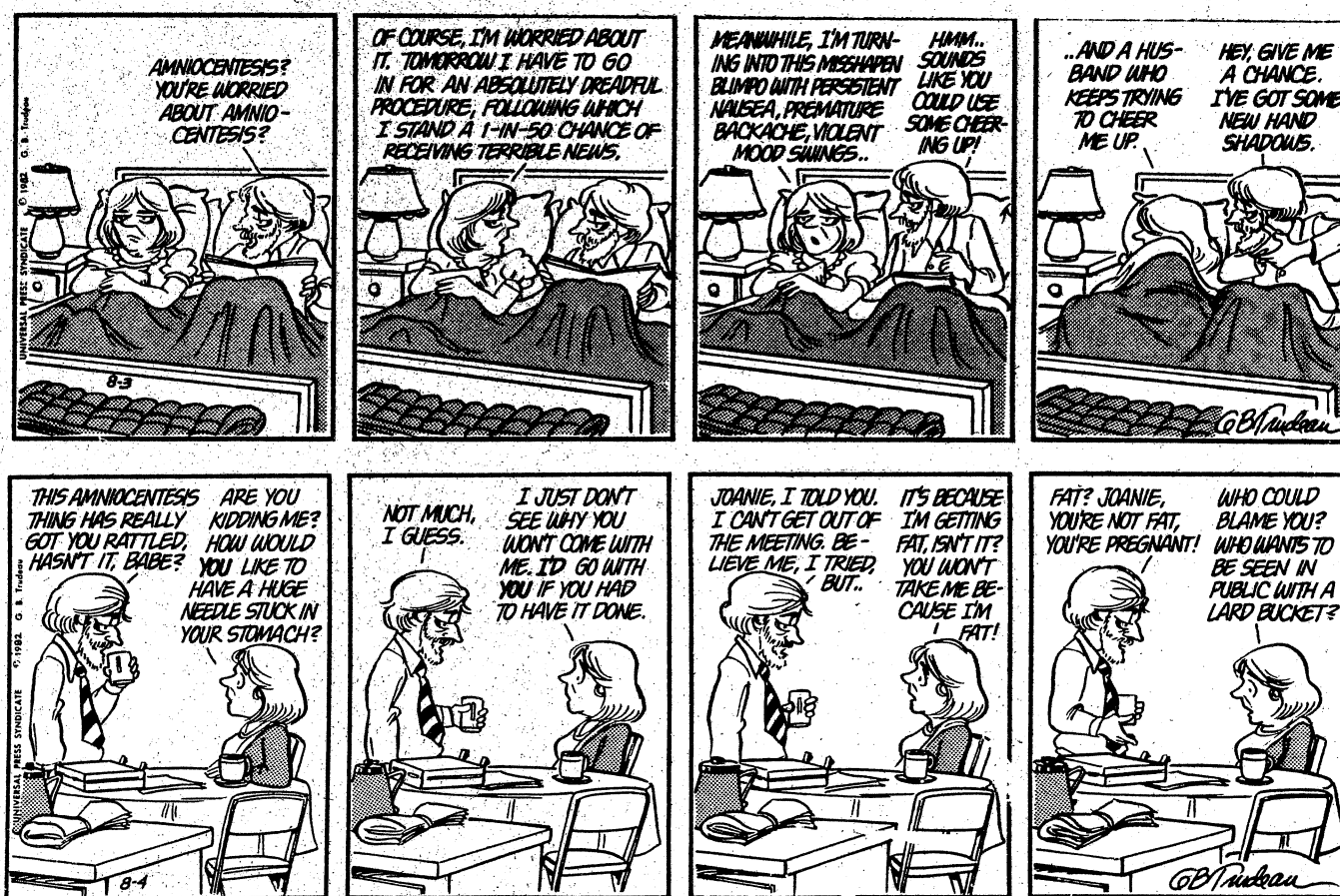
Jim Ferguson, the **Mayor of Provo**, was raised a member of the Disciples of Christ Church, which has its origin in the teachings of Barton Stone and Alexander Campbell. One of Campbell's speaking companions was Sidney Rigdon, who later became a counsellor to Joseph Smith. Other early followers of Campbell were Parley P. Pratt, Frederick G. Williams and John Murdock. Because the nearest Disciples of Christ Church is in Salt Lake City, Ferguson and his wife have chosen to attend the Rock Canyon Assembly of God Church in Provo. According to Ferguson, Utah has a history of non-Mormon office holders and the important thing to local voters is not whether a candidate is Mormon or non-Mormon, but whether the candidate is pro-or anti-Mormon. Many of Ferguson's beliefs and attitudes are so similar to those of the local Mormon majority that most people assume he is LDS.

Melvin Stanford, until recently a professor in BYU's Institute of Business Management, has been named the new Dean of the School of Business at Mankato State University in Minnesota.

Ronald Urry, of BYU's Zoology Department, has accepted a position as an **Associate Professor of Obstetrics and Gynecology** and as a surgeon in the division of Urology at the University of Utah. Urry recently turned down an offer to teach at Louisiana State University. Urry, whose work is in the area of male infertility, will continue to see patients and teach once a week at BYU.

DOONESBURY

by Garry Trudeau



Editorial

Priesthood, Paternalism, and Women's Issues

"A recent announcement over the pulpit at a sacrament meeting in Salt Lake regarding an upcoming adult ward event: 'We want you all to come—everyone in the ward! Let's have a really good turnout. We hope EACH of you will be there! And bring your wives!'" (*Newsletter, Mormons for ERA*, Nov. 1979)

"Sometimes we hear disturbing reports about how sisters are treated. Perhaps when this happens, it is a result of insensitivity and thoughtlessness, but it should not be, brethren."—Spencer W. Kimball: "Our Sisters in the Church" *Ensign*, Nov. 1979.

The first attempt at ratification of the Equal Rights Amendment has failed. Now, during what Sonia Johnson is calling "a temporary hiatus" between the defeat of the amendment and the next move of those who feel that equal rights for women can only be secured by way of constitutional action, it is time for us as Mormons to evaluate our gender roles in the Church—before we are again deluged by floods of anti- and pro-feminist rhetoric as the struggles for and against an amendment begin again.

The women of the Mormon Church have been remarkably patient on the whole. They have borne with the fortitude of true latter-day saints the unwarranted twisting and unrighteous application of a righteous Church doctrine: patriarchal order. In the name of this doctrine, some—too many—of the men of the Church have too often allowed themselves to think of their female counterparts as being somehow inferior because of gender. Here are a few patriarchal myths that have sprung up in the Church over the years—not, probably, through malice, but through insensitivity, lack of clear thinking, and male self-congratulation:

1. Women are subsidiary to men because they do not hold the priesthood. Their major function is to help the men in their lives to fulfill their dreams and get into the celestial kingdom.
2. Women should not pursue activities outside of the

home in order to achieve self-fulfillment. They may work only to bring in money if and when it is absolutely necessary. They should not enjoy this.

3. Women are not really scribes and should probably not teach doctrine, except to themselves in Relief Society.

4. Women are, with rare exceptions that merely prove the rule, not suited to administrative or decision-making positions—inside or outside the Church.

5. Women should not pursue career-oriented educations, but instead should learn only things that will help prepare them for wifehood and motherhood. (5a) Motherhood is the exact equivalent of priesthood (Where does that leave fatherhood?).

6. Women are basically alike and fundamentally different than men. Nevertheless, their needs, gifts, personalities, and problems can best be evaluated and explained by men.

The underlying theme of these myths, perpetuated by all too many well-meaning but misinformed men in the Church, is condescension. But the patriarchal order was never meant to be condescending. No differences in worth were to be assigned to the sexes, only differences in roles. "Our sisters do not wish to be indulged or to be treated condescendingly; they desire to be respected and revered as our sisters and our equals," President Kimball has said. "I mention all these things, my brethren, not because the doctrines or the teachings of the Church regarding women are in any doubt, but because in some situations our behavior is of doubtful quality." (*Ensign*, Nov. 1979, p.49) In other words, the fault, dear priesthood-holders, is not in our doctrines, but in ourselves, that we are chauvinists!

For the behavior of the men of the Church toward women not to be of doubtful quality, they must take seriously the doctrine of the Church regarding the patriarchal order, as defined most lately by Pres.

Kimball: "The leadership of the man in the home is to be like the leadership of Christ in the Church. Christ led by love, example, and selfless service. He sacrificed himself for us. So it must be if we are leader-servants and humble patriarchs in our homes. We must be selfless and give service, be thoughtful and generous. Our dominion must be a righteous dominion, and our partnership with our eternal companions, our wives, must be full partnerships." (*Ensign*, p.49)

It is worthy of note that, while President Kimball admonishes Mormon men to lead in the home by serving, he nowhere advises men that they have a responsibility to lead women in *any* way *outside* of the home, simply by virtue of the fact that they are male. Maleness in the Church is not in and of itself a mandate to leadership. Femaleness is not a life sentence of followership. Relatively few men are given by the Church leadership positions that include women in their stewardships; and of those few, none are given positions that do not also include men in those stewardships. Those few who serve in such positions—members of bishoprics, stake presidencies, high councils, as well as general authorities—must be particularly careful that they regard their offices as positions of service, not domination. They do wrong if they regard the women in their stewardships as anything less than fully equal to either the men in their charge or themselves. For the rest of the male members of the Church, the majority not called to govern, it may be well to remember that the Lord was serious when he stated that he was no respecter of persons and that any attempt at unrighteous dominion based on gender or at the peddling of silly false doctrines about the spiritual inferiority of women and their inability to receive celestial glory without the borrowed merit of some man (other than the Savior's, who intercedes for us all), will very likely result in some degree of displeasure on the Lord's part. Male **Continued on pg. 6**

Gray Matters

Overpopulation

by Craig Oler

We are known to be a prolific people. The large Mormon family is possibly our most distinguishing cultural trait. As Mormon we should be proud of raising noteworthy families during times of constant social change. Unfortunately, there is an increasing identification of the size of our families with the global problem of overpopulation. Our belief in the sanctity of the family and a growing awareness of world population problems has placed Mormons in a position of increasing criticism. Today it is very difficult for members of the Church of Jesus Christ of Latter-day Saints to analyze their personal beliefs relating to birth, population, and human need, but it is this very lack of analysis that hampers us in making meaningful contributions to the needy of the world.

Demographers place world population at between 4 and 4.5 billion people with an annual increase of about 80 million ("Family Planning in the 1980's: Challenges and Opportunities", *Studies in Family Planning*, vol. 12 number 6/7, June/July 1981). At this rate, the earth's population increases by 1 billion about every twelve years. This increase may be viewed as either good or bad depending upon personal belief, but it is at least partially responsible for inequities seen in the distribution of basic commodities. Current information indicates that as many as 1.4 billion people do not have access to adequate food at potable water (*Facts on File* 1981). World health authorities estimate 20 million deaths occur each year from malnutrition (Richard M. Fagley, *The Population Explosion and Christian Responsibility*, Oxford University Press, 1960, Chapter III). World health authorities estimate 20 million deaths occur each year from malnutrition (Richard M. Fagley, *The Population*

Explosion and Christian Responsibility, Oxford University Press, 1960, Chapter III). This is at least four times the total population of LDS Church. Contrary to the opinions of those advocating continued high birth rates, there are people for whom starvation and rates, there are people for whom starvation and overpopulation are more than mere fears

One of our reasons, as Mormons, for having large families rests upon an interpretation of Genesis 2:28: "and God blessed them and God said unto them, Be fruitful and multiply and replenish the earth and subdue it..." Our reading of this scripture with great emphasis on *multiply* points to subtle cultural influences.

Throughout premodern history the problem of mankind has been a problem of maintaining a birthrate high enough to preserve the viability of the human species. Our society has gone to great lengths to insure its survival. The American demographer Frank Notestein wrote:

Any society having to face the heavy mortality characteristics of the premodern era must have high fertility to survive. All such societies are therefore ingeniously arranged to obtain the required births. Their religious customs, marriage habits, and family organizations are all focused toward maintaining high fertility (*Webster's New Collegiate Dictionary*, G&C Merriam Co. publishers, 1961).

For Mormons, as well as for others involved in the westward expansion in America, the key to success was having enough manpower to clear and farm the family acreage. The fact that some landless immigrants came to America, obtained a parcel of land, and raised a family in

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P.O. Box 7223
 University Station
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 (801)-374-1453

Letters

Ex-Mormon Responds

Dear Editor:

I was greatly astonished to see that the 7th East Press had become, as it claims to be, so impartial as to print the review of the meetings at Alta of Saints Alive and Ex-Mormons for Jesus...until, however, your editorial of June 28th issue which destroyed any good you previously exhibited in your behalf. To print such an editorial, bigoted and biased only in favor of the LDS Church rather than in behalf of fair and impartial reporting of any issue, relegates you to the position of all the other LDS propaganda periodicals which but parrot the untenable doctrines of LDS Babylon, such as Dialogue and Sunstone. You have completely overlooked and ignored the fact that these people are previous members of the Church who JUST MIGHT know something that you don't. You also have ignored their charges, which are all authentic and accurate, to say nothing of being well-documented, in favor of spouting your usual Mormon "persecution" doctrine. You claim they are attempting "to prevent RELIGIOUS activity from occurring in a country." Since when did Mormonism ever become a religious body rather than a SOCIAL organization, which exists solely for the benefit of providing high-paying jobs for the special privileged—the leaders.

Let me assure you who still continue to such all in that your false prophets in the first presidency and the Twelve tell you, both you and them knowing better, your great unsinkable church is about to be sunk. The LDS Church has been proven false since 1834 when E. D. Howe printed the first expose of it and its abominable practices. The only problem has been getting the duped LDS members to wake up long enough to kick out those leeches they have been supporting on the boards of the Church's business operations. There is NOT ONE facet of Mormonism that is defensible...Yes, there is life outside Mormonism; and it was there a long time before the false prophets of Mormonism came on the scene, and it will be here a long time after they are gone—which will not be long.

You people who ignore the writing on the wall COMPLETELY IGNORE the fact that the prophet who claimed he was going to save the world could NOT SAVE HIMSELF, or his brother Hyrum, in an earthly sense; and in an eternal sense HE COULD NOT SAVE EVEN HIS OWN FAMILY, OR HIMSELF. How can you consider he even saved himself, if he had to lose his family, which he did. You are all well enough read to know that NOT ONE of his family stayed with the Church, and THEY ARE HENCEFORTH AND FOREVER DAMNED. Joseph Smith conferred destruction upon his own wife, Emma, if she did not accept polygamy (Section 132). Yet he was the one who was destroyed; and she lived to a ripe of age with an unbeliever. How, then, do you expect such a defunct replica of a prophet then, or these duplicate phonies which exist today, to save you? or anyone else? You only to yourselves.

In order that you "may gird up your loins, and fresh courage take," for the coming battles with TRUTH AND FACT, since you have failed to address the issues which the Conference at Alta raised, I will outline some of your immediately-forthcoming problems.

First, the *source* of Joseph Smith's senseless gibberish titled The Book of Abraham has been *identified*, rather I should say *sources*, for the book was plagiarized from several.

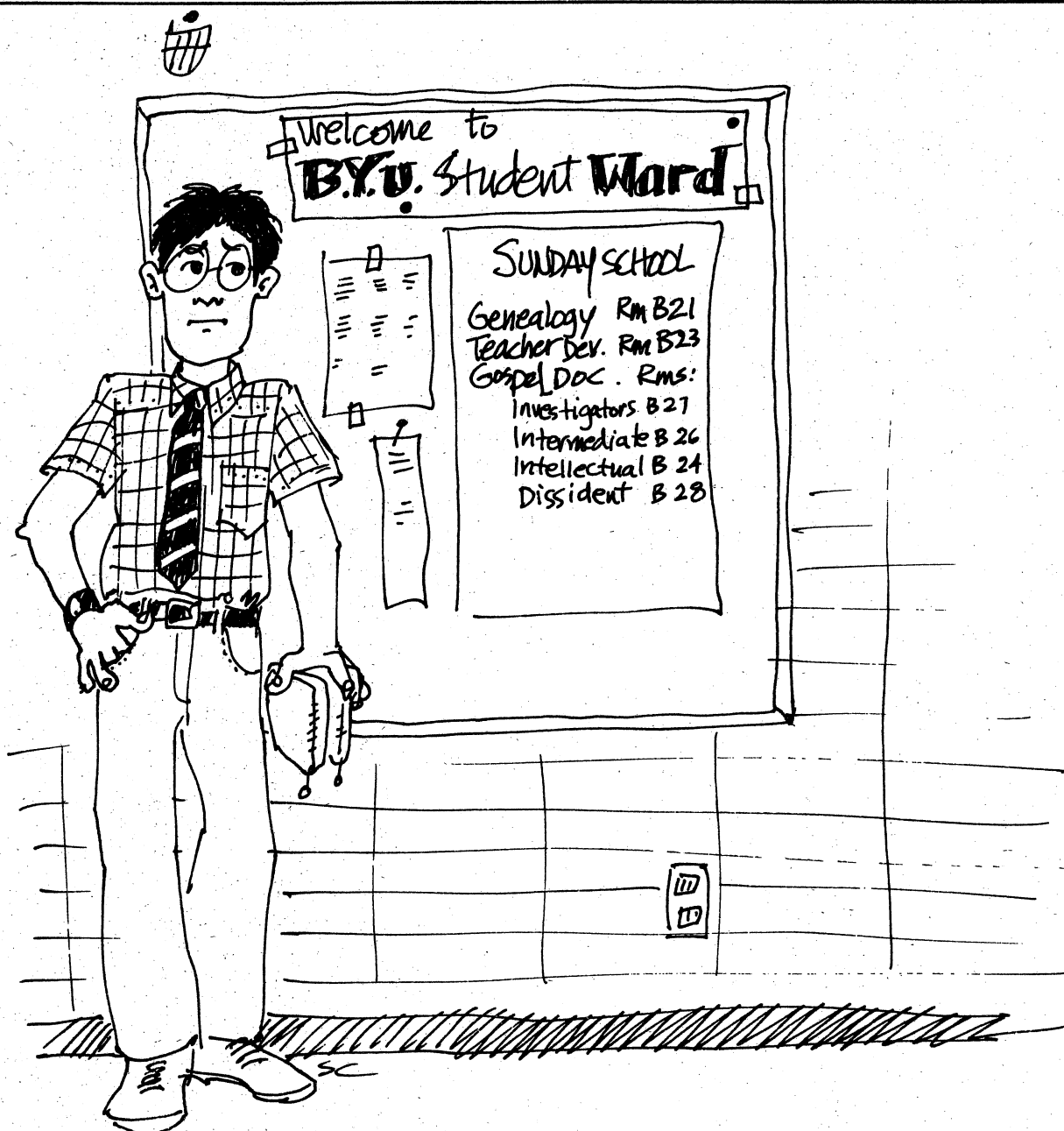
The benevolent purveyor of mummies, Michael H. Chandler, as with the rest of Joseph Smith's hallucinations, is proven TO NEVER HAVE EXISTED. This is nothing new for Mormonism, however, for the famous ride of James Haslem from Mountain Meadows to Brigham also NEVER EXISTED.

The next few years are going to be mighty interesting and should also provide many laughs.

If after all this you still feel your cause is right, feel free to print this entire letter. I feel capable of defending anything I have said in it. If you do not print it, I shall assume that you cannot defend my charges.

Yours very truly,

Grant N. Mildenhall
American Fork, Utah



Saints Alive Leader Responds

Dear Editor:

I would like to reply to your Anti-Anti-Mormon editorial of June 28, 1982.

Your position is, of course, quite understandable in the light of your testimony of the Church, yet it made no allowance for the possibility that our positions could be even remotely understandable. You totally ignore our experiences and testimonies, counting them as invalid primarily because they are opposite your own.

Your accusations of negativism and your accent on those statements only, give me cause to wonder what pot is calling what kettle black. Why didn't you quote from some of the...positive statements of faith you overlooked for the negative in our Introductory Brochure?

In your rendering of [the] "Here They Come..." [pamphlet], you accuse me (author) of "blatant lie which trades on the Mormon doctrine of exaltation to imply a Mormon belief in universal damnation outside of the Church." You sure are quick with that word, liar!

Bruce R. McConkie said, "If it had not been for Joseph Smith and the restoration, there would be no salvation (not exaltation—J.E.D.). There is no salvation outside of the Church of Jesus Christ of Latter-day Saints" (Mormon Doctrine, page 670, 1966). Is he a liar along with me?

The Book of Mormon clearly separates the doctrine in 1 Nephi 14:10, "There are save two churches only; the one is the Church of the Lamb of God and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the Mother of Abominations; and she is the whore of all the earth."

Apostle Orson Pratt cleaned up any possible misunderstandings of that scripture when he said, "Both Catholics and Protestants are nothing less than the

'whore of Babylon' whom the Lord denounces by the mouth of John the Revelator as having corrupted all the earth by their fornication and wickedness!" (The Seer, page 255).

How dare you call me a blatant liar when I only repeated the silly prattling of men overcome by their own vain imaginations (professing themselves to be wise, they became fools—Romans 1:22).

You comment on our publishing and documenting the Temple Ceremony as unscrupulous and calculatedly hurtful, and equating us to little boys smashing a bicycle we can't ride. All I can say is that I tend to see it more in the context of burning garbage than anything else.

I believe the LDS Temple Ceremony is occultic, pagan and hardly Christian. We have done a legitimate job of researching and documenting our position. Those of us involved in the project have been Temple Mormons ourselves! John 3:19-21 tells us that evil hateth the light—where truth and evil deeds are seen. Luke 12:2,3 tells us that whatever is spoken in the ear in closets shall be proclaimed (shouted) from the housetops.

J. Edward Decker
Director
Saints Alive in Jesus
Issaquah, Washington

On Prof Turner's Talk

Dear Editor:

I seldom write letters to the editor, but I must comment on your Rodney Turner article (July 22, 1982).

I disagreed with the sarcastic undertone of your article. First of all, I basically agree with Brother Turner. Marriage is an eternal state, while a career is temporal and finite, at best. As Latter-day Saints, therefore, it is important that young women at BYU do not "sell their birthright for a mess of pottage." At the same time, if

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coeds do not take their educations seriously and apply themselves to their studies, they are setting a grim standard and inviting their male classmates to treat them with disrespect and derision, as well as wasting money. However, the young woman who seriously works and competes with the men in her class is treated as a "bluestocking." So, here you have the BYU Catch-22.

Allow me to defend serious pursuit of a career during the college years...The woman who spends her time actually studying at BYU is preparing herself for marriage much better than the woman whose only focus is finding a mate. Marriage is not a goal per se; it is a *process*. The role of a homemaker has been demeaned as substandard and unimportant during the last decade. This simply is not true. Homemaking takes all the skills of a top-level executive, trite as that may sound. The woman who learns to be a self-starter, budgets her time and increases her self-worth through university study takes much more into a marriage than a high-school graduate who can't see life past the temple. The college graduate is also less likely to accept just any offer of marriage because her self-esteem is enhanced by the goal-setting and achievement that comes from study.

While I was attending BYU I found many young women who thought themselves failures because they were graduating minus a diamond. These were sharp, capable, beautiful women! Evidently, some Latter-day Saint young men think unless cuteness and flirtatiousness is a woman's *raison d'être*, she is unsuitable as a potential mate. This is a sad state of affairs for a religion that teaches such beautiful principles as partnership in Godhood, eternal families and the supreme worth of souls. If a woman has the opportunity to get a PhD without jeopardizing her eternal priorities, she should not be made to feel guilty and disapproved of! She will then teach her children that women are important; that they have tremendous potential. Her sons will seek educated wives; her daughters will learn the joy of teaching and learning.

I feel that sometimes comments such as Turner's can be misconstrued and lead to fostering a contempt for women and their role. I don't feel it was Brother Turner's point to subliminally encourage all BYU coeds to make a token study of CDFR while making manhunting their focus, and it was unfair of your paper to imply that. At the same time, I believe BYU professors must realize their impact on the minds of their students and act more responsibly in their treatment of the marriage vs. career theme.

Although I am not a proponent of the ERA, I believe in equal treatment and equal rights. And this begins in the home, where a woman's influence molds minds and souls.

BYU may very well be a happy hunting ground for matrimony, but it is first an institute of learning and disseminating truth. There should be no sexual bias where learning is concerned.

Sincerely,

Cari B. Clark

Turner, Cougar Stadium

Dear Editor:

I feel I must comment on two items appearing in the July 22nd SEP:

First, there is the matter of Rodney Turner's talk "Eve's Daughters and the Second Temptation." Brother Turner's views on the purpose of a university education conveniently ignore the realities of life. (I also believe them to be doctrinally unsound, and rather presumptuous: how does Brother Turner know what God will or will not ask one at the gates of heaven?) It is easy to say that a young woman should seek an education to help prepare her for marriage and motherhood rather than a career, but how is she to know beforehand what the future will bring? Many women in the Church will never marry; if they do not seek a career, just what do they do with their lives? Others might marry, only to lose their husbands to death or divorce. A close friend of mine was left to care for two small children when her husband walked out after six years of marriage. She was forced to return to school and prepare for a career in order to fulfill her responsibilities as a mother.

As for neglecting the family, I have observed that more men are guilty of this than women. Yet Brother Turner and his ilk rarely speak so emphatically to the men in the Church and his ilk rarely speak so emphatically to the men in the

Church, telling them to get an education to be better husbands and fathers. The Relief Society has its "mother education" courses; where is "father education" for the Elders?

Then there is the question of the stadium expansion. As a loyal fan of Cougar sports, I am gratified by the great success of the BYU football team, and have long favored the expansion of Cougar Stadium. However, I find several aspects of the situation deeply disturbing.

It appears that the university has been shabby in its treatment of former season-ticket holders. I fully appreciate the importance of financial considerations (after all, I was the first candidate for ASBYU Athletics V.P. to advocate selling student tickets rather than just giving them away.) Nevertheless, some things of great value cannot be bought with money. One of these is loyalty. Those who faithfully supported BYU football through years of defeat and disappointment should not be abandoned now simply because, in the midst of a severe recession, they may not have a sizable sum of money to spend. They deserve better.

Of course, some of those who do have the money have a hard time sympathizing with those who don't. Mark Anderson, for example, tells us, "Sure, those with lots of bucks get the prime seating, but good Lord, that's the way it is all over the world. There's always the end zone. We can't all sit on the 50-yard line." Apparently, Mr. Anderson—and I can only hope he is in a small minority—is happy as long as he gets the choicest place, even if it means displacing someone else; let the rabble squeeze in elsewhere. (It would be fascinating to hear how he would apply this philosophy to the plight of his fellow man "all over the world," but that is another matter.) It disturbs me to see BYU encouraging this kind of thinking with its luxury loges and reserved boxes. Such accommodations are fine for self-aggrandizement or for flaunting one's wealth, but for watching a football game with fellow fans, bleacher seats would do as well.

Perhaps the most disturbing thing is the way so many people have sought to justify the expense by exaggerating

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chauvinism, in all its forms, is dead wrong. It is especially wrong when practiced by professing Latter-day Saints.

Soon after the Equal Rights Amendment was introduced, the First Presidency issued official statements in opposition to it. These statements were very much taken to heart by members of the Church. Many individuals in the Church, including even some ward and stake leaders, threw their zealous efforts behind the First Presidency statements by actively working against the passage of the amendment. Through anti-ERA campaigns, lobbying, letter-writing, and other attempts to sway state legislatures to their point of view, they showed their support of the Church's official stand on the issue. Altogether, thousands of hours were spent and tremendous amounts of energy and effort expended to keep the amendment from passing.

Did the anti-ERA forces in the Church, then, work *against* women in their campaigns? Not so, they said. They claimed to be working *on behalf* of women, who, they said, would ultimately be damaged by the passage of the amendment. They quoted the portion of the First Presidency statement which warned that if the proposed amendment were to be ratified, there would follow over the years a train of interpretations and implementations that would demean women rather than ennoble them (First Presidency Statement, October 12, 1978). They believed that the prophetic calling of President Kimball enabled him to perceive the future calamities that the amendment would bring upon women and they acted, therefore, as true proponents of women's rights.

What needs to be said, then, is that the job has been left undone. Though the Equal Rights Amendment has fallen and with it its potential danger to women, women's rights have not yet been secured. The effort and energy expended by members of the Church on behalf of women in their anti-ERA campaign now need to continue, particularly if, as they claimed, they were genuinely motivated by pro-women and not anti-women feelings.

It is time that attention be drawn to the other portions of the First Presidency statements concerning the rights of women, portions which have largely been ignored. In an official anti-ERA statement from the First Presidency, it is stated: "There have been injustices to

the importance of the project. The stadium expansion will do absolutely nothing to enhance BYU's academic reputation, as one Daily Universe editorial claimed. Great institutions such as U.C. Berkeley, Cal Tech, University of Chicago, MIT, Harvard, and Yale have managed to hold on to their academic reputations without the aid of first-rate football programs or new stadiums. Nor is there support for the assertion of Mr. Anderson and others that the Church somehow benefits. Indeed, the idea is ludicrous: What possible benefit does a Church member in, say, Guatemala derive from a top twenty team or luxury loges? Presumably, BYU sports contribute in some way to the Church's missionary efforts, but if that were really the concern we would be emphasizing sports such as soccer and cycling, which have a world-wide appeal.

It is dangerous to overestimate the importance of sports. Appropriately, the same day that the SEP arrived in the mail, the University of San Francisco announced the abolishment of its nationally recognized basketball program because of repeated violations of NCAA and school rules. The combination of money, emotion, and big-time athletics has had disastrous consequences at USF and other universities, and it would be foolish to delude ourselves into thinking it can't happen at BYU. All it takes is for one fan, coach, or player to lose his perspective. A single violation of the rules could do irreparable damage to the reputation of the university. To prevent this, I propose a "perspective test": simply announce a \$12.4 million project of a truly worthwhile nature (e.g., new laboratories, research, scholarships, help for the Saints in the Third World, etc.), and ask the sports boosters to contribute. If their response is as enthusiastic and generous as it was for the stadium expansion, then we can believe that their priorities are as they should be. Otherwise, perhaps we should consider whether BYU can afford intercollegiate athletics.

Sincerely,

Paul Kirk Andersen
Berkeley, California

women before the law and in society generally. These we deplore. There are additional rights to which women are entitled" (Statement of the First Presidency of the Church of Jesus Christ of Latter-day Saints Opposing Ratification of the Equal Rights Amendment, Oct 22, 1976). According to the First Presidency, then, all is not well in Zion—or anywhere else, apparently—when it comes to women's rights. It was never intended by them that their strong anti-ERA stand be interpreted as either a license to be complacent about women's rights or as an attack against those who are working to secure them. Clearly, their statements are a condemnation of the *method* of securing those rights, and of the *method only*. The First Presidency of the Church is solidly in favor of women's rights being secured by specific legislation, condemning only the attempt to accomplish the same purpose by constitutional amendment.

In a later statement, the First Presidency also wrote: "The history of the Church clearly demonstrates the long-standing concern of its leaders that women, as daughters of God, should have without discrimination every political, economic, and educational opportunity. Where there now exist deficiencies concerning these matters, they can and should be corrected by specific legislation" (First Presidency Statement, Oct. 12, 1978).

We, as members of the Church—and particularly those who, in the name of women's rights worked so actively against the passage of the ERA, now have a responsibility to actively support and work for the specific legislation that can correct the deficiencies outlined by the First Presidency. If women are to have every economic opportunity, they must not be relegated to a position in the market place in which they earn only 58¢ for every dollar earned by a man. If they are to have every educational opportunity, they must not be made to feel uncomfortable, unspiritual, and unwomanly when they choose to pursue career-oriented educations. Nor should they allow themselves to believe the rhetoric of those who would have them feel that way.

It is time that each individual brother in the Church fully enfranchise each sister by standing alongside her and helping in the struggle to secure her social and civil rights and by himself affording her the respect of an equal. By thus truly living the patriarchal order both will discover the excitement and stimulation of true comradery with all members of the Church, male and female.



photos by Jeanie Hanks

Cougar Quiz: Spot the true Dress Code enthusiast

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Church about the deaf, do not know sign language and do not associate with those who use it.

Both Chamberlain and Bennett feel that the most important step that needs to be taken is for deaf members to express their needs to their leadership. If deaf members do not express their needs then the Church will continue to depend upon "the one or two experts" rather than consult with the deaf themselves.

Dr. Bitter takes issue with any comparison of American Sign Language and spoken languages. He contends, "Sign language is limited in terms of all the nuances and meaning and idiomatic expression of spoken language."

Deaf members dispute Dr. Bitter's arguments, however, saying that because he himself is not deaf and does not know or use sign language, he cannot empathize with them. Richard Snow, principal of the Ogden Seminary for the Deaf, and himself a deaf person, support this thesis, saying that most deaf people have already been on both sides of the fence, having first used lipreading and speech and now choosing to use sign language.

Kayleen Pugh, a deaf returned missionary who has chosen to use sign language since her mission among the deaf, states that as a child learning through the oral approach she was often told by her parents and teachers that signing was a sin. She now feels that because of sign language she understands the gospel much more clearly because she has been able to use a more precise and clear means of communication.

A negative attitude towards sign language instilled in deaf children remains with many of them through adulthood. This attitude reinforces a cultural phenomenon already in existence among the deaf: that English is the only appropriate form of expression in formal situations. Hence, while in daily conversation among themselves and in informal situations deaf people tend to use Ameslan or ASL, in Church, during classroom lectures and dialogue, and especially in conversations with hearing people, the deaf are more inclined to use Pidgin Sign English.

William Stokoe describes this sociological phenomenon as a form of "diglossia" in an article in *Studies in Linguistics*. Sign language diglossia, he declares, is the existence of two varieties of the same sign language, each used in different situations. All deaf people can use either variety of sign language to a greater or lesser extent, according to both Stokoe and Woodward.

This cultural conditioning had to yet another controversy among members of the Church who use sign language. Because of their early childhood training, many deaf people, especially those who live in Utah, feel that Pidgin Sign English is the most appropriate language form for use in the Church.

The use of Pidgin Sign English, some contend, is the key to improving deaf people's English to the point where they can use written English effectively. An individual who has been influential in forming Church policy and opinion about the deaf once stated, "The deaf must learn to use English because it is the language of the hearing, just as those who speak Spanish or German must learn to speak English when they come to America." This individual also argues that the only proper form of interpretation, especially the interpretation of scriptures and speeches by General Authorities, is into Pidgin Sign English. According to this individual, Pidgin is the only language that can maintain total accuracy in conveying gospel concepts because it insures a word for word transliteration.

Jack Rose, a hearing consultant in sign language who helped with the translation of the temple endowment into ASL, disputes this argument as a form of linguistic imperialism. "To say that English is sacred is sacrilegious," he responds, adding that an interpreter's responsibility is to convey messages and not to teach his listeners a second language.

Gregg Scott, a deaf teacher of American Sign Language, maintains, "It is not good to force the deaf to learn English. It is an individual decision as to whether or not a person will learn English."

In an article in the *Deaf American*, a national journal for the deaf, Barbara Kannapell, a deaf linguist, writes, "Language choice reflects an identity choice." She adds that deaf people purposely use Pidgin Sign English when communicating with hearing people because they are considered outsiders to the deaf community.

Kannapell states in the same article that ASL is an integral part of the deaf community: it is the means by which deaf people share their life experiences. As such, it functions as the center of deaf people's values and beliefs. For this reason a number of deaf Latter-day Saints have begun to lobby for an acceptance of ASL in the Church. They insist that ASL is as legitimate a language as any spoken language and are crusading for equal linguistic status in the Church. Paul Chamberlain, branch president of the Chicago branch for the deaf and himself a deaf person, states that ASL is entirely adequate to express gospel concepts and that in fact "ASL sometimes is much more understandable to many deaf

members as opposed to Pidgin Sign English." Jack Rose asserts that ASL is especially well suited to communicate information about subjects with which it has extended contact. He states that because religion has been so important a part of the education of the deaf, "at times ASL is clearer than English in defining the parameters of religious discussion."

Rose feels, "ASL needs to be given full credibility in the Church," and that giving full credibility to the language includes translating the Scriptures from written English into ASL on videotape so that deaf members who do not have reading skills in English can fully appreciate them in their own language.

Paul Chamberlain asserts that a translation of the Scriptures into ASL would be in keeping with the Doctrine and Covenants 90:11—"For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue and in his own language" because "Many deaf people, both members and non-members will never be able to read the Scriptures in this life, at least not with the understanding of many hearing people."

Attempts have been made in the past to provide some sort of translation of scriptural works for the deaf. While working in southern California, Jack Rose was able to translate Enos from the Book of Mormon and present it on videotape. An unauthorized attempt was then made to counter it with a transliteration—a word for word translation in English order—of parts of 1 Nephi into Pidgin Sign English at the Church Office Building. This last translation met with great opposition from deaf members, especially those from outside of Utah. A letter-writing campaign was begun by deaf Latter-day Saints to support the use of ASL in translations of the Scriptures and to oppose the use of Pidgin. The letter writers stated that a Pidgin translation was probably a waste of time since those who could understand it could probably already use the written English version. Further work on any translation was halted while the General Authorities investigated.

Wayne Bennett, a deaf teacher of the deaf and one of the Church's first full-time missionaries to the deaf, supports the idea of an ASL translation and thinks that before any further attempts are made, "input must be received from the deaf members themselves." Jack Rose claims that the best translator of materials into ASL would be a "native" user of ASL, one who had grown up using ASL as well as English. Because it is improbable that any one person would speak both ASL and English with the fluency of a "native," Rose feels the best alternative would be to employ the services of a native user of ASL, preferably a deaf person with an excellent command of English.

Election '82:

Congressional Candidates Speak Out

Q: WOULD YOU SUPPORT A WILDERNESS BILL?

B: I'm basically a multi-use man where we get multiple use out of our natural resources rather than to limit it to one. So, I guess the answer would be no—I would not support a wilderness bill the way I understand it. I support multiple use of our natural resources.



Ray Beckham

N: I think it is necessary to have some areas of pristine beauty that can be preserved from generation to generation. I think it should be a minimum, however. I think that most of our lands should be open to multiple use—in other words for mineral exploration and for grazing rights and things of this nature. So I would not like to lock up huge sections of land. But there needs to be some set aside for wilderness.

Q: IN LIGHT OF PRESIDENT REAGAN'S STATEMENT THAT WE CANNOT SUBSIDIZE INTELLECTUAL CURIOSITY, WHAT IS YOUR OPINION OF EDUCATIONAL CUTS IN BUDGET SPENDING?

B: I feel that most of our major problems in education started when the federal government began getting involved in local education. I think that we should fund education from local sources and not from the federal government. And so, I would be in favor of a decrease of the federal monies into education over the next few years until it reaches a zero balance. And I'd like to get the federal government out of education as much as possible.

N: I think there will have to be cuts in every area, since we're spending about 100 million more than we're supposed to. There will have to be substantial cuts everywhere in defense as well as education. I think we need to take cognizance of the cuts that have been made in education and make sure there are no disproportionate cuts. But yes, there would have to be some cuts there.

I support the National Science Foundation and aid to medical schools. I support Pres. Reagan's private tuition tax credit. I believe that people who send their children to private schools should have a tax advantage from so doing.

Q: WHAT IS YOUR OPINION OF SOCIAL PROGRAMS AND THE WELFARE SYSTEM?

B: If we're ever going to have a balanced budget, we must look very closely at every social program. You see, our welfare program particularly is out of control because the more money we pay into welfare, the more we attract additional people to welfare because it looks so good to them. And so we have to decide as a people how much of our national income that we can afford to pay for welfare, and then cut it off at that point and determine the need of our people based upon real needs. I feel that as a country we are wealthy enough and we are good enough that we can take care of those who are really in need. But, so many of our welfare programs now go to people who are not poor, who are able to work and take care of themselves. And what we need more than a welfare program is a "workfare" program where they work to earn what we give them, to make sure that we're teaching our people that we work for what we earn. We built this country upon that kind of a tradition and the Congress has been teaching our people a different kind of principle now for the past forty years, and I think we must return to the basic principles that made America great.

N: The same comment in social programs as in education: take cognizance of what has been done and make sure they are not disproportionate. There would have to be some dismantling of programs.

Q: WHAT IS YOUR OPINION OF INCREASED DEFENSE SPENDING?

B: We have been cutting back on defense now for the past six years, at least. The Soviets have been out-spending us by fifty per cent. I believe that we need to do some catch-up right now because we are not in a position of strength in comparison with the Soviets. And so, we really need to make sure that we catch up with them before we start talking about a limitation of arms. We're in a really bad bargaining position right now as we sit down with the Soviets to discuss arms control. And we need to be in a better position.

N: I'm not for increased defense spending. I'm for getting the maximum defense for the dollar. I think there is sufficient waste in the defense budget now that you could have better defense with the same dollars or the same defense for less dollars with careful management. I would be for higher amounts in defense, if we had the budget to do it. I think it should have as much priority as possible. However, I believe with the present budget situation it is going to have to suffer cuts along with other things.

Q: IN LIGHT OF PRESIDENT REAGAN'S CAMPAIGN PLATFORM, WHAT DO YOU SEE AS THE BEST WAY TO BALANCE THE BUDGET WHILE INCREASING DEFENSE SPENDING AND CUTTING TAXES?

B: There's only one way, and that is to get production going in this country and to get Americans back to work again, because our problem is not how much money we're spending as a government—although we have to reduce that and make sure we spend less; our problem is in the income we have coming in from the taxpayers. Many, many businesses have taken out bankruptcy. Many other businesses are not paying any taxes because they're making no profits. That's where our problem is. Keep in mind that for every one per cent of the labor force that goes back to work again, it means about twenty-five billion dollars in new taxes and savings of welfare costs. But the one program of Reagan's that has not yet worked is the putting of Americans back to work and getting the productivity of our country back where it used to be. And, we are simply in a depressed economy right now and that's where the problem is. If we were up

at a normal economy, then our budget would be very much closer to being balanced.

N: Well, when Reagan said "increase defense spending," what he meant was "increase the proportion being spent for defense." The proportion is less than it was prior to the Vietnam War, and especially during the last four or five years. So, he wants to increase the priority there, give it a higher percentage. We want to be strong. We have to negotiate through strength, not through weakness. But back to your question. The key is of course to get the productivity up, to get more money coming in. Presumably the cut in taxes will allow businesses to make more money and be able to be more prosperous. Theoretically, people who have less money taken out in taxes will spend more, and there should be an increase in revenues in the net run. That's happened four out of the last five times that we've done this. I might add that we really haven't seen the effect of that first tax cut yet because the tax cut a year ago was only five percent

Congressional Race

Ray Beckham/H

for one quarter and that was more than offset by the increase in social security. So, there was no real impact.

Q: WHAT IS YOUR OPINION OF A FLAT-RATE TAX, AND DO YOU SEE SUCH A BILL AS HURTING ONE ECONOMIC GROUP MORE THAN ANOTHER?

B: Our total tax system is wrong in that it's just a patch work of band-aids that have been put on the tax bills since 1913. A band-aid for this special interest group or a band-aid for this type of deduction. One tax shelter or one tax deduction after another has been created until almost everyone now has some kind of special break in taxes. It's gotten to the point where there are now today in this country many wealthy people who pay no taxes at all because they have so many deductions and shelters. The poor don't pay taxes. Therefore, the ones who carry the total tax burden in this country would be the middle income people of our nation. And, they're simply carrying too much of the load. I'm basically for the concept of the flat tax, although I think that it should be a slightly sloping tax. But we need to look at it very carefully. There are some very serious problems involved. But there are many, many people who recognize now for the first time that we do need major tax reform, and one of the reasons that I'm running for Congress is for that very reason: I want to be a part of that major tax reform in this country.

N: The flat tax has a lot to recommend it. For one thing it means that everyone will pay some tax. Everyone will bear some of the cost of government. We may become more appreciative of what the government does. We may be more aware of the costs involved than we are at present. It will also eliminate a lot of the tax loopholes which are

 Editor's note: Ted Wilson, Democrat, and incumbent Orrin Hatch, Republican, are vying for a seat in the U.S. Senate. Ray Beckham and Howard Nielson are each seeking to become the Republican candidate that will run against Democrat Hank Huish for a seat in the U.S. House of Representatives. A concerted effort has been made to preserve in these interviews the flavor of the conversations that took place between the candidates and members of the 7th East Press staff.

construed to be unfair. I would prefer actually a slightly sloping tax. The negative aspect of that is that it might hurt Utahns in a way because, traditionally, we have large families. We have large deductions for our children. We also contribute much more than average than the other parts of the country. So, we might lose that deduction that we have. And we also typically own homes and, therefore, have more interest payments which are deductible under the present tax system. So, we might be more hurt by a flat tax or sloping tax than any other segment. In spite of that, I would prefer it because I believe it would eliminate the excesses and problems of the IRS. And, frankly, I think that we ought to go that route even if we may lose momentarily in the process.

Q: WHAT DO YOU SEE AS THE BEST WAY TO INSURE EQUAL RIGHTS FOR WOMEN?

B: We've seen a lot of changes in state laws and in

Howard Nielson

the judicial evaluation of many of our existing laws. And I think the best way to do it is to continue in the direction we're going, because we've made some significant steps in that direction during the past ten years. We're going to see, I think, some additional changes taking place as we continue to let the judiciary rule in the laws that we have presently on the books. I do not feel that the Equal Rights Amendment as it was written is the answer because that would place too many decisions then in the hands of the courts and not in the hands of the law-makers.

N: I think through legislation. I said in 1973 when I was speaker of the House that the better way to correct the inequities is to correct them in the legislature rather than to allow the judiciary to decide everything. I think that second paragraph of the ERA, which is never quoted, is a very dangerous paragraph. It says that the federal government will control and implement the amendment. I think that's wrong. I think each individual state can do a better job of that. In Utah, when the ERA was turned down we immediately enacted about twenty laws which corrected some of the inequity on our statutes. The reason I'm so opposed to the ERA is not only that the judiciary takes over the management, but also that women give up an awful lot in the Equal Rights Amendment. They give up the protection from their husbands; they give up economic protection; they give up the protection in terms of laws on rape and other things which are for their protection. They give up the exemption from military drafting. They give up much more than they would gain. I think most of them realize that, but some do not.

Q: WHAT IS YOUR STAND ON ABORTION?

B: Totally, completely against abortion. I'm one of those who feels that we need to recognize that

seventy-six per cent of the American people believe that life begins during those first twelve weeks of pregnancy. If life does begin during those first twelve weeks of pregnancy (and believe it or not, nearly half of the American people believe that life begins with conception), and we take that life, it's murder. We are taking a life that has been placed here on the earth. And I think that we need to be careful. We do so much about taking lives in courts, we do so much about murder, and yet we stand by and let unborn children be taken because of the feelings or whims or inconvenience or embarrassment of the mother. I think that where a mother's life is in danger—certainly, there should be opportunity for aborting. That's when you take one life to preserve another one. I have heard mothers talk about reasons like rape and incest and these kinds of things. And certainly there are problems involved in trying to force upon a woman a pregnancy which was brought about because of rape or incest. And yet, on the other hand, when you talk about taking a life, you know, you still are taking a life. With the great number of Americans today who would do anything to have a child—they are going around the world to obtain children because they can't have them themselves—it seems to me that there are so many ways for a mother to give an unwanted child away to parents who would sacrifice almost anything to have an adopted child. There ought to be a way for us to even out the system. Those who want children could obtain them from those who don't want their children.

N: Abortion? I was the one who got the abortion law back on the books in 1973 after it had been taken out by the Supreme Court. I believe abortion should be performed only in the event of danger to the mother's life. On the other issues of rape or incest, if the proof is definite, then I would approve of abortion in those two cases. But if the proof is not definite, then I would oppose it, because there would be an awful lot of trumped up charges, an awful lot of unproved assumptions otherwise.

Q: UTAH IS ONE OF THE PROPOSED SITES FOR THE STORAGE OF NUCLEAR WASTE. WOULD YOU VOTE FOR OR AGAINST SUCH A BILL?

B: Utah should take its share of the wastes of this country. Whatever that share is would be determined by our share of the power that is being used in this area—nuclear power—and I think that we ought to let local people make some of those decisions. I've been down into Moab and San Juan county, and, for the most part, the people down there would like to have the nuclear waste repositories in those areas, because it would mean a lot of jobs for them. They're not afraid of uranium and the production of uranium like we are here. But keep this in mind: every day in this country there are nuclear wastes being stored. And, we've about reached the point where, as a nation, we must decide how we're going to store those nuclear wastes. Nuclear energy is a part of our future. We cannot continue to grow in this nation unless we do have a certain amount of our energy produced by nuclear fuel. Therefore, these wastes must be stored and taken care of properly and handled properly somewhere. I think Utah should take care of its share of them. And if it's found that our geologic formations are sufficient, that we can really store them better than anybody else can in the country, then we should take more than our share.

N: As long as we have nuclear power, and I believe it is here to stay, I think we need all types of energy, nuclear and solar, and all the other types. But, there is a problem of disposing of the nuclear waste. I think that the area where the waste is to be disposed of should have prime consideration. The people who live in the area should have some say. If they are convinced that it is safe, and are willing to take whatever risks they may perceive there to be, and in exchange for economic benefit, then I think they should have the primary say. I think we have too many Wasatch Front and out of State people trying to tell Southern Utah people how to run their lives. They did that with Kaiparowits; they did it with IPP and with MX and so forth. And while I agreed with the MX decision, I still felt the influence came too much from certain areas which were not directly affected. So, in this case, if the southern part of the state wants the nuclear waste and is willing to do it, and it's necessary for national defence and for

national economy, they I'd say, "Yes, do it." If the people in Utah generally were opposed to it and if the people in the area were for it, then I'd go with the people in the area affected.

Q: UNEMPLOYMENT IN UTAH COUNTY IS AMONG THE HIGHEST IN THE STATE. IF ELECTED, WHAT DO YOU PROPOSE TO DO TO HELP ALLEVIATE THIS PROBLEM?

B: The crown jewel of Reagan's economic program is to get America back to work again. The one factor keeping his program from working is the high interest rates. We are in a stagnate economy right now because the high interest rates have absolutely taken the initiative out of farmers and business men, and consequently, many factories are closed down. Geneva has cut back because they can't produce. They can't sell their steel. The auto industry is down; the copper industry is down; the construction industry is—even the refrigerator business and the washing machine business—they're all down because no one can afford to buy at the high interest rates that we have today. So, the number one problem is unemployment. The number one solution to that is to lower the interest rates and to force interest rates down. And the Congress and the Federal Reserve Board have the power to do that, if they would just decide to do it. So, my first—my very first—objective in Congress would be to do all that I can to bring interest rates into line.

N: The only thing you can do with unemployment is hope the economy straightens out and that the interest rates will come down so that people will borrow more. The only way to get the interest rates down is to cut the deficit so the government doesn't have to borrow so much and keep the interest rates artificially high, or to eliminate the Federal Reserve Board and eliminate their power to control the amount of money in circulation. I believe the Federal Reserve Board has not responded to the economic situation very well. The Board should either be eliminated or its power curtailed in order to make it more responsible.

Q: WHAT ASSURANCES WOULD YOU GIVE TO THE WORKERS AT KENNECOTT AND GENEVA THAT THEY WOULD STILL HAVE JOBS IN FIVE YEARS?

B: Well, again, the number one objective of Reaganomics is to get Americans back to work. And I think that we should realise that the work force in



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this country is perhaps the greatest the world has ever known. We just have not used that work force properly. We can compete with any nation in the world in technical know-how and in ability to work. We need a chance to prove it. And I think right now, if the interest rates came down, we would turn things around almost overnight in the housing industry, and in the copper industry which depends so completely upon the housing industry. And the steel industry, through automobile manufacturing

and through housing construction and business construction, would also get back on its feet. So, again, I look at high interest rates as being the number one problem we have today because to bring those interest rates down would be to solve our unemployment problem.

N: I don't believe I could give any assurance to them. I would work very hard to see that they are not

Beckham: Our nation is the only hope left on this planet for freedom and peace. There is no other country that I know of that even makes a pretense of wanting to protect freedom and peace except us.

crippled by excessive EPA regulations. I would do everything in my power to convince the President and State Department to use diplomatic negotiations with Japan and other countries to prevent dumping, and to prevent the government subsidies of these companies. I think that's what's wrong. I think we have a good work force. We do quite well, but there's no way of competing with foreign companies that are subsidized by their governments. We may have to have protective tariffs, which I oppose in general; we may have to have our own subsidies, which I also oppose in general. When you balance opposing something in principle with closing an industry, then I might have to give on some of those principles. We do have to keep those industries. Kennecott and Geneva are extremely important to this district. Now, as far as copper is concerned, the world price of copper is below the price of our production. Kennecott up here would be better off closing down, from their standpoint. They're losing money on every ton they produce. So, there's no incentive to keep people on when there's a stockpile and they can't sell it. What they can sell is less than their cost of production. I don't know the solution to that one. I guess the only solution is to get our economy going, get our construction business going so they start using these items. In the case of steel, steel will be sick as long as the automotive industry is sick. The automotive industry will be sick as long as the interest rates are high and people can't borrow enough to buy cars. So, it all starts there. My prime goal would be to get the interest rates down, either by direct appeal from the president or by legislation to abolish the Federal Reserve Board, or to modify it somewhat. In back of that, you've got to have spending cuts because if you don't have spending cuts the government's going to continue to borrow and absorb all the excess money and the private industry's not going to have much of a chance.

Q: WHAT DO YOU PROPOSE TO BE THE SOLUTION TO THE PROBLEM OF OVER-CROWDING IN PRISONS?

B: I'm basically a person who believes that we need to be tough with the criminals, that we need to make sure that our people can feel safe on the streets of America. We simply must take the bull by the horns and recognize that we need to have more prison facilities built. We also must realize that when a person is placed in prison, that he's not going to a country club, that he or she needs to recognize that we require them to do certain things. We're now paying around thirty to thirty-five thousand dollars a year for every prisoner in this country, in our major prisons. I think that they should pay part of that cost themselves, by working on farms or working on public projects of some kind to make sure that they do earn part of the money and costs to keep them behind bars. In addition, I think that they should be expected to repay to the victim a portion or all of what they victimized that person for. And, if this requires more prisons or more kinds of programs to take care of them, I think we should do it. But now, our prisons are no longer rehabilitation programs, they are merely places where prisoners go and have certain kinds of privileges. For example, at Utah prisons, there has been a controversy about whether or not we could put two people in a single cell. And the decision has been made—forced upon us by different kinds of civil rights organizations—that we ought to have one prisoner to a cell. We can have two room-mates live together in college, but we can't put two prisoners together in a cell. I think we need to analyze our whole prison system and see where we're going wrong, where the costs are going

up. We need to make sure that we have good prisons, that we have clean prisons, but we need to expect prisoners also to give up some of the rights of citizenship, some of the rights of the rest of us, when they are condemned for a crime which they have committed.

N: I think we should continue to have prisons. I don't believe a light tap on the wrist is what the people have in mind. If someone has committed a crime, he should be incarcerated, and if we have crowded facilities, that gives the good judge the excuse not to sentence people to the terms they deserve. And so we do have to have adequate facilities. I believe we should expand the facilities on the present site. I believe it's better to expand there rather than to go into the halfway house concept in the various communities.

Q: WHAT DO YOU SEE AS AMERICA'S ROLE IN WORLD POLITICS?

B: Our nation is the only hope left on this planet for freedom and for peace. There is no other country that I know of that even makes a pretense of wanting to protect freedom and peace in the world today except us. And because we do have that awesome responsibility, we must realize that it's going to cost us money, and that we must get involved in the world community. We can't do it isolated from all the rest of them. And so, we need to be a leader in the world in freedom and peace.

N: We need to be a watch dog; we need to be sufficiently aware of what our neighbors are doing to fight communism wherever it exists, to shore up governments which are fighting for their lives against communist takeovers. I think we have some responsibility in terms of providing technical assistance to struggling countries. I think it's to our mutual advantage to get other countries on their own as quickly as possible. What we have to avoid is the paternalism that has so often been associated

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with this country. Instead of getting help and comfort from them, we get resentment because we try to make their decisions for them. My guess is that we still have a role in world politics, and we're the one deterrent to communism. I think we have to remain strong; we have to keep these countries so that they can withstand the communists. I think that's the main role I would see.

Q: WHAT DO YOU PROPOSE AS A SOLUTION TO THE PROBLEMS IN THE MIDDLE EAST?

B: The Middle East has been a problem and will continue to be a problem because we're dealing with people there who in many ways aren't stable. There are lots of traditional rivalries, lots of traditional hatreds, lots of historical enmities between the peoples who are there. And then you thrust into that situation, by a United Nations resolution, a whole new nation, and plopped that new nation right in the middle of all of the nations that are already there. You're going to have a certain amount of aggressiveness between those countries in that area. So, I see nothing other than a continuation of efforts to maintain peace, to maintain stability. The Middle East is very important to us because of the oil that's there, because of our national interests that are in that part of the world. And so we must continue to do all we can to reconcile the differences between the nations, not to take sides with one or the other but to continue to bring stability to as many of those nations as possible and to do all we can to help those countries. At the same time we must recognize that the Soviet Union is a very big factor in that part of the world, and they like nothing better than to have a stronger influence and a stronger voice in what happens there.

N: On the one hand, we have Israel, which is a friend, although some of their actions don't appear to be friendly. And we have Lebanon, which has also been friendly. In fact, it's been more supportive over the years in the U.N. than has Israel. But it's a broader problem; it's not Israel and Lebanon. If it

were simply Israel and Lebanon, then I think we should definitely side with Lebanon and say, "Israel, we're both friends, but you're the aggressor, so you ought not to do it." You have the other factor, which is the PLO. The PLO, of course, has not been friendly to the United States, so to the extent that it is Israel versus the PLO, I think that my general comment about trying to fight communism would apply. But the problem is that you've got the civilians in Lebanon mixed up in there, and they get hurt and killed, and that's very unfortunate. I think we need to caution Israel that as we supply them with military goods, that they use them for defensive purposes. And I can see why there should be a nine mile, or whatever, boundary there as a buffer zone. I don't believe this justifies going 150 miles into the heartland of Lebanon. So I think that in that sense, that we probably should chide them and should perhaps cut off their military aid until they conform. As to the PLO, however, we need to bring those PLO people to the bargaining table. There are two sides. I have been to the Middle East several times. There are two sides to every question. And there are some legitimate grievances that the PLO has. And there are some legitimate grievances that Israel has. We'll never settle those grievances unless they are willing to talk with each other. And right at the present time, neither side is willing to talk with the other. I think that President Carter did a great deal of good with Israel vs. Egypt. If somehow you could get the two sides together, you might be able to solve it peacefully. The PLO—we cannot condone their actions, and frankly I think Israeli reaction has been extreme and perhaps more punitive than necessary.

You might say we have a double standard here; we chastise Argentina, we don't chastise Israel, and I believe that there's more bias toward Israel than there ever was toward Argentina, and also the fact that Argentina was going against another known ally, whereas Israel was not going against an ally. Israel was going against one that we consider to be a foe. You see, if it was just Israel-Lebanon, then I think definitely, we should have stepped in on Lebanon's side, at the very least cut off the military supplies. If it were just Israel versus, say Jordan, which has also been friendly, I think the same thing would apply. That would not be the case for Israel-Syria; Syria has been anti-American. In other words, if it's two allies or two friends, and one is doing something wrong, then you chastise the one that's doing something wrong. If it's a friend versus an enemy, then you stay out of it. Ultimately, I think the solution has got to be to solve the PLO problem. You've got to find some place for the PLO, the Palestinian people, to live, and they're not welcome in Lebanon. They were physically forced out of Jordan in 1970 in a very bloody revolution because Jordan at that time was having the same trouble with Israel that Lebanon is having now. Syria would be the logical place to go, or perhaps Iraq. If there's some government which would allow them to come there, then I think that would solve part of the problem; get them away from the situation. But that's only a short-term solution.

The long-term solution centers on the question. "What are you going to do with the West Bank? Are you going to leave it sitting there unoccupied, or are you going to occupy it, or are you going to let the Arabs come back there? It seems to me that that decision has to be made. I frankly think much of the West Bank could be settled peacefully by the Arabs; certain key places like Jerusalem, no—but other areas could. And I think that's the long-term solution, for Israel to do about the same thing they did with Egypt, namely, gave back some of that land,

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keeping a buffer for themselves.

Now that was the original U.N. resolution, No. 242, that has been ignored for many years. And partly the reason it's being ignored is because the PLO has not recognized Israel's right to exist. Now, if the PLO will finally recognize that, then maybe Israel could make some diplomatic moves there. Frankly, Israel is not popular in the world as a whole. We're about the only friend Israel has, because they

have alienated Germany, they've alienated France, they've alienated Italy, they've alienated a good many countries because of their overreaction, their action that is more punitive than necessary in many instances. So they would gain by being conciliatory, I think, also, at this point.

Q: IN WHAT WAYS DOES YOUR PLATFORM DIFFER FROM THAT OF YOUR REPUBLICAN OPPONENT?

B: The thing I fear most in the primary campaign is that Republican candidates would become negative, to the benefit of the Democrats. I have personally discussed this concern with Howard. We both agreed on several occasions to keep the campaign on a positive level, but recently he has been putting words in my mouth endeavoring to paint me as an extremist. We've been on many speaking platforms together, and he knows my stands on the issues. I regret that he continues to misquote my stands on such issues as the United Nations, the Liberty Amendment, Social Security, foreign aid, and other issues. I want our campaign to be based on issues, rather than on rumors, innuendos, and heresay.

My experience has been in community work, scouting leadership, business activities, and administrative accomplishments. I am not a politician. As a citizen candidate, I am running for Congress because I think this country is in trouble—and I am very concerned. I think that citizen involvement is the key to solving our problems.

As I see our differences, they are more in the area of priorities than they are in the area of philosophy or ideology. I think we look at things differently, but we're both conservative Republicans. I think we both believe in Reaganomics and Reagan's programs. I also think that as you look at background and experience you will find there are great differences in where our priorities in our lives have been placed. For example, my biggest priority is in taxes and balancing the budget. I believe we need to jump in and start doing something immediately in these areas, as well as in runaway inflation and expenditures, runaway welfare costs, and these kinds of things. Both of us were invited recently to be a part of the balanced budget amendment advisory committee. And my feeling is so intent in this area that I immediately—even though I feel like it was an expense I couldn't afford—I immediately got on a plane and flew to Washington where there was a special White House briefing by the Secretary of the Treasury and by President Reagan and by Mr. Meese of the White House. I accompanied the President to the Capital where he addressed some 25 thousand people on why we need a balanced budget amendment in this country. And then I attended some workshop

meetings that afternoon and evening on what we can do as Americans to support and help on the balanced budget amendment. That's just the way I do things. I jump in and move ahead when I think things are right. And so, I'm on that balanced budget amendment advisory committee. I think I understand what the problems and the needs are for our country. I'm enthusiastic about getting involved and getting it done immediately—without leaning back and letting somebody else do it. I want to get in and do it myself, or help to do it. I think this about the balanced budget amendment. I've talked with you about taxes and how I feel about the importance of tax reforms and getting the tax burdens off the backs of the American people. And the balanced budget amendment is one of the ways we can do that. I think for fifty years that Congress has been teaching that welfare is okay, and that it's okay to spend more than you earn and to go further and further into debt. All of this boils back down again to whether or not we are really sincere about lowering taxes. I'm serious about it. I'm going to be totally committed to getting the tax load off of our people, and to help them keep more money, to keep more of what they earn. And that's my number one goal and objective. And we'll work at it night and day 'til it's

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accomplished. We're simply spending too much money for government. We need to get the regulations off our backs. We need to get government cut down to size. We need to get most of it brought to the people where we can work it and manage it and be with it and give access to it more. And all of these things will result in a lowering of taxes for you and for me. That's the ultimate objective.

N: There are several things. I'm stressing experience and background and my opponent claims to be the Reagan Republican, but there's no evidence that a year ago he was either Reagan or Republican. In other words, he's a novice in the political arena, and he has not been supportive of President Reagan, at least in demonstrable terms in the past. I have a long record of public support of and of working with President Reagan and working in the Republican Party. I also have legislative background, and I've had a lot of community and statewide experience. This, my opponent does not have. Now as to platform, we basically agree on the moral issues; on death penalty and abortion, I suspect our values would be somewhat the same. I feel I've had a little more opportunity to demonstrate

mine because I have a public record which he does not have. He claims to be more conservative than I, and indeed some of his stands are extremely conservative. For example, he's been reported as saying he wants to get the United States out of the U.N., which I oppose. I think we need to stay there and protect the world with our veto power and to work within the system as much as possible. He wants to totally eliminate the Federal Reserve Board and turn it over to the Congress. I think it needs to be drastically changed and curtailed, but I'm unwilling to turn it over to Congress because I think Congress, like a fox guarding a hen-house, is even more irresponsible in financial matters than the Fed has been. And all I say is, my opponent has no record to work with, so we'd have to take his word for how he stands on these and other areas. We have no way of checking his record.

He does take some extreme positions. I think his position on Social Security is more extreme than mine. I take the view that we have a moral duty to meet the obligations that have been made, and I will not change the commitments that have been made. On the other hand, I'm willing to phase those commitments down and make different commitments to those people coming along, so that the expectations are changed. His view seems to be, let's eliminate them, go completely to a private system immediately. That would cause terrible economic dislocation and be totally unfair to those who are already on the system.

On foreign policy, I believe that he is not aware of some items. He has not lived abroad. He's traveled some, but he has not lived in a dozen countries as I have, and I believe I have a better view of that than he. I'm not a one-worlder. I don't believe we can be all things to all people, but I think we have to do what is necessary to keep the world free of communism. I believe Mr. Beckham would probably say let's cut out all foreign aid. He might go that far; I will not go that far. I think in terms of technical advice, in terms of trying to help them become self-sufficient. It's to our advantage, and also in terms of shoring up anti-communist regimes. I think it's to our advantage to do that. And that requires both military and technical aid. I believe that, without speaking for him, he would probably be much more of an isolationist than I would be in world affairs.

On the Central Utah Project, I think there's a difference. I believe that we need to take a look at the one-channel versus the three-channel, and go for perhaps covering the Murdock Canal with a single box culvert rather than the three-channel. I believe the water and water rights of this state should be under the control of local, not federal authorities. This is in line with Reagan's new federalism and can be accomplished as soon as we pay our CUP bill to the federal government.

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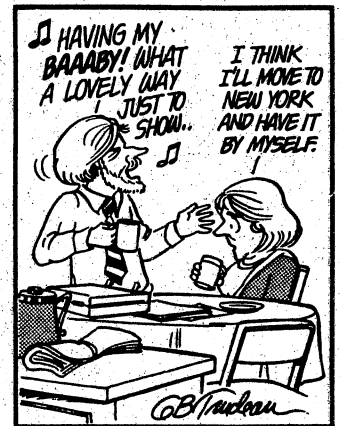
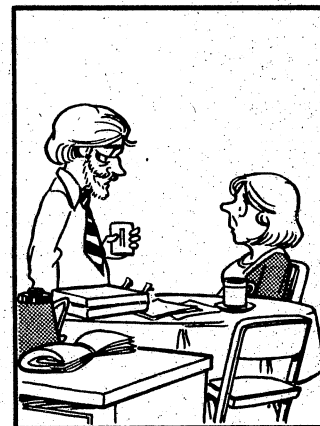
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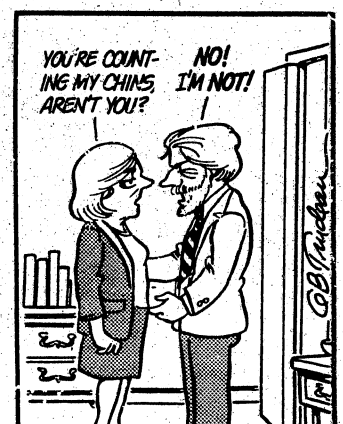
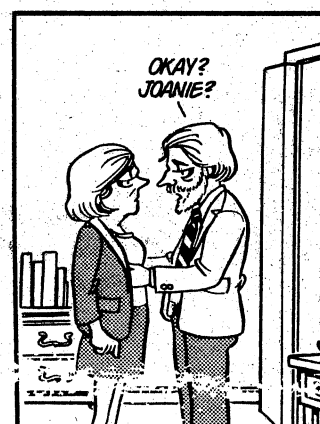
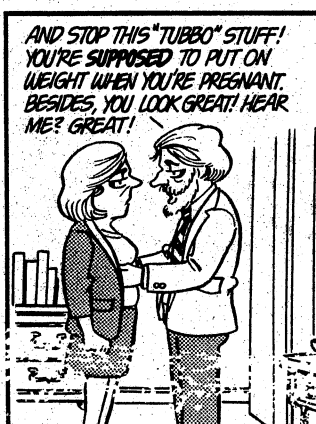
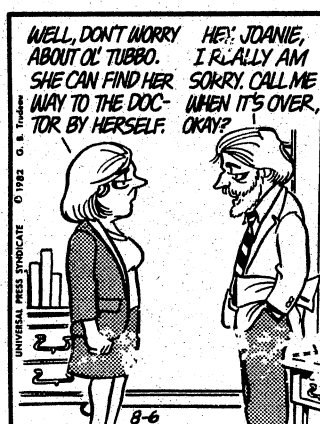
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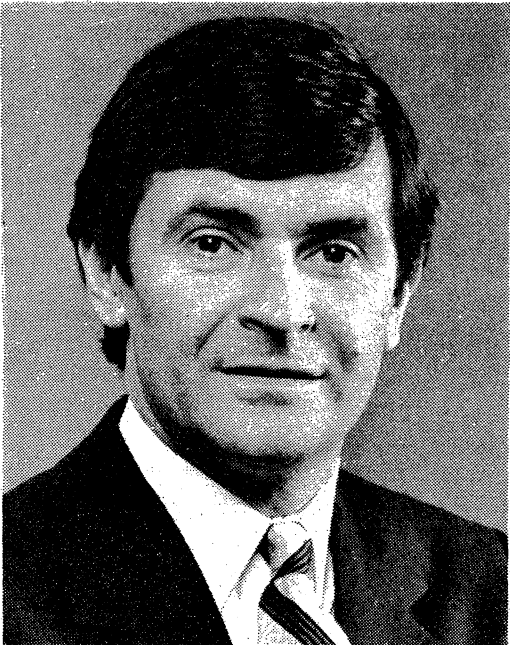


HOW MUCH DO YOU PLAN ON SPENDING AND HOW BIG A ROLE WILL IT PLAY?

We currently have raised around \$285,000. The Orrin Hatch campaign has around \$2 million. We feel that if we can stay \$1 million behind Senator Hatch we will be doing just fine. The "critical mass"—the money level that it is essential to hit in order to run an effective senatorial campaign in this state—is between \$600 and \$700 thousand. We have to come up with that much money to stay in the race. But it is important to note that money, beyond the "critical mass," is not the crucial factor. You can't buy the people of Utah. I am running a personal campaign, getting into as many homes and businesses and shopping malls and factories as possible—to talk and listen to the citizens of this state. Mine is very much a person-to-person campaign.

HOW DO YOU FEEL ABOUT YOUR PAST RECORD?

I am a mayor of a major metropolitan area—like Jake Garn was. I believe the office of mayor is an excellent training ground for Congress. I mean, we mayors have to balance our budgets every year; it's the law. But we also have to balance the budgetary considerations with considerations of compassion. I have to worry about the elderly, for instance: their housing, health care, and energy needs. Still, it's important to note that we've had three tax cuts in the last three years in Salt Lake.

WHAT ARE YOUR FEELINGS ON TAXES?**Ted Wilson**

The system has become unfair, and the poor are being taxed to death. Look at President Reagan's latest tax cut. If you are making \$23,000 per year—and that's the average annual income in Utah—you will actually be paying more money in taxes over the next three years, not less. If you're making \$50,000, your benefits will cost about the same. But if your yearly income is \$200,000, you'll be getting about \$58,000 back from your tax return. I don't think that's fair.

Generally, I support a flat tax rate—as long as some income is sheltered, such as interest on mortgage payments. We need to change the tax laws so that, for instance, savings are shielded from being taxed in the same way capital gains are now.

HOW DO YOU PERCEIVE THE ROLE OF UNITED STATES SENATOR FROM UTAH?

Utah's senators must work for Utah first. That must be their first priority. Orrin Hatch has a national agenda, not a Utah agenda. I believe a Utah senator should get on the less publicized, less glamorous committees that tend to be unpopular but vital to Utah's interests: the energy committee, the environment-oriented committees. And we need to get on the defense committee, of course. I believe a Utah senator should spend more time at home with his constituents and less time on speaking tours around the nation.

WHAT IS YOUR POSITION ON ABORTION?

I want to be right up front here. The Wilsons are Mormons. We are definitely not in favor of abortion. Don't be misled by the negative campaign the Right to Life group is running against me. Someone has

said—and it's accurate—that for an anti-abortion group to work against Ted Wilson is like declaring war on Nazi Germany and then bombing London. It just doesn't make sense. They've set up a committee in Salt Lake called the "What's Wrong With Ted Wilson Committee." My wife says she should be at the head of that committee. But, seriously, the point is they've just targeted the wrong man for their negative campaign, and I think it will work against them in Utah.

Wilson: What we really need is a wilderness bill which will delineate specifically just what land in Utah can and cannot be used for commercial purposes. I pledge myself to work for the passage of such a bill.

WHAT IS THE DEFENSE POSTURE OF THE UNITED STATES, AND SHOULD IT BE STRENGTHENED?

The United States must have a strong military, and we must be willing to pay for it. But I think our approach is wrong. We need to improve our conventional warfare systems rather than place so much emphasis on nuclear systems. The U.S. military currently suffers from—believe it or not—a lack of conventional ammunition. Moreover, our armed forces are made up of high school dropouts to too large an extent. These are the areas in which improvement is desperately needed. Not improving in these areas forces us to rely more and more on nuclear tactics. I support a mutually verifiable nuclear freeze. We have enough nuclear weapons in this country now. Experts in the field of nuclear weapons and satellite technology will tell you that a freeze will work and be verifiable because, while it is difficult to determine what sort of work is being done in nuclear weapons, it is easy to detect whether or not any is being done. I would have voted to ratify the SALT II treaty because it called for a 10 percent reduction in nuclear warheads on the part of the Soviet Union and demanded nothing from us along those lines. I believe that, overall, too much money is being spent on defense. The Pentagon must become more financially responsible, more subject to financial review, as is the case with every other governmental agency. It is also important that Utah not get stuck with being the site for the building of marginal weapons systems for the military. These systems would be the first to go—the most subject to being cut—when military spending is reviewed.

WHAT DO YOU THINK ABOUT THE UTAH GOP PLATFORM DENYING CIVIL RIGHTS TO HOMOSEXUALS?

I think the state platform goes too far, frankly. For instance, while I do not support homosexual marriages or the adoption of children by homosexual couples, these people are still citizens, and they cannot be told that they lack constitutional rights—which is what the Republican Platform told them.

WHAT IS YOUR POSITION ON THE SAGEBRUSH REBELLION?

I feel the same way Senator Hatch and President Reagan do on this issue. The federal government won't let go of the land, and I'm not sure they should. I would hate for Utahns to lose access to their public lands, and this would certainly occur if the lands were sold to private concerns.

WHAT SHOULD THE ROLE OF THE FEDERAL GOVERNMENT BE IN ENERGY RESEARCH AND DEVELOPMENT IN UTAH? WHAT ABOUT SYNTHETIC FUELS AND COAL AND OIL DEVELOPMENT?

The policy of the present administration is to encourage drilling for gas and oil but not to provide any research money for new ways to get at it. And the funding for all research in renewable energy resources has also dried up. The Reagan administration is putting all its eggs in one basket: nuclear fission research. I think this is wrong. I think research money should be used for coal and oil shale extraction in Utah and for efficient use of renewable energy sources.

Senate Race:**Ted Wilson****WHAT IS YOUR POSITION ON WOMEN'S RIGHTS?**

Women are not being treated fairly in the marketplace. All statistics related to women's receiving equal pay for equal work are put into their proper perspective when it is understood that women just aren't receiving equal jobs. They continue to be discriminated against in that way. On the average, women receive 54¢ per wage-earning hour compared to the \$1.00 men receive. That disparity exists because women are still denied their fair share of higher-paying careers. We need legislation that deals effectively with the very real problem of discrimination against women in the marketplace.

WHAT ARE YOUR FEELINGS ON THE DEMOCRATIC AND REPUBLICAN PARTIES?

I align myself with the New Democrats, men like Gary Hart and Bill Bradley. These are the congressmen who truly identify with and support the common man in America today. Other elements of the Democratic party—and I include Senator Kennedy in this—have moved away from the common man. And so have the Republicans. They identify with the higher income brackets and seem determined to subsidize the rich.

WHAT IS YOUR POSITION ON THE ENVIRONMENT AND THE USE OF WILDERNESS AREAS IN UTAH?

We need more new wilderness areas, 5 million acres more. But we don't need to cut off development. What we really need is a Wilderness Bill which will delineate specifically just what land in Utah can and cannot be used for commercial purposes. I pledge myself to work for the passage of such a bill.

WHAT SHOULD BE THE NATIONAL RETIREMENT AGE?

We don't need to retire people at 65 these days if they wish to continue working. The 65 year-old retirement requirement was created during the depression when there was such a dearth of jobs. If people are willing to work until they are, say 70, it will take a tremendous strain off the overburdened Social Security system—particularly with the older segment of the population in this country growing larger every year. We have boosted the retirement age in Salt Lake to 70 with very positive results.

SHOULD FEDERAL DOLLARS BE USED TO SUPPORT HIGHER EDUCATION?

It is simply unbelievable that the federal government under President Reagan is giving billions of dollars in tax breaks to the rich and to large corporations and is cutting back financial support of public education. The federal government does have a role in education because people move from state to state. If we have any commitment to the concept of equal educational opportunity on a nationwide basis, we must support the system that can insure it—the public schools.

WHAT IS YOUR POSITION ON GUN CONTROL?

I am a hunter, and I am against it. I worry that limiting the sale of guns—even handguns, which I hate—will lead to a black-market situation. We need to come up with a better solution than simple restriction, or it will be like the prohibition days with liquor: everyone will have them who wants them and no one will admit it.

Orrin Hatch

HOW DO YOU PERCEIVE THE ROLE OF UNITED STATES SENATOR FROM UTAH?

My role as United States Senator from Utah has been to represent the people of our state on issues of direct concern as well as those that effect the nation as a whole. Problems which hurt all Americans, like inflation, interest rates, unemployment, and the burdens of a growing government bureaucracy, hurt Utahns as well. My efforts have always been to provide Utah with an effective voice in the Senate, and I have always worked closely with the other members of our congressional delegation to ensure that Utah's interests are protected. A key element in my senate efforts has been constant contact with Utahns, through personal visits, town meetings, letters and questionnaires. Input from Utahns has shaped all of my actions in Washington.

DO YOU SUPPORT A FLAT TAX RATE, AND WHY?

I support the concept of a flat rate income tax, and believe that Congress should carefully consider the various proposals that have been suggested to find one that will provide a workable and equitable alternative to our present tax code. The flat rate tax seems to be a logical extension of the tax rate reductions passed last year as part of President Reagan's economic package.

WHAT IS YOUR POSITION ON GUN CONTROL?

I support the second Amendment right to "keep and bear arms." Gun control measures, besides being inconsistent with this provision of the Bill of Rights, have proven to be ineffective in fighting crime. I support severe mandatory sentences being imposed on those convicted of using firearms in the commission of crime.

WHAT IS YOUR POSITION ON THE USE OF WILDERNESS AREAS IN UTAH?

Utah has traditionally struck a sound balance between protecting the environment and allowing development that provides needed jobs. The natural beauties of our state are unparalleled and must be protected. I was pleased to join Senator Garn in sponsoring the legislation that created the Lone Peak Wilderness Area. But in considering the environment, we must be careful not to be swayed by environmental extremists just as we must not be swayed by development extremists. We must remember that while people need pristine wilderness areas, people also need jobs. We can't let needed projects be stopped by a handful of environmental extremists—as the Kaiparowitz Power Plant was a few years ago—if we are to have a strong and prosperous economic environment in which to raise our families.

WHAT SHOULD BE THE NATIONAL RETIREMENT AGE?

I support legislation that would eliminate mandatory retirement. When a person retires is a decision which ought to be based on the individual's circumstances, their health, and preference. No one should be forced to retire as long as they are able, and if they desire to continue working.

WHAT IS YOUR POSITION ON ABORTION?

Personally, I believe that abortion is the taking of an innocent life and should not be permitted except under the most compelling of circumstances. When the Supreme Court made abortion on demand the law of the land, they went far beyond most state laws and far beyond what many people feel comfortable with. I am sponsoring a constitutional amendment (S.J. Res. 110) that would over-turn this Supreme Court decision, and allow Congress to legislate a minimal national standard on abortion. Under this amendment states would also be given the power to pass more restrictive abortion laws than the Congress (but not less restrictive). This amendment, recently approved by the Senate Judiciary Committee, is now before the full Senate.

It is the first piece of legislation proposed to limit abortion on demand ever to be approved by a full congressional committee, and has the support of many people and groups who oppose abortion on demand. Also, I have consistently voted to stop taxpayer financing of abortions.

SHOULD FEDERAL DOLLARS BE USED TO SUPPORT HIGHER EDUCATION?

While education is primarily a state and local concern, I do believe the federal government does have a limited role to play in the support of higher education. Such support includes aid to students who need financial assistance, and grants to colleges and universities to promote needed research. What has been wrong with some federal programs as been that rather than providing needed assistance, they have used federal grants as a way to impose unnecessary—even harmful—regulations and red-tape on colleges and universities. This is particularly reprehensible in the cases of schools that are privately supported.

WHAT IS THE DEFENSE POSTURE OF THE UNITED STATES, AND DOES IT NEED TO BE STRENGTHENED?

The first priority of the federal government is its responsibility to provide America with a strong national defense. Only by keeping our defenses strong can peace, security, and individual freedom be guaranteed. For a number of years the Congress and administrations of both parties have postponed needed modernization of U.S. forces. Meanwhile, the Soviet Union has engaged in the largest weapons build-up in history. During the past five years the Soviets have produced 3 to 1 as many tactical aircraft, 4 to 1 as many tanks and submarines, and twice as many fighter aircraft. The U.S. has spent an ever declining proportion of the budget on defense—from almost 50 percent in 1960 to 39 percent in 1970, to 23.8 percent in 1981. President Reagan's proposals to modernize our forces will bring defense spending as a proportion of the budget to 24.3 percent in 1982, and gradually to 29 percent over five years. I support President Reagan's defense program as important to our society and necessary to our efforts to pursue a policy of peace through strength, that will lead to meaningful arms reduction negotiations with the Soviet Union. Rebuilding our defenses does not mean that the Pentagon is immune from budget efficiencies, however. In this time of economic austerity it is more important than ever that tax dollars are spent prudently, and I support Reagan policies that have saved \$31 billion over the next six years by improving the cost-effectiveness of military procurement and related improvements.

Hatch: We must remember that while people need pristine wilderness areas, people also need jobs. We can't let needed projects be stopped by a handful of environmental extremists.

No one likes to spend one dollar on weapons. But we must face realities and not let our defense posture be shaped by wishful thinking but face the threats to freedom that exist in the world today. I am committed to providing our families with a strong defense that is capable of preserving peace through strength by deterring aggression of those unfriendly to our interests.

WHAT SHOULD BE THE ROLE OF THE FEDERAL GOVERNMENT IN ENERGY RESEARCH AND DEVELOPMENT IN UTAH? WHAT ABOUT SYNFUELS AND COAL AND OIL DEVELOPMENT?

The United States has long been too dependent on foreign countries for our energy. Recognizing this, the development of our energy resources takes on a greater importance, and the federal government does have a limited role to play in supporting this development. To what extent the government provides support depends upon what type of energy is being developed, and the factors of cost and risk that are involved.

I support federal support incentives for energy development. For example, I support the federal Synfuels Corporation which has been established to aid energy development, primarily through loan guarantees to private business. But federal support must never turn into federal control—the emphasis must remain on the private sector where, if the incentives are there, creativity and ingenuity will make synfuels a viable alternative to more conventional energy sources.

HOW MUCH DO YOU PLAN ON SPENDING AND HOW BIG A ROLE WILL IT PLAY?

The campaign will spend between \$1.8 and \$2 million, coming from an expected 25,000 contributors. More Utahns have already contributed to my campaign than any other in memory. Our campaign will spend what has been comparable with Senate campaigns in 1980 in states similar in size with Utah. For example, both Senate candidates in Idaho in 1980 spent around \$2 million, as did both candidates in South Dakota in 1980. IS THERE A DIFFERENCE BETWEEN THE "NEW DEMOCRATS" AND THE "OLD"?

I've heard the label "New Democrats" adopted by some of my colleagues in the Senate like Gary Hart, Bill Bradley, and Paul Tsongas. But after working with these men and their fellow party members, I really can't see much difference. They all seem to have the same liberal philosophy of "tax and tax, spend and spend, promise and promise," and that the bigger the government the better—a philosophy I disagree with. For example, Hart, Bradley, and Tsongas and other "New Democrats" voted with their "Old Democrat" friends against our Balanced Budget constitutional amendment which we won on



Orrin Hatch

a vote of 69 to 31. However, anytime my friends on the other side of the aisle want to come over and help us with the fight to reduce government spending, lower taxes, and get government off the backs of the people, I'll welcome their help whether they want to call themselves "New Democrats," "Old Democrats," or "Whigs."

WILL THE EQUAL RIGHTS AMENDMENT BE RE-INTRODUCED IN CONGRESS, AND WILL YOU SUPPORT IT?

The Equal Rights Amendment has already been reintroduced in both the House and the Senate, and with strong support in each—it has 51 Senate sponsors. The new bill is exactly identical to the previous amendment that was defeated in the state legislatures, including Utah's. I have never supported the ERA. I fought ERA's extension, and I will never support the ERA in the future. The legitimate concerns of women will not be addressed by the ERA—they will only be increased. Equal protection under the law is already provided by the 14th Amendment to the Constitution. Congress and state legislatures are already equipped to address problems confronting women, as legislation I've sponsored has already done. But even though the ERA failed to win ratification, don't let anybody kid you into believing that it is a "dead issue." The people backing it are very serious about it and committed. They already have lined up significant support in Congress. Those of us who oppose it can't afford to be any less serious.

Notes From a Guardian Angel

The second installment of Orson Scott Card's newest piece of fiction.

Of Such Is the Kingdom

For weeks before Steven Hyrum's birth into mortality, he was in and out of his developing body. It frightened him half to death, the sudden blindness and immobility when the flesh was first upon him. It affects everyone that way, like being confined in an extraordinarily small prison—I knew about small prisons in my time. Here in the realms of light we can perceive things in every direction. We aren't limited by little eyes that only point front, and little ears that can barely tell what direction those undependable sound waves are coming from, and the nerves in our pathetically blunted skin to give us touch. It takes time before we learn the advantages of flesh. I kept reassuring Steven Hyrum that in a few years he'd like his body so well it would feel like an even worse prison to be without it—but he didn't believe me. They never do.

So he was not as thrilled as I was when we got the word that his mother, Dolores, was going into labor. He knew this was the irrevocable step, and though backing out would be unthinkable—after all, mortality was what life was all about—he still delayed, subtly, our going. Little questions, last-minute goodbyes, until finally I told him, "If you aren't in that body when it's born, you'll regret it all your life—if you live!" I have a way of saying things that makes people pay attention to me. I didn't have all those children for nothing.

Just because we're Saint Watchers doesn't mean we're perfect. Without bodies we can't be tempted to the carnal sins—lust, greed, and gluttony are only concepts to us. But sins of the heart, like pride and envy! We can feel those emotions. And I confess I felt more than a little envious of Dolores Kelly as she practically rested her way through childbirth on clean sheets, attended by a doctor and a nurse and more clean, shiny metal than existed in all of England when my children were born and so many of them died. I had my babies as animals give birth, unaided except by what strength and health I had in my own body. It was all very bucolic in my time, sweating and groaning on the edge of death. But I'd have traded it in a minute for the hospital where Steven clothed himself in flesh. During Steven's whole birthing, it didn't occur to anyone, even for a moment, that he might die.

With every contraction I remembered what agony was. Dolores's Watcher only smiled at me—she was Red Bird Woman, who had lived and died in a cliff city in Arizona, and her childbirth memories made mine look like a wade through a puddle. Steven, of course, was perfectly calm. What did he know of pain?

The head began to emerge. I looked at Steven and said, "Well?"

He laughed and said, "Here goes the hero." I guided him into the body, though by now he knew the way. But this time his great-great grandfather ordained him to mortality and bound him to the body; the baby came forth with a flood of life.

"It's a boy," the doctor said.

Little Steven yelled as loud as he could. That's right, Steven, I thought. Let them know you're here!

Those were the easy years, at the beginning. For one thing, I could talk to Steven quite a bit. He still wasn't used to seeing through the eyes of flesh, and so he could still see me, from time to time. Gradually, though, the veil descended—that steady bombardment of light and sound and touch and taste and smell, the curtain of flesh

and bone that becomes inseparable from ourself in the flesh. He could still hear my voice—but he forgot my name. And as he began to form words with lips and teeth and tongue, he forgot how to speak in the spirit. But that's good and right. I had to let go of him, or what could he ever learn of life?

And he was good. Other people's pain seemed to hurt him deeply; when one of his parents was hurt he felt an urgent need to do something to help them. He took no part in the casual torture of insects and animals, even when I said nothing to steer him away from it. He was only two and a half when Dolores's best friend was killed in a car wreck. Steven didn't understand death, and the tears of grief looked like pain to him. It comforted his mother greatly when he, too, began to cry, and held her and said, "I'll make it better, Mommy," and then kissed her. He was good, and good in ways that never reveal themselves in the spirit—only in the flesh way can we be sure.

In my day and age everything would have been perfect. But by the time he was three, it was plain to me that times had really changed. Steven's father, Will Kelly, was unusually conscientious, for a father. He had read books on child-rearing, and was determined that his son would not be hampered by the ignorance of his parents. Dolores, too, had read child-rearing theories. Unfortunately, they were not the same books.

"What are you doing?" Will would ask.

"Spanking Steven," Dolores would answer.

"We do not teach a child's mind by abusing his body."

"He lit the tablecloth on fire," Dolores pointed out.

"So take away the matches."

"I already did that."

"So send him to his room."

"He likes his room," Dolores said. "When I put him in there he says, Oh, goodie."

"Then put him in the bathroom."

"He used up eight roles of toilet paper and the john wouldn't work for two days the last time I tried that."

"Put him in the closet them." By now Will was feeling threatened.

"What! Do you want to give poor Steven nightmares for the rest of his life?"

And so on. Poor Steven was never quite sure what to expect from his parents. But with the resilience of childhood he began to catch on that if he did certain things, they became anxious, and that anxiety could translate into punishment or lectures or general irritability. After a while Steven was pretty well disciplined—except when he wanted his parents to be anxious. Everything worked out fine, except that Steven had enormous power to control his parents.

I brought this up with Will's and Dolores's Watchers after hours. "Can't you work out any kind of consistent pattern for the boy?"

Will's Watcher, Sung, was a real old-timer, a Chinese from before there was a China. That's a lot of centuries to go as a Watcher without getting promoted. Not that Watching wasn't an important calling, but when all your fellow Watchers go on to other work, it can't help but leave you feeling passed over. You never quite get used to it. He still had something of an impatient attitude with relative newcomers like me. "You watch your mortal, we'll watch ours," he said.

Red Bird Woman was a bit more understanding. "Remember, Ginny," he said, "Steven can hear anything you say. We have to contend with them."

She indicated the shadowy group off in a corner of the Kellys' bedroom, probably plotting some repulsive dreams. It's so easy to forget them during those first eight years of your mortal's life. I almost never noticed them, because they had to keep their distance from me. But they were there, waiting. And indirectly doing all they could to harm Steven.

"Besides," Red Bird Woman added, "what could we tell them? They're already being as conscientious as any parents could be. They're trying. At least they love him."

"Waste of words," said Sung. "Nothing the parents do ever pleases the child's Watcher. They think everybody should have Solomon for a father and Deborah for a mother."

"Solomon wasn't that much of a father," I said.

"You know what I mean," Sung answered. "Your mortal is a free agent. Give us a break."

So I stopped trying to get help. I just fretted about the way Steven was already learning to provoke one parent into quarreling with the other. Even without any encouragement from the Enemy, the flesh is its own temptation, its own reward-giver. It felt good to get his parents' attention. It felt good to get them competing to spend more time with him, to have more control over him.

The key to it all, I realized, was boredom. In my day a three-year-old child had to start helping or he'd get lost in the work the family had to do. Scrabbling in the soil to live or struggling with money or accounts or books or cobbler's nails—whatever the work that brought in the bread, children either helped with it or got no attention from the family. Steven was born in a far more difficult time. There wasn't enough for children to do. And so there he was, full-grown, bright spirit trapped in a clumsy little body, with only the eyes to see through, only the ears to let him hear. He felt such impatience that at times he couldn't bear it. And then he'd go stir up his parents just to have something to do.

There were several solutions. Probably the most common approach was disengagement. Long conversations between Watcher and child, until the child hardly noticed the needs and limitations of the flesh at all.

But that was usually reserved for children who were doomed to starve to death or who were being cruelly abused by their parents; Watchers could only get so deeply involved when it was sure the child was Chosen for early return and exaltation. Then it became pure joy, for such spirits are a gift to the Watcher—we, after all, were not so holy.

I toyed with other approaches. A crippling accident or disease sometimes worked, but it took extraordinary efforts to get that through channels. The forms alone take half a year to fill out, and when you have to get recommendations from so many other Watchers that it's hardly worth the effort. Besides, the last thing Steven needed was something to make his parents more susceptible to guilt feelings, even if it did challenge him to be resourceful and inventive.

If detachment and limitation were out, and I couldn't get reasonable behavior from the parents, all that was left was more stimulation. I began calling Steven's attention to the more interesting puzzles in the world around him. Signs, for instance.

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Continued from pg. 14

"What does that sign say?" Steven would ask.
 "No turn on red," his father would answer.
 "What's that mean?"
 "It means you can't turn right on a red light."
 "What does *that* sign say?"
 "Liquor."
 "What's it mean?"

"It means that that's a place where people who aren't Mormons can buy some of the things that Mormons don't drink."

"Liquor liquor liquor. They're all bad people, aren't they?"

"Not necessarily, Stevie."

"Liquor liquor liquor liquor."

"Stop saying that, Steven Hyrum."

Mother chimed in. "If you signal him that it's a forbidden word, he'll only repeat it."

"He's repeating it anyway. Maybe he'll repeat it tomorrow in sacrament meeting."

"Liquor liquor liquor."

So it didn't always work. But he began to pick up meaning of a few words, and once his parents caught on that he wanted to read, there were alphabet songs and books and before he turned five, Steven was reading the newspaper reasonably well, only stumbling over a few hard words.

"What does *prostitution* mean, Mommy?"

"What are you reading?"

"The newspaper."

"Look it up in the dictionary."

"I did. What does *promiscuous sexual behavior, especially for payment* mean?"

"Ask your father."

"Daddy—"

"Well, it's about bedtime, isn't it? How about reading me 'The Three Bears,' Stevie?"

And so on.

Until he turned eight. I watched them assembling as the day drew near. Studying Steven. Watching what he was most tempted by, what he most enjoyed, what he most feared, what he did and did not believe, which people he loved. And as they gathered, I began to realize that Steven was not just important to me. He was important. At one time there were more than three hundred gathered around. I had never seen so many. I became afraid that I was in out of my depth. Whatever they had planned for him, Stevie needed more help than I could give him. I put in for assistance.

"Sorry," I was told. "We're short-handed as it is. Do your best. Trust your mortal."

I trusted Stevie's heart. He had a good heart. And a good mind. But would he listen to me, once the Enemy started screaming at him?

To Be Continued

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Continued from pg. 4

relative bounty, reinforces our belief that large families are a key to success. A century ago, what parent would not have wanted a large family to share in the work and rewards of the American dream? As Church members we have much to be proud of in our forefathers' accomplishments. Their hard work and adaptability created a place for the families from which this generation came. Perhaps our feelings of awe for their accomplishments make our analysis of cultural foundations so difficult.

As Mormons, members of a world-wide church, we need to realize that the late twentieth century has few similarities to the America in which our forebears lived. Labor requirements do not demand large families to insure economic stability. Medical science has made great progress in lowering mortality rates, and agricultural advances have virtually eliminated the possibility of famine in the U.S. We of this generation are given the difficult task of creating a social system which is congruent with the needs of our age, a system that deals in a Christian way with the needs not only of our middle-class American peers but also those of our brothers and sisters throughout the world.

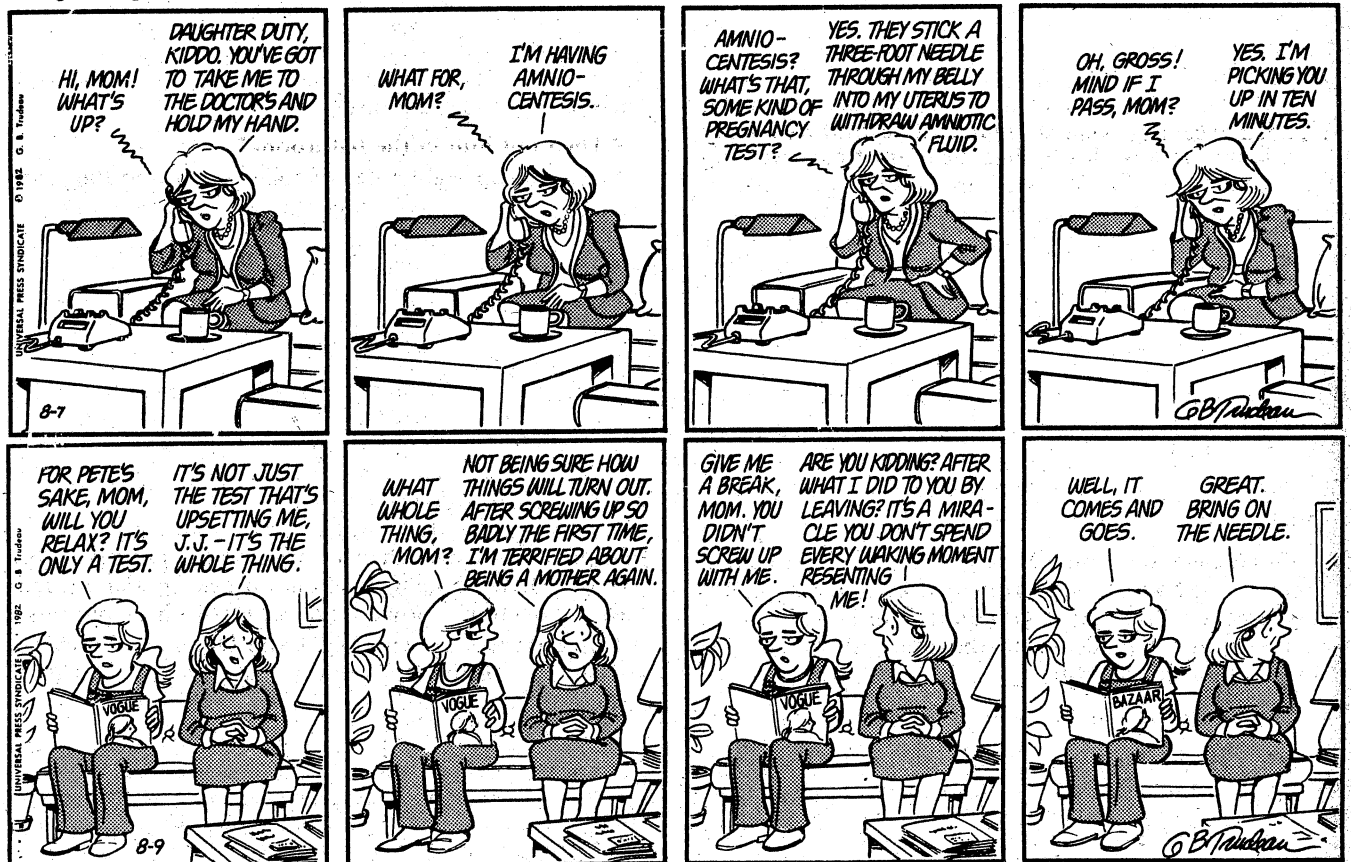
I would suggest that our cultural values be based in the same pride of family that our ancestors possessed but infused as well with a belief that it is our responsibility to assist others in developing a family life free from malnutrition and death. This change requires a different reading of Genesis than is popularly accepted.

The command is to be fruitful, to multiply, and to replenish the earth and to subdue it. As a culture we have learned very well to be fruitful, productive, and to multiply. We have subdued the earth to provide for our wants and needs. We have not considered the element of this command, to replenish. To replenish is to: "stock with persons or animals or both, to supply fully, to fill again especially after having been empty, to stock anew"

(J. Hector St. John De. Crevecoeur, "What is an American" from *The Character of Americans*, edited by Michael McGiffert, revised edition, Dorsey Press). If we acknowledge that there are people on the earth who do not have enough to eat, we must also realize our responsibility to replenish their supplies. The commandment of Genesis is only obeyed when each individual command is honored. One should not multiply without also replenishing. Our commitment should be to restore the materials which would insure the growth and development of those families which face starvation.

David O. McKay delineated the task before us when he wrote: "There are three fundamental things to which every child is entitled: first a respectable name, second a sense of security, and third opportunities for development" (David O. McKay, *Church News*, 11 May 1974, page 16). Were we to undertake the task of supplying basic rights to those who will die this year from malnutrition, each of the 4.36 million members of the Church would have to support at least four individuals. A project of this nature requires a great change in how we view rearing a family. The ideas of limited personal parenthood and vicarious parenthood need to be seriously considered. There is also need to create a support system that will provide for others the opportunities and development we enjoy. Our decision as Mormons must be to choose a lifestyle that will free our resources for application to the needy.

Those who fear an increasing population propose solutions unacceptable to most Mormons. Yet, they have pointed out an area in which our Christian effort has been lacking. It is our responsibility to combine an awareness of overpopulation with American bounty and the Mormon ability to rear families; then we may begin to solve the overpopulation problem. If we do not, there will be no grounds for complaint when less satisfactory solutions are implemented. It is as William J. Goode said: "The earliest ethical and moral writings suggest that a society loses its strength if people fail in their family obligations."



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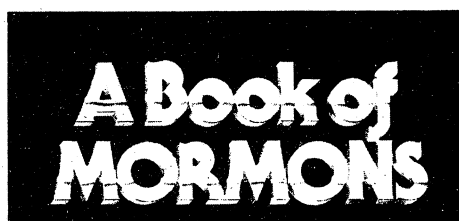
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A BOOK OF MORMONS

Richard S. Van Wagoner & Steven C. Walker

"An extraordinarily well-researched survey of the diverse lights and shadows of Mormon biography." —D. Michael Quinn

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Hugh Cannon, Fawn Brodie, Hugh B. Brown, Abraham H. Cannon, Butch Cassidy, J. Reuben Clark, Oliver H. Flake, William Godbe, Heber J. Grant, Jedediah M. Hyde, Anthony W. Ivins, Heber C. Kimball, J. Gordon Brown Lyman, Karl G. Maeser, Thomas B. Marsh, Orson Pratt, Parley P. Pratt, Alice Louise Reynolds, Ellis Shipp, Emma Smith, Joseph Smith, J. Fanny Stenhouse, James E. Talmage, Annie Clark, Daniel H. Wells, Emmeline B. Wells, D.H. Young, Elijah Able, John C. Bennett, John M. Abraham H. Cannon, Frank J. Cannon, George Q. Cannon, Oliver Cowdery, Matthew Cowley, Richard D. Young, Jacob Hamblin, Martin Harris, J. Golden Kimball, Jesse Knight, Harold B. Lee, Thomas B. Marsh, David O. McKay, Romania Pratt, Louise Reynolds, Sidney Rigdon, B. H. Roberts, O. P.

Carefully researched and succinctly written, *A Book of Mormons* highlights seventy-eight historic personalities. Photographs, little known facts, and anecdotes vividly portray the public and private lives of Church presidents from Joseph Smith to Harold B. Lee, apostles and apostates, businessmen and educators, pioneers and politicians.

"Seeing so much of folklore in what passes for Mormon history, and so much more of unabashed slanting," say the authors, "we have been anxious to stick steadfastly to primary documents and original witnesses. Where there is controversy or conflicting fact, we've included spokespersons from both sides. We've left the warts on our portraits, presenting these individuals as the historical documents made them appear to us, without minimizing or ignoring incidents in their lives which some may consider embarrassing or controversial. We have written *A Book of Mormons* out of our conviction that people are best loved, and best learned from, when they are most truly known."

The authors' even-handed approach gives the reader ample opportunity to evaluate the checkered careers of early leaders such as Oliver Cowdery, David Whitmer, Sidney Rigdon, and John C. Bennett, authors Fanny Stenhouse, Frank J. Cannon, and Fawn Brodie, and renegades Bill Hickman and Orrin Porter Rockwell.

The struggles and contributions of Mormon women are reflected in the lives of Lucy and Emma Smith, women's rights advocate Martha Hughes Cannon, and Church and civic leaders such as Eliza R. Snow, Emmeline B. Wells, and Amy Brown Lyman.

The detailed bibliography, index, and convenient arrangement of material makes *A Book of Mormons* an excellent reference work as well as a fascinating social history.

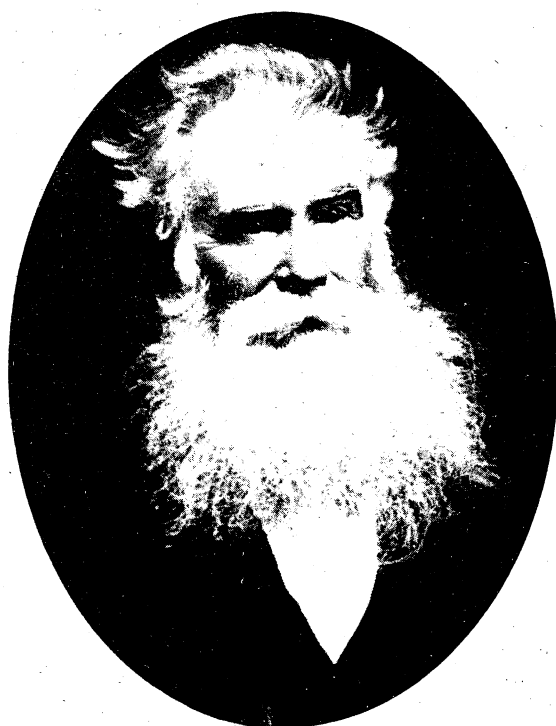
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7th EAST PRESS

Volume 1 Issue 21

An Independent Student Newspaper

August 24, 1982

7EP Revelations: Staff Tells History

Despite mistakes and blunders and the divergent views of staff members, the *Seventh East Press* has weathered its first year as an alternative voice for Brigham Young University students and faculty. Prompted from without as well as within, the staff has decided to reveal some of the little-known highs and lows of the *Press's* first year.

One of the more obscure facts about the paper is that it was almost named "The Crab." Had Ron Priddis and Anthony Schmitt had their way, the masthead would have displayed a caricature of a crab wearing glasses, together with an allusion to one of Aesop's fables.

According to other staff members, "Despite the fact that checks had been printed for 'The Crab,' clearer heads prevailed and 'Seventh East Press' was adopted." Ron and Anthony maintain that "Seventh East" was also their idea, but that it was their second choice.

Readers have often asked how and why the *Press* came into existence. In an interview on KRSP Radio, one staff member said "Ron had a dream. He woke up, sat up in bed and said 'An Independent Student Newspaper for BYU!' " Ron, however, counters that there was no dream, but that the inspiration did come in the middle of the night.

Ron and Anthony had been part of a group of students who put together the *Open Door Guide to BYU*. Ron contacted Elbert Peck, a graduate student in Public Administration, about being editor. After several meetings with other interested students, Elbert finally agreed and "took it from there."

"We believed in the cause," says Elbert, remembering the beginnings of the paper. "Elbert was very idealistic," points out Ron. "When we'd wonder if we could be aggressive enough to get the stories or the ads, Elbert would say something like, 'When you believe in the cause, you do these things,' and so we'd do them."

"We were quite a combination," adds Anthony. "We wanted to expose everything, but we were pretty conservative. We kept fighting with what we felt inside and what we thought we could put down in print."

According to Ron, "If there was any balance to the paper, it was because we cancelled each other out in different areas. I was pretty liberal theologically, but very conservative politically. Elbert was just the opposite."

In identifying his reasons for starting the paper, Ron relates: "Most of the real learning at BYU is done after the bell rings and class is dismissed. It happens when a privileged student has a privileged relationship with a professor who knows what's going on in his scholarly field. What about the student who doesn't have that kind of a relationship? How does he or she know what's going on? I wanted to know. And I think everyone should have that chance."

"I was a typical BYU student until my parents went on a mission and I tended their house in Arizona for a year," says Anthony. "I took classes at Arizona State University and found out that BYU isn't the most wonderful place in the world, as I had thought. When I returned to BYU, I wanted to do something to help raise the awareness here."

"We believed BYU needed a paper like this to help increase intellectual dialogue on campus between students and faculty, and to champion worthy causes," Elbert agrees.

When the founders of the paper had their first formal

Continued on pg. 2



7EP: Aggressive investigative reporting methods yield impressive results

Lucy Mack Smith Letter

Church Document Discovered

by Tim Slover

The earliest known dated document relating to the history of the Church of Jesus Christ of Latter-day Saints has been acquired by Brent F. Ashworth, a Provo attorney and collector of historical documents. The document is a letter from Lucy Mack Smith, the mother of Mormon prophet Joseph Smith, and is dated 23 January 1829. The letter is addressed to her sister-in-law, Mrs. Mary Pierce of Royalton, Vermont, and is printed in its entirety below.

"Priceless" Document

According to reliable sources, the letter was acquired by Ashworth from another collector, Mark Hofmann, discoverer of the Anthon-Hofmann Transcript and the Joseph Smith III Blessing Document. Hofmann acquired the letter from an unidentified eastern dealer. The document came to the eastern dealer's attention because of its Palmyra, New York, postmark. Said Ashworth about the first time he read the letter, "I nearly fell off my chair. It is, without doubt, the best thing I have

found in my twenty years of collecting." Not willing to fix a value on the letter, the original of which he retains in his private collection, Ashworth called the document "priceless."

Dean Jessee, hand writing authority and history professor at Brigham Young University who vouched for the authenticity of the Joseph Smith III Blessing, indicated the handwriting on the letter is "definitely that of Lucy Mack Smith."

New Information about the Book of Mormon

Jessee believes the document to be important for several reasons.

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Bulk Rate
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Continued from pg. 1

meeting in September, Ken Bush, a former student editor at the *Daily Universe*, tried to dissuade the group from rushing into the project.

"It's impossible to start a newspaper before you've established an editorial stance, editorial and other policies, and worked out a marketing strategy," said Ken.

"None of us knew what an editorial stance was, so we weren't too impressed by Ken's warning," admits Ron.

The founders were concerned, however, that the paper be responsible, and that it have a conservative look. "We wanted it to look something like the *Christian Science Monitor*," says Anthony. "With maybe a touch of the *New Yorker*."

"We thought if it looked conservative, the articles could be more daring," says Elbert. Other staff members have quipped that "the importance of a story is inversely proportionate to the size and sensational nature of the headline." Thus, Elder Boyd K. Packer's rebuke of historians was innocuously headlined, "Elder Packer Counsels Historians." A later story treating President Ernest L. Wilkinson's attempts to remove certain "liberal" professors from the faculty appeared under the title, "BYU Spy Case Unshelved."

The only real guidelines the paper had were to be "accurate" and not to "unnecessarily embarrass anyone." "We're a Christian newspaper," Elbert said when the staff had elicited a confession from a professor who had plagiarized twenty pages of another man's book in his own text. "We'll deal with this later in a conceptual way. This would ruin his career."

Even with the extreme caution Elbert and others exhibited, the *Press* has been threatened with libel suits twice—once by a BYU security officer and once by a subscriber whose letter to the editor was published. The author of the letter had second thoughts about going public with his opinion after the letter was published.

Before the first issue of the *Press* appeared in newstands (purchased at cut-rate prices from the Newspaper Agency Corporation in Salt Lake), it had received wide publicity. Articles about the *Press* were carried in the *Provo Daily Herald*, the *Deseret News* and the *Salt Lake Tribune*. A five minute news segment was carried on KSL's television news program between sessions of the October General Conference of the LDS Church. The publicity was mostly in response to the *Universe's* refusal to carry an ad announcing the arrival of the *Press*. After consultation with the university's public relations department, the *Universe* finally decided to run the ad, after all.

The staff's initiation into the harsh realities of journalism came in trying to meet their first deadlines. Stories were completed only hours before they were typeset. Elbert accused the staff of having a "hidden agenda."

The first paste-up session lasted all night, as have all but three subsequent paste-up sessions. "I never used to drink Coke," confesses Elbert. "But, it's the only thing that gets me through paste-up."

"We converted Anthony's glass coffee table into a light table," reports Maxine Hanks, recalling the horrors of that first night. "We were surprised at the innovation and creativity that could be unleashed at 4 a.m. under the influence of no sleep."

"For instance," Maxine continues, "we realized that we had some spaces to fill, so we cut a picture of two knights out of a cut-book and pasted them over a blank spot with no indication of what exactly they were supposed to represent. People kept asking us afterwards if they were to accompany the article or an adjacent ad."

Other staff members point to the fact that the "Thrills" page and a few other items were typewritten rather than typeset. "This was our baby," says Anthony. "We wanted to be proud of it. But, we were a little frustrated by our inability to make it look like what we had conceived of."

Yet despite its flaws, the *Press* sold well. The initial run was 5,000 copies, all of which eventually sold. "It took us a semester to get rid of all of them, however," admits Ron. The *Press* continued to print 5,000 copies per issue. What didn't sell was used for promotional purposes, or to "line the bottom of bird cages across the country," as another staff member has joked.

After the first issue, the *Press* moved into its office on Seventh East, just south of campus. Elbert and Ron moved into the office to help defray costs. Because of the lack of privacy for those who live there, the office has been nick-named the "fish bowl." All of the furniture is loaned or donated. When the county assessed the *Press* for assets, the bill came to \$2.52.

"Living with Elbert was an experience," says Ron. "He'd never quit. He'd get up early and stay up late. He did have some quirks that took some getting used to, though. He wouldn't exaggerate his feelings about the

quality of work we were putting out. We eventually learned that when he said, 'I'm comfortable with that,' what he meant was, 'Good job.' If he said, 'I can live with it,' what he meant was, 'It will run, but it's lousy.'"

One of the most difficult aspects of beginning a newspaper was convincing local merchants that it would be worth their while advertise. A number of students volunteered to help gather ads, went out to talk to the merchants and never returned. An average of six visits was required to convince a local businessman to run an ad. Few were camera-ready, and rates were simply "negotiable."

One evening, while preparing an ad for Suzannah's Antique Photos and Gifts, Anthony and Elbert realized that they didn't have a logo to accompany the ad. They decided to go to the alley behind Suzannah's to check through the trash bin for a paper bag or box that might have the logo on it. While rummaging through the garbage, they were surprised to find themselves confronted by a Provo City policeman. Suspicious of their reasons for being there, the policeman asked them to vacate the premises.

Over the past months the *Press* has unintentionally alienated some advertisers. Deseret Industries, which previously ran two full page ads, discontinued their association with the *Press* because of the homosexuality series. The BYU Bookstore quit advertising because of a "Campus Chatter" item about the discount Bookstore board members receive at the Bookstore. Doug Bush, the ASBYU Financial Vice President, refused to sign any checks to the *Press* from ASBYU because he felt the paper had "harrassed Elder McConkie."

Other advertisers have singled out the regular Grey Matters column on Mormon theology as being especially objectionable. Subscribers, on the other hand, seem to have found the column one of the most valuable items in the paper. Tom Rogers, in a letter to the *Press*, wrote, "I am still overwhelmed at Gary Bergera's ability to take such thorny, controversial doctrinal issues and, in so few lines, objectify and lay to rest the dissension which so easily gathers around them."

Two of Gary's articles have been reprinted in the most recent issue of *Dialogue* magazine. When Gary began working at *BYU Studies*, he had to choose between *Studies* and Grey Matters. Though he finally went with *Studies*, he continued to help on an irregular basis with typesetting, proofing and circulation at the *Press*.

Another key member of the staff who has had to limit his involvement to peripheral activities because of his position at *BYU Studies* is Scott Dunn. Scott has provided the office with a transcriber, a photo-enlarger, and other equipment, and helped with editing. Two full-time employees of BYU, including one professor, have found it necessary to write under assumed names.

Other students have found obstacles beyond those imposed by employers to write for the *Seventh East Press*. One student who volunteered to author a Grey Matters article on Masonry and the Church reported back that as soon as he had begun writing his article, he also began hearing strange voices and seeing apparitions. He, therefore, discontinued his involvement.

In addition, parents have posed a problem for some of the staff. One father called the paper a "scurrilous rag." Another has referred to his son as a "Mario Savio." One staff reporter tells of receiving a telephone call from his father, who had been contacted twice by university officials the day his article appeared, asking him not to participate with the paper any more.

Occasionally, readers ask what kind of repercussions the *Press* itself receives from BYU administrators. There have been no direct repercussions. However, *Utah Holiday* magazine reported that an assistant vice president of the university contacted the owner of the building where the *Press* has its office and complained about "shoddy tenants."

Bill Porter and Stan Mickelson, faculty advisors to the *Universe*, met with Jae Ballif, academic vice president and provost of the university, and accused the *Press* of stealing their advertisements. Periodically, advertisers have requested that the *Press* run an ad which has appeared in the *Universe* and may have been copyrighted by it. Instead of paying the *Universe* for a photographic copy of the ad, the *Press* has felt justified in occasionally cutting the ad out of the *Universe*, or whichever other paper in which it may have appeared because of the *Press's* belief that the advertisement is owned by the advertiser rather than the paper in which it runs. The *Universe* views this as plagiarism.

"Finances are always tight," says the *Press's* business manager. "The whole trick to financing the paper during the first two semesters was determining which checks to bounce and when. On the other hand some of them bounced quite regularly and uncontrollably. We got into

a routine of exchanging a cashier's check for a bounced check at the printer's every time we needed to have another issue printed."

At a time when funds were badly needed, an unsolicited donation came from an LDS businessman in California. It was a sizeable donation. A loan of \$1,000 also was obtained from a local businessman in exchange for a copy of Rodney Turner's master's thesis on the Adam-God theory. Donations have since come from over 100 BYU professors and an equal number of BYU alumni. The *Press* has also received subscriptions from 40 states.

During Elbert's term as editor, the paper supported a number of "causes," as Elbert called them, both editorially and promotionally. Elbert helped organize a number of them, and otherwise served on committees, printed and passed out flyers, and wrote editorials in their support. Some of the "causes" were the ASBYU Constitutional Convention, Peace Week, Amnesty International, Food for Poland, and the American Red Cross Blood Drive.

Elbert's greatest investment was in supporting the new ASBYU constitution. When the studentbody failed to approve the document, Elbert, disappointed, responded to this and other matters in his last editorial, "And Why Unblooms The Best Hope Ever Sown."

During the final minutes before the editorial was typeset, there was some disagreement over the tone and appropriateness of it. Elbert, however, insisted that it not be "toned down." Later, in Elbert's absence, the editorial was modified before it appeared in print.

Elbert, having previously made known his desire to leave the paper, decided to make his final break with the *Press* at this time. He soon began working full time for the *Sunstone Review*.

Elbert was soon replaced by Tim Slover, a graduate of BYU working on a Ph.D. in dramatic literature at The University of Michigan. Tim was attending the Y during the Spring and Summer terms to brush up on his French. "At first I was hesitant about accepting the position," Tim admits, "but I've found that working at the *Press* gives me the same exhilaration as being on the stage."

Beyond a change of editors, the Spring Term also saw a dramatic change in the format and design of the *Press*. Gone were the staid and traditional masthead and four-column page layout. In their place were a flashier masthead, more pictures, and a cleaner, more open look with three columns per page and a larger type size.

"I think the change was for the better" says Tim. "The paper seems to be accessible to more people with this kind of lay-out. In the past, some people had complained that the smaller type size made them dizzy. Now when people get sick, they have to find some other excuse."

The new format was not well received by everyone, however. One editor's meeting was interrupted by a group of staff members who paraded around the office with a copy of a high school newspaper they thought looked identical to the *Press* with its new format. What they didn't know was that one of the designers of the new format, Jonathan Skousen, was also present. Jonathan's enthusiasm was somewhat tempered as a result.

"Sometimes I feel like a referee," says Tim. "For example, take the difference in philosophy between our news editor and our features editor. Both are very competent. Lisa Barlow, news editor, defected from the *Universe* where she had been a paid employee. Kent Appleberry, features editor, works in the Archives and has had some writing experience. Lisa feels that the important things in a story should be brought up front and highlighted. Kent, on the other hand, thinks that this is sensationalizing a story. He takes a more methodical approach."

"The greatest difficulty came when Kent was assigned to write a news story about the Women's Office. Friendships were nearly lost over that one."

"Then," Tim continues, "I've had to reject a couple of articles, too. Dick Townsend's 'Going My Way' visit to the Sperm Bank in Salt Lake just didn't seem appropriate for the *Press*. Another staff member wanted to do a photo essay on the homes of general authorities. I couldn't see the purpose of such an article, so that was nixed as well."

Generally, Tim's rule of thumb in accepting or rejecting an article has been "a bird in the hand"—that which has been turned in is better than that which has not been turned in. He does try, however, to maintain a quality control over the "birds" that fly into the office.

Continued on pg. 7

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Editor's Note: *Some of the stories run by the Press seem to demand further investigation. Here are the updates of past stories on issues still current.*

Plans are still underway for converting a portion of **Academy Square** into a theatre. The idea for an independent theatre was originally the brainchild of Dallin Christensen and Leo Paur. They since have abandoned it, but the project has been resurrected. Further details are forthcoming.

Michael Whitaker, head of University Standards, says he intends to continue last year's "**Silent Referral System**," whereby students and faculty, and especially cashiers who see student IDs, report grooming violations, and other breaches of the Honor Code, to Whitaker's staff. Whitaker does not foresee any laxing of existing grooming standards.

Following a lengthy tour of Poland as a guest of the Government and the Catholic Church, Michael Sullivan, National Director of Food for Poland, was pleased to report that "**Polish children** and the elderly in greatest need are getting the supplies sent from America." He added, though, that "serious shortages continue" and help is still needed.

The Physical Facilities Division has hired Fowler, Ferguson, Kingston, and Ruben of Salt Lake City to design the **new technology building** which is planned for the area between the BYU Bookstore and the Central Heating Plant. Final approval for the building by the Board of Trustees will follow the completion of the blueprints.

Members of the **Theatre Department** held a by-their-request meeting with BYU administration higher-ups about planning theatre seasons. The goal of the meeting

was to more clearly define the role of drama in a Mormon setting. Both administrators and teachers report a happy conclusion to the meeting. "No one tried to dictate to us. Our philosophy was left up to us," said Harold Oaks, Theatre Department Chairman. "We're going to hold a department retreat soon to discuss plans."

This Fall, the Music Department will be offering more classes that deal with **popular music**, including "contemporary vocal" and "digital recording." The expansion into the contemporary area is, in part, a response to the growth of the inter-disciplinary Musical Theatre major. Beginning in the Fall, students majoring in Musical Theatre will be able to earn a BFA degree. The Music Department has also decided to sponsor the production of a TV series which will be made available on a nationwide basis. The series will teach vocal techniques for pop singers. Filming is to begin soon.

Study Abroad recently received a **\$300,000 private grant** to create a perpetual scholarship fund. The interest from the invested money will provide ten to twelve \$1,500 to \$2,000 scholarships per Study Abroad area per semester. It is anticipated that, with the introduction of scholarships, the profile of Study Abroad students will change as older and more academically inclined students are attracted to the program. The curriculum is currently being revised, and plans are being made for improvement of the libraries in the Study Abroad centers.

Controversy over the unauthorized release of **William Clayton's Nauvoo journals** continues. Most recently, the 88-page compilation of typed excerpts has been "published" and offered for sale at \$3.00 by the Modern Microfilm Company, Jerald and Sandra Tanner's outlet for their anti-Mormon activities.

Plans for a **16-volume sesquicentennial Church history** to have been published in 1980 were scrapped two years

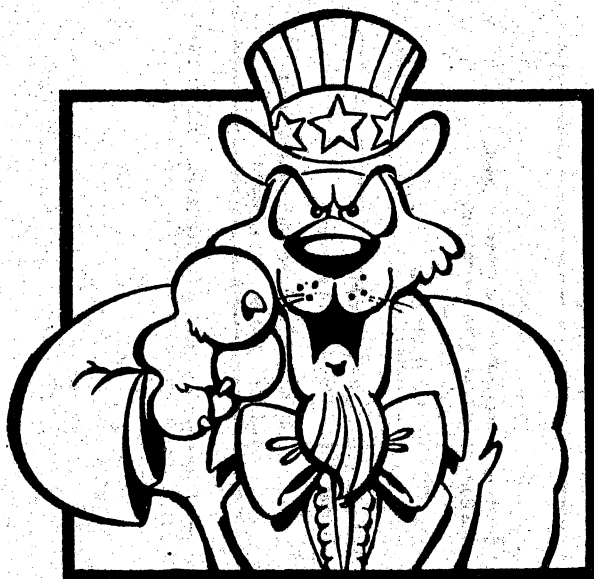
ago. Deseret Book Company, the intended publisher of the new Church history, has since settled with all of the 16 authors for a reported \$20,000 per volume. Lowell Durham, Jr., General Manager at Deseret Book, notes three reasons for the Church's withdrawing its sanction of the ambitious project. First, the climate for history in the Church was, at the time, not conducive to the kind of critical inquiry professional historians would have written. Second, by 1980, only four out of the 16 volumes had been written. Third, marketing the weighty tomes would have been difficult. Authors are free to publish their work elsewhere, though Deseret Book retains first publication rights. Durham hopes that eventually all books will appear in print.

Cynthia Sorensen, ASBYU Women's Vice President, is still considering abolishing, or radically altering, the **Women's Office**. Still undecided about which plan would be best for BYU's women, Sorensen says, "I've determined to make up my mind before school starts." Any decision on Sorensen's part will have to be okayed by the ASBYU Executive Council and, perhaps, by the studentbody.

Physical Plant personnel report that work will soon begin on developing the **botany pond and botanical gardens**, the 1982 senior class gift to the university. Plant employees are now involved in helping complete the construction of Cougar Stadium. The equipment originally purchased to light the Y is still being stored in the Brewster Building. Some employees say that the decision on what to do with the equipment has been deferred to President Holland.

Though defeated by the studentbody last Winter semester, the **proposed ASBYU Constitution** is far from dead. George Monsivais, a political science major, has

Continued on pg. 7



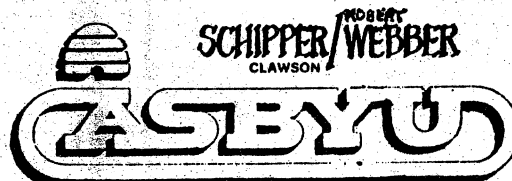
You belong to ASBYU. ASBYU is not a clique of students who occasionally meet to debate how to spend some money. You are ASBYU—Associated Students of Brigham Young University. Every student is a member. You don't have to be invited. You don't even have to be elected. You already belong. Each student, as a member, has all the rights—and responsibilities—that are a part of ASBYU.

There is an Executive Council chosen by the student body. ASBYU Executive Council Meetings are held weekly during fall and winter semesters and all members of ASBYU are welcome.

WE WANT YOU TO VOLUNTEER

The new ASBYU Student body officers need your help in carrying out the coming year's programs. Workers are needed in the following offices:

- | | |
|--|--|
| ☐ President's Office | ☐ Social |
| ☐ Academics | ☐ Organizations |
| ☐ Athletics | ☐ Finance |
| ☐ Culture | ☐ Ombudsman |
| ☐ Student Community Services | ☐ Women's |
| | ☐ Public Relations |



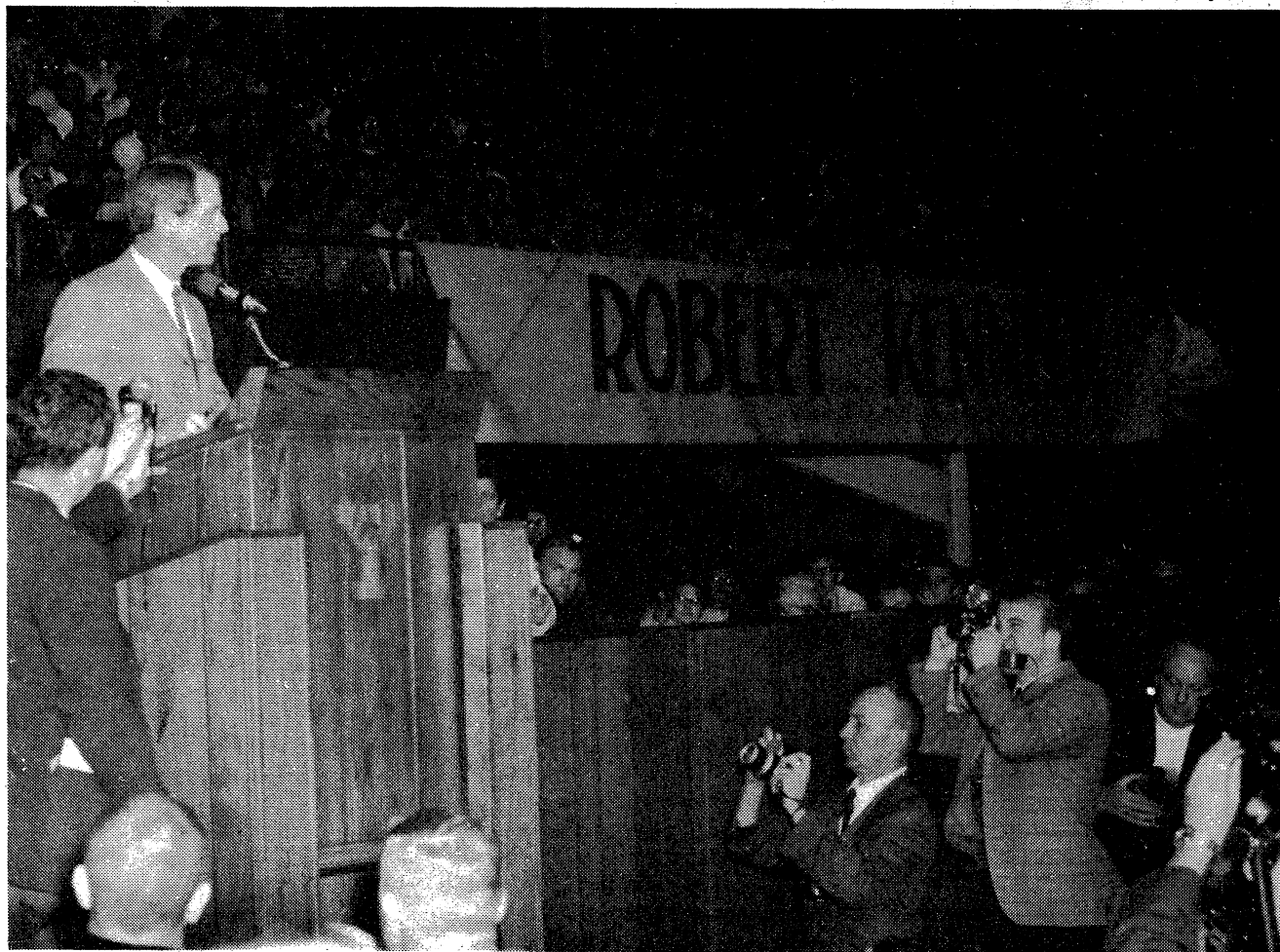
**Applications on
the 4th Floor ELWC**

RFK at BYU: The Day the Fieldhouse Rocked

This is the text of a speech delivered by Senator Robert F. Kennedy at a forum address in the Smith Fieldhouse on 27 March 1968. Brian Walton, then ASBYU Academics Vice-President, recalls, "The Fieldhouse went crazy. It was like anticipating a rock star. The whole Fieldhouse started singing until the spirit was just incredible. When Kennedy

with many of the camp suffered much from lack of food. Myself and some of them were compelled to go with bare feet for several months. We toiled hard and lived on a few greens and on thistle and other roots."

For myself, I have been eating regularly. I wear shoes. I haven't had a meal of thistles lately. But



walked in, the whole place erupted." The next day, in an article headlined, "Kennedy Speech Attracts Capacity Crowd," the Daily Universe reported that the Senator was "well received...by a predominantly BYU audience." The speech was given to a record "overflow Smith Fieldhouse throng of 15,000." Two days later, the popular Senator Charles H. Percy, representing the progressive arm of the Republican Party, spoke in the Fieldhouse to an audience of 5,000.

I appreciate very much being here. I always talk like this, so you'll have to bear with me. But I'm very grateful to be here. I understand that this is a campus made up of all political persuasions. I had a very nice conversation with Dr. Wilkinson [laughter]...and I promised him that all Democrats would be off the campus by sundown [laughter].

But I feel very close to this state. Not only did part of my wife's family live in the state of Utah for a long period of time, I traveled down your Green River. I spent part of the time in the water...[laughter] and then I spent part of my honeymoon here and I've had ten children since then, so I learned something from the Mormons [laughter]. And now I think that we still have a great deal in common with the man this university honors. For I too have a large family. I too have settled in many states [laughter]. And now I too know how it is to take on Johnson's army [prolonged laughter and applause]. So I am delighted to be with you. I am going to speak relatively briefly, but then I'd be glad to answer questions that any of you might have about any of the matters I do not cover. I am not going to speak in any detail today about my former remarks about Vietnam. But I would be glad to answer any questions about my position on that subject, or really any other subject, at the question period. Many people have asked me — and again I apologize for my voice (I lost it somewhere between Portland and Seattle), but I'll do the best that I can — I hope you'll bear with me. Thank you. Many people have asked me why I entered the race for the presidency. This is what Parley Pratt, [laughter] one of Utah's great pioneers, wrote describing the winter of 1848, "My family and myself in common

running for the presidency, I know exactly how Parley Pratt felt. But he won his fight to found a great state, and I hope that I am as fortunate in this struggle. Parley Pratt also wrote that year of the mood of the new settlement, "All is quiet. All is stillness," he said. "No elections, no police reports, no murders, no wars in our little world. It is a dream of the poets actually fulfilled."

Utah is very different today and so is the United States. There is a war, there are murders, there are police reports, and there is an election. It is an election which will tell us what kind of country we will have and what kind of a country we will make for our children, and really, what kind of men we will be. It is of this election and, more importantly, of what lies beyond it that I wish to speak with you today. In the last week I have met with your colleagues across the United States — in Kansas, in Tennessee, in Alabama, in Watts, in Oregon, and New York. I've asked of them what I now ask of all of you — your help in the struggle for new leadership here in the United States of America, a new leadership around the rest of the world. I found in this past week a new sense of possibility. Not so much for my candidacy, but for the principle that we remain the masters, not servants, of our own political life. And I think that's what's at stake in this election year [applause]. I think that there is a stirring abroad in this land. I think we have come to realize not simply that our course must be changed, but that this course can be changed, and that it can be changed this year [applause]. And I believe we can and that we will win the nomination in Chicago in August and that we can win the election in November. But I ask for your help in making that possible. And you who will give your help, I believe you will offer it not merely to win an electoral victory. I think that we have to seek a victory of purpose. It's more than just an election of an individual: it's more than just a change in leadership. It's the direction in which we want the United States — our own country — to proceed in. Our country needs what our own conscience demands — a new dedication, a new commitment to its service, the realization that all across the country we must have a special mission and a special calling.

For there should be no mistake: I think the next President of the United States must offer the people of this country not comfort, but challenge. He must respond to your concerns and he must demand in return that you fulfill your own spirit of concern with action for the betterment of our fellow citizens and for the betterment of our country. And that is what I intend to do.

What are the tasks that we can do? What is this special mission of this generation of Americans? We've heard much debate in the past few years over the question of national service, but much of this debate in my judgment misses the point. We are a great and a generous nation and we are a great and generous people, but much still needs to be done within our own country. What we require is the commitment of this American generation to accept the burden of change across the whole range of conditions which are this nation's failures. I think you are willing to make that commitment. It can and it must be made, it seems to me, in some of the following ways:

First, your help is needed in a forgotten place in this nation where there is committed every day the most terrible, terrible of crimes — the breaking of a child's spirit. I have seen these children starving in the state of Mississippi, in the Delta of Mississippi. Here we are in the United States with the gross national product of eight hundred billions of dollars and we have little children who are slowly starving to death, whose minds will never be the same because we haven't provided them even enough to eat. I have seen other surrendering their lives to despair in the ghettos of our great cities, watching their proud fathers reduced to the idle indignity of welfare. And I've seen this happen also in the ravaged lands of eastern Kentucky. These and many more are the scars on the body of this nation. And they must be changed. And we must change them. And they can be changed. And they will be if our generation is willing to make that commitment to America, and if America will help you make it. There is much we can do together. Your commitment, your talent, and your energy, and your compassion, and your feeling, put together with the great need of those who are less well off.

Second, you must look beyond the problems of material poverty to the many kinds of poverty which afflict us all. All over this nation there are places where the air is polluted and the rivers are dying. Everywhere parks and open lands which afford us our essential cleansing contact with nature are being eroded by neglect, trampled by growth, and ripped and scarred by careless and selfish use. All this is something that you — all of you — can help to change. And it is something that we must commit ourselves to change.

Third, you must take the lead in the creation and the organization of new organizations, new groups of concern and of action, to deal with the need. We also need new kinds of organizations, small in size and scale, working in neighborhoods, able to establish the sense of personal contact and cooperation that we have lost all too often with the growth of our federal government. These kinds of organizations are diverse: they may be neighborhood help centers; they may be community job centers; they may be neighborhood assemblies where members of a real community meet formally and informally to debate issues of common concern and to develop a sense of identity in that neighborhood, one person with the other. In short, they are as varied and as different as the needs of the society. And I think all of us need to be a part of the venture.

Fourth, your work is needed in the renewal of political institutions, broadening their base to engage a far greater proportion of the American people in the debate and the decision and the issues which finally affect their lives. Above all, I want us in government to understand that this kind of commitment is the greatest contribution that you generation of Americans can render to this country. And I believe we could recognize this contribution by altering the laws of military service accordingly [applause]. I believe that if the difficulties could be resolved, this government ought to discharge

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young men from their military obligations if they have given a different but equally valuable kind of service to their country [applause]. Let me be clear: I do not come here promising to develop a system of alternative service to the draft. There are serious difficulties involved in such an attempt. First, it could only work in peacetime, for nothing is comparable to the risks of combat, and those burdens must be met by all of our citizens [applause]. Second, it could not be allowed to reinforce the already rampant social and economic disparities in our system of service. Third, we should not assume that we could overcome the unattractive aspect of military life by giving higher benefits to those in the military, imposing greater burdens on those in the alternative service. So I do not come before you with a complete program of alternative service. But I do say that America should be a nation where a man can serve his country without a uniform and without a gun [applause]. And I do say that America should honor those who improve the quality of our national life as much as those who fight to defend it. I do say that by working together we can design the kind of program that will fairly and equitably begin the process of alternative service. Now, obviously this is not an easy task. But it is not given to us to lead an easy life. It was once said of Utah, of the hard soil and the tribulation of your pioneers, that life does not come easy. Perhaps some of the special flavor of Utah comes from this quality that things come hard. That will be true too of our efforts, yours and mine, to match the generosity of our impulses with a determination to act. It will not be easy. But it will be a special task, one which will ennoble those who are willing to participate even as it wins for us a better country. And I ask you to join with me in that task. Thank you very much [extended applause]. Now, Doctor [Wilkinson] that wasn't so bad was it? [laughter and more applause].

I think maybe the problem comes from now on when you ask questions, however. But I'd be glad to answer any questions that you might have.

[Questions are shouted from the audience.]

Q: What about the cities?

A: What about the cities? [Kennedy groans.] They're in trouble [laughter]. I think what we have to do fundamentally in the cities is to develop jobs for people and get away from the welfare system [applause]. I think obviously there's going to be a need for welfare for those who are blind and those who are children, who have some special need. But I think instead of a welfare program for men and women who are able to work that we should have a job program [applause].

I think over the period of the past thirty years we've developed a system in this country of dole and felt that a man could maintain his dignity and honor by giving him money. What I think we should provide

administration. But, I think that one area that we haven't called upon to deal with the great problems of the cities and the great problems of unemployment in the private sector. And that's what I think we should do [applause].

We've left all of these matters too much to government in the past, and I think we have to call upon the private sector to have a kind of partnership. The other, I think, attractive aspects of it would be that the private sector and the local community would be running it and it wouldn't be run out of Washington by the federal government. It would be run by the people themselves [applause]. That would be one of the first things I would do—introduce legislation along those lines. I think it would be important. And, if I'm elected President of the United States with your support, that's one of the things I'll try to do.

Q: What is your plan for Viet Nam?

A: The question is what would be my alternative in Viet Nam? That's an easy question. It's an easier question than it is to answer [laughter]. If you think I'm hiding, I'm just getting some water [laughter]. I think there are three alternatives in Viet Nam. One, to unilaterally withdraw from South Viet Nam, and I'm strongly opposed to that [applause]. I think that would be a major mistake—not only for what our position would be in Viet Nam and the people that have depended upon us there, but our position in Southeast Asia and our relationship with other countries elsewhere around the world. So, I think that would be a very bad mistake and I would be opposed to taking that kind of a step.

The second alternative is to continue with what we are doing and continue to escalate the war. I think it's quite clear that that has not been a successful and effective policy [applause]. We've tried the bombing. We've tried continuously pouring in more and more men. We've tried taking that kind of a step and at the same time we've had these predictions that victory was right around the corner and that there was going to be light at the end of the tunnel. We had those predictions just before the Tet offensive. We've dropped more bombs in North and South Viet Nam than we dropped in Western Europe during the whole of the Second World War. We've dropped more bombs and used more explosives than we used in the whole of the Second World War. We tried that. We've sent more and more men in and our casualties have continued to go up. Our casualties—the deaths of young Americans in Viet Nam—doubled in 1967 over 1966. And they're increasing tremendously now over the period of the last several months. We had all of the predictions made in September and October and November and December and January about the fact that this course of action was leading to victory and we could start withdrawing our men. Those predictions never came true. Those predictions never came true. And, instead, we've now been asked by the military out there for 206,000 more men. I say, we tried that course. That course is not effective and not successful, and I don't think that we should continue to try to escalate the war [applause].

The third alternative, which is the one that I am in favor of, is the negotiated settlement [applause]. Now, to achieve that negotiated settlement, I think a number of things are required. Number one, the corruption and dishonesty of the Viet Nameese government must end [applause]. Second, the South Viet Nameese government must call for a general mobilization of its people, which it has refused to do [applause]. Third, they should take the steps which I gather they've at least begun, but which they've begun before in the past over the period of the past two years, which have not been put into effect of taking and drafting their 18 year olds and their 19 year olds and sending them to fight alongside Americans [applause].

They should get rid of those public officials who are corrupt and dishonest. I don't think it's tolerable that the Commissioner of Customs, as a Congressional Committee has demonstrated, is one of the major importers of gold and opium into South Viet Nam. I don't think that's satisfactory. The administration says that maybe this isn't so important because we have corruption in Belmont, Texas [laughter]. But, I don't think that's a satisfactory answer to it. Maybe there is corruption in Belmont, Texas [laughter]. I happen to think that Belmont, Texas, is better than that. But, others

maybe don't [applause]. But, in any case, the corruption in Belmont, Texas, is not bringing on the death of young American boys. We should make it clear that the corruption in South Viet Nam must end.

I think also that the government of South Viet Nam must broaden its political base. Anytime there is someone that disagrees with them, I think that they shouldn't be ostracized or sent to jail. I think they need the labor organizations. I think they need the Buddhists. I think they need all of these other political groups in order to strengthen their government so that they can be a major negotiating opponent and a major negotiating opponent of the Viet Cong or the Communists. I think they have to broaden their political base to take in all of the others—all the anti-Communist elements within South Viet Nam so they provide a united front. And they still have been unwilling to do that. I think that's unacceptable. Those are some of the steps I would take in the political arena.

I would also stop the search and destroy missions because that's led to great devastation in South Viet Nam, and has caused a great number of the casualties of American soldiers. If search and destroy missions are necessary, let the soldiers of South Viet Nam conduct them, not American soldiers [applause].

Mr. Kruschcev said...

"We will bury you,"
but he sure as hell hasn't.

And I would have American soldiers guard the populated areas of South Viet Nam where the people want to stay and want our assistance. If they have felt that the unpopulated areas need to be explored, then I think the troops of South Viet Nam should do that and I think that if it's felt by the government of South Viet Nam that they need troops along the de-militarized zone, in Khe Sahn or Can Tien or any of these other areas where we've suffered such high casualties, I want the South Viet Nameese soldiers to be there, not American soldiers [applause].

In the diplomatic area, Secretary McNamara has said that the bombing of North Viet Nam does not stop the North Viet Nameese from sending whatever men and materials they need into the south. The North Viet Nameese have said that they will come to the negotiating table if we stop the bombing. I would stop the bombing and go to the negotiating table [applause].

There has been no demand that we stop the bombing permanently. We can reassess our position at any time. If they do not negotiate in good faith, if the negotiations are ineffective, we can always go back to doing what we think is militarily necessary. But the fact is the first alternative is unacceptable, of unilaterally withdrawing, if the second alternative of just continuing doing what we are doing at the moment—knowing that as we escalate, as their casualties go up, our casualties will go up, and the devastation of Viet Nam will continue—I think we have to finally come down to the third alternative, which is negotiation. We cannot have negotiations—we cannot take this third step—unless we stop the bombing. They have made it clear that they will come to the negotiating table, that they will negotiate. I think it's worth the risk, and particularly after Secretary McNamara's testimony. So, I would stop the bombing, I would go to the negotiating table, and I would try to negotiate a peaceful settlement to the struggle in South Viet Nam [applause].

Let me must finish, if I may, because again it's an important matter and I don't want to have any misunderstanding about my position. I think also that we have to make it clear that the Viet Cong, or

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First, your help is needed in a forgotten place in this nation where there is committed every day the most terrible, terrible of crimes—the breaking of a child's spirit.

instead is jobs and employment so he can live his life in dignity and honor and raise his family accordingly. That's what I would do [applause].

I think there are two ways of doing that. One—I think the government has to play a role, and second, I would give special tax incentives and tax credits to the private enterprise system to become involved in the areas of great unemployment, and where there is a high welfare cost [applause].

I introduced legislation of that kind last year. It was supported by the former Secretary of the Treasury, [C. Douglas] Dillion, by Henry Ford, by a number of the great industrialists across the country, by Mortimer Kaplan, who used to be the Commissioner of the Internal Revenue. It was opposed by the

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1. It is the oldest known letter and oldest known dated document of any type prior to the organization of the Mormon Church.

2. The letter mentions Joseph Smith's being led to the location of the gold Book of Mormon plates by an angel. "This pretty much knocks in the head the old evolution theory of Joseph's doctrinal development," Jessee said, alluding to the concept that Joseph Smith invented the stories of the First Vision, origin of the Book of Mormon, etc., later in his life in order to vindicate his prophetic calling. "Here's Lucy, repeating the Moroni story in



Lucy Mack Smith

1829, when the curtain of Church history was just going up. Obviously Joseph didn't think all this up later on."

3. The letter establishes Ishmael as the brother-in-law of Lehi, which explains his willingness to leave Jerusalem with the first prophet of the Book of Mormon and his family, according to Jessee. This detail, along with others mentioned by Mrs. Smith, comprise a synopsis of the 116 manuscript pages lost by scribe Martin Harris in 1828, the only portion of the Book of Mormon translated at the writing of Mrs. Smith's letter. It is the first information about the lost manuscript seen by modern historians and scholars.

"We know, from the Book of Mormon, that Lehi left Jerusalem with his own family and the family of a man named Ishmael," said Earl E. Olson, of the Mormon Church's Historical Department. "But we didn't know that Ishmael was a brother of Lehi's wife Sariah. This is a detail apparently contained in the lost manuscript, since Lucy Mack Smith mentions it in her letter to her sister-in-law."

4. The letter reveals that "they [the Nephites] had among them that same secret society which had brought Jerusalem and the whole nation of Jews to destruction."

5. Said Jessee, "This letter shows that Lucy Mack Smith was far from illiterate—a charge that has been made against her in the past. She evidences a good prose style, good punctuation, an ability to convey her thoughts. Her writing was better than some of Joseph's scribes."

6. The letter necessitates a change in the date given in the headnote to Section 4 of the Doctrine and Covenants.

In that note it is stated that Joseph Smith received a revelation and delivered it to his father in February 1829 in Harmony, Pennsylvania. This was the date recorded by one of Joseph Smith's scribes, Mrs. Smith's letter, however, shows that she and her husband had been in Harmony not in February, by which time they had returned home to Manchester, but in November, December, and January.

Text of the Lucy Mack Smith Letter

Dear Sister

Manchester January 23rd 1829

It is my pleasure to inform you of a great work which the Lord has wrought in our family, for he has made his paths known to Joseph in dreams and it pleased God to show him where he could dig to obtain an ancient record engraven upon plates made of pure gold and this he is able to translate. Those favoured of God in all ages have had to suffer persecutions for his name's sake and so it is with us there being such a determined effort in this place to thwart the translation that Joseph was obliged to remove his wife to Pennsylvania, [sic] nevertheless on account of negligence the translation of the first part of the record was carried off by some unknown person but God is faithful [sic] and, the work is now about to proceed; yesterday Mr. Smith and myself returned from a visit to Pennsylvania which occupied us about the last 3 months in singing praises to our God, and it is natural in times of rejoicing that we should think on the welfare of our kin: my object in rehearsing these events is to soften your [heart] that you may seek for a witness of the truth of this work, for the Lord himself has said that they that seek shall find and to them that knock it shall be opened. I now come to say something of the record it was placed in the earth many hundreds years ago by the forefathers of our Indians, they descended from a prophet of the Lord whose name was Lehi he fled from Jerusalem with his family and also his wife's brother's family a few days before Nebuchadnezzar besieged the City and layed it in ashes, for although Lehi prophesied unto the Jews in the name of the Lord that they must repent of their sins yet they would not, neither would they believe the wonders which were shown to him in dreams concerning Christ that he should be Crucified, therefore God commanded the people of Lehi to get out of Jerusalem and flee into the wilderness and at length they were directed to enter upon the Land of America: now a part of the people of Lehi whose head was named Laman a son of Lehi became savage and they sought to exterminate their more virtuous bretheren [sic] who were called the people of Nephi therefore God cast off the people of Laman and he cursed them with a dark skin but the people of Nephi he preserved and prospered so long as they obeyed his commandments, and they were not unskilled workmen having a knowledge of the arts together with the sciences. but they had among them that same secret society which had brought Jerusalem and the whole nation of the Jews to destruction; and after many years they became the more wicked than their accursed bretheren, and God seeing that they would not repent of the evil he visited them with extinction. But I must stop here for I could write ever so long and not have told you one hundredth part of what I will tell you when we have the opportunity of seeing each other again. I want for you to remember that God himself has given to Joseph that he is able to translate and he is able to recover these things also in dreams therefore beware that you do not mock. I hope dear Sister this will meet you in good health and spirits that your mind might feel disposed to dwell upon it for as God lives I have written the truth. Perhaps you will find a little history of my small concerns of interest respecting our family [unclear word]. this leaves us all in comfortable health except for Sophronia and Samuel who are at present afflicted with winter coughs. William has gone to Canandaigua for the season to live with a

joiner and to try his hand at that trade. We have sold our little place for 700 Dollars and of course must leave it in the spring but Mr. Smith has not yet fixed upon what point of the compass to take, we are under no bonds to leave this place yet we have no inducements to stay as we live very much retired; our neighbors generally [sic] treat us with contempt ever since it has been noised about what marvels that the Lord has worked. I will give you a little sample: a man who has always been kind and attentive to our family called on us last fall and was made welcome to our table and his horse to our barn with an urgent request as he said that before starting on our journey we would tell him all that we knew respecting the record to which request we readily assented which seemed to perfectly satisfy him. as he rose from our table he requested us not to call on him for said he I am afraid it will injure my business, so much for neighborliness. "Self love the spring of action move the soul." I have seen too much, quite too much of human nature to have my confidence in 7.8ths of professed friends, with these views and ten thousand discouragements it is not probable that we shall locate in these parts again: such dear Sister are my reflections, but I do not want you to think that I have become so uncharitable for my mind naturally runs upon the goodness and mercy of God, and never before have I been the more content with my lot, having obtained a token of his grace. I am aware that these marvels are thought by many to be altogether incredible but I entreat you with all the earnestness and zeal of which I am capable [sic] that you believe, for God is mighty to do all things and he will answer the "prayer of faith with understanding." I am pressed to close but rememember [sic] me to Mr. Pierce and to your dear children. Mr Smith sends his love. please to write soon, it would be very gratifying to me personally [sic] to see you again. I must now bid the farewell

then adieu Lucy Smith

Books

by Brent Lee Metcalfe

The Formation of the Resurrection Narratives, Reginald H. Fuller (Philadelphia: Fortress Press, 1980, 2nd ed.) 225 pp., \$5.95.

The eminent Old Testament scholar, Norman Habel, once defined the term "critical" to mean: "Operating with careful reasoned judgement based on close scrutiny of the subject in hand" (*Literary Criticism of the Old Testament*, p. 84).

With this definition in mind, Reginald Fuller has made a substantial contribution to New Testament narratives. with his meticulous documentation and fluent concise yet comprehensive analysis of the Easter proclamation.

Radical theologians claim that the resurrection of Christ was not something experienced by the physical senses, but rather a statement of belief in the Savior. Thus, Peter's "seeing" is reduced to Peter's "believing." Others also claiming to have "seen" are in reality nothing more than partakers in Peter's new-found faith.

In response, Fuller stresses that he would "contend that Peter's believing is the result of his seeing, not identical with that seeing" (p. i). Fuller further asserts that faith in the resurrection "rests upon eyewitnesses who testify not merely to their own belief, but to something which 'happened' additionally to and outside their belief: God revealed his Son to them as risen from the dead" (p. 181).

Beginning with the list of appearances in I Corinthians 15, Professor Fuller proceeds with a chronological format through Mark 16:1-8, Matthew 28:1-20, Luke 24:1-53, Acts 1:1-11, John 19:31-20:31, the Johannine appendix in John 21:1-23, and "Pseudo-Mark" in Mark 16:9-20. Also included is an appendix dealing with Easter narratives outside the New Testament.

Fuller approaches the resurrection accounts as one concerned with their historical basis and the implications of their theological data.

"We would claim then," Fuller writes, "that criticism, so far from making the preacher's task in Eastertide more difficult, has in fact provided him with the tools to accomplish that task more relevantly and with more concentration than before. For criticism has recalled him to the central [theological] message of Easter, which underlies the varied detail of the stories" (p. 188).

Originally published in 1971, *The Formation of the Resurrection Narratives* is destined to remain a classic in biblical scholarship for years to come...a must for student and scholar alike.

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Despite constant efforts to control typographical and other errors, Spring and Summer have seen a continuation of a tradition of entertaining bloopers in the *Press*. One article, treating a conference of writers convened to critique one another's work, contained the following two sentences, one of which had been pasted up out of order: "We'd like to become professional writers." "That's ludicrous."

The issue introducing Tim's arrival as editor quoted him as saying "We'd like to get out of few issues this Summer instead of 'We'd like to get out a few issues this Summer.'" Some have since accused the typesetter of a Freudian slip.

In a later issue, instead of "proof-texting" the Book of Moses, the article claimed to be about "proof-reading" the Book of Moses. Elsewhere, portions of two letters to the editor were interchanged to produce one letter that addressed the subject of "developing a personal revolution in Central and South America."

With the additions of Larry Hollis and Mike Davidson to the staff, the *Press* should display fewer and fewer mistakes. Larry, who is now production manager at the *Press*, has three years experience as editor of the *spa Daily News* in Texas. Mike received numerous letters for his work in layout at the Rick's College paper.

One of the most recent developments at the *Seventh East Press* is the receipt of official recognition as a non-profit organization from the State of Utah. The *Press* is also working on securing similar status from the Internal Revenue Service.

The *Press* has held several successful parties, all of which have been planned by Maxine, including the famous "Provo's Lost It" party held in the basement of the Rolling Scone. One of the first staff parties included a showing of "All the President's Men."

The latest party featured impersonations of well-known political, religious, and university leaders by Peter

Sorensen; three Shakespearean monologues by Tim; and a special awards presentation. Among the awards given were "Worst Headline," "Most Offensive Article," "Most Forgettable Issue," and the "Lost Cause" award.

In the "Worst Headline" category the judges awarded a tie to "February is for Poland" and "It Will Hurt the Church's Image." "Most Offensive Article" also drew a tie with "The Development of the Garment" and "Why I Became a Homosexual." The "Most Forgettable Issue" was "indisputably issue three," with its "hodgepodge of last-minute sketches in a noble attempt to save a disastrous layout." The "Lost Cause" award went to the ad department for "trying to get advertisers to pay full price for ads." Ad rates have since been lowered.

Currently, the *Press* is working on an article about President Holland. Maxine, who is assigned to the story, has encountered some resistance from university administrators in gathering pertinent information.

The Public Relations Department of the university recently delivered a message to the *Press* indicating that President Holland, though not antagonistic toward the paper, did not wish to be interviewed.

The response from the administration has elicited mixed feelings from the staff. Some believe the *Press* should not jeopardize its position with the administration. Others take a harder line, believing the administration is unjustified in its attitude. Once again, Tim is finding that his role as managing editor consists in large measure of attempting to strike some kind of compromise among the divergent news of the staff.

What William Albright once observed about organizations may help explain the continuing success of the *Seventh East Press*: "The greatest advances in a group are made when the group is in the highest state of excitement and discord that can be attained without disaster to the group."

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agreed to assist a group of students, headed by Scott Stringham, to determine by survey what a representative majority of BYU students look for in a new constitution and plan their promotional strategy accordingly.

Last year, **Amnesty International** was denied status as a campus club by university officials. Rolfe Kerr, Executive Vice President of BYU, reports that the action was taken because "there was a particular set of circumstances at that time involving international relations of the university and the Church. But," he continues, "if the petition were resubmitted it would certainly be reconsidered."

Hal Visick, legal counsel for the Y, states that last year's controversial changes in local housing contracts will not be altered this year. The major change, an "arbitration clause" which states, "By signing this agreement, you waive your right to bring disputes under this lease before a court of law," however, cannot be legally enforced.

McKelsoe's, the Law School's unofficial student bookstore, has died. Most law students now seem to feel that the service provided by Phi Alpha Delta—the buying and selling of used law textbooks—is satisfactory.

The driving force behind the **Hyde Park Club** has been its founder and first president, John Paul Lilly. Lilly graduated last week. Other devotees have moved on to other pursuits and the club faces an uncertain future. Anyone interested in helping to keep the club alive may contact John Paul Lilly for information at 373-5122.

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Utah Holiday's current August 1982 issue probes Utah's population of 19,250 Native Americans. Coming up are Elaine Jarvik's and David Merrill's September cover story on Senator Orrin Hatch, Utah's conservative cause celebre, and Cindy Nightingale's October report on buck passing in the public schools.

In addition, there's the Front Page ("News and views the papers don't see fit to print"), reports on politics, people and culture and reviews of restaurants, movies, theater, dance, music and books. Plus the Agenda—a comprehensive calendar of monthly events. ***Utah Holiday* asks questions that pierce the surface of Utah life.**

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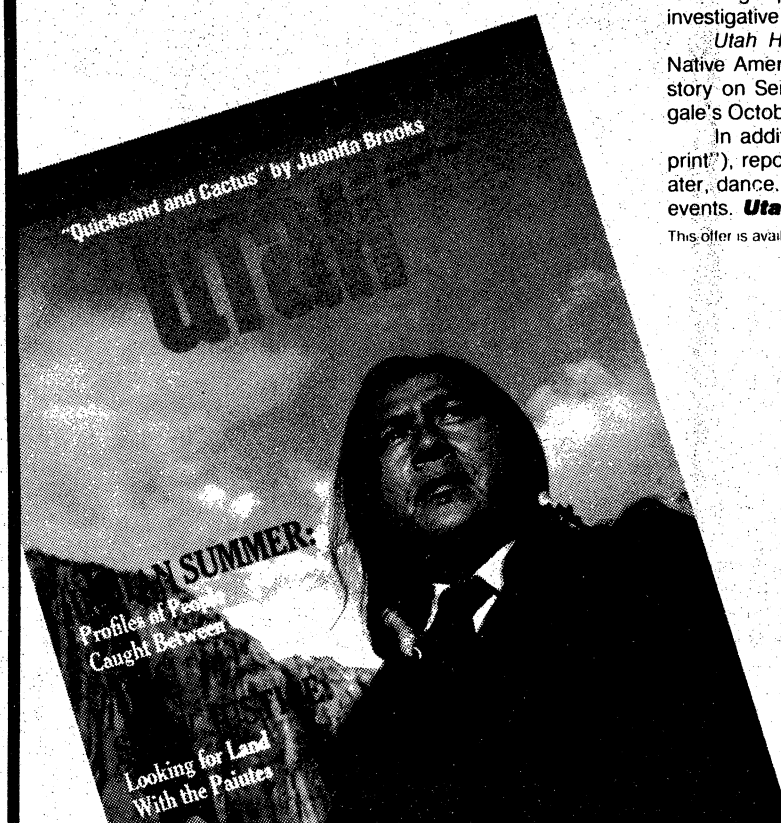
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Editorial

Facing Up to Intellectuality at BYU

The beginning of a new academic year is a good time to think about thinking. As bills are run up at the Bookstore and classes are tracked down on campus, as professors are weighed in the great add/drop balance scale and their pedagogical styles found either winning or wanting, and—most important, of course—as the university community waits in hushed awe for the last rivet to be driven in the reconstructed Cougar Stadium, we dwellers in the ivory tower need to decide just how we're going to go about being intellectual this year.

Because, really, we can't escape it: try as we might to hide behind ward ping-pong tournaments, skyroom specialty dances, and coeducational hot springs excursions, we eventually have to face up to the fact that a university is a place of learning. Some even say higher learning. Most of us at BYU are students—mere sunshine intellectuals who are rushing down the halls of academia with all possible speed, looking for the closest lucrative exit. Some find that they must pause in their rush to linger and explore, opening doors to the right and left that yield discoveries unthought of and un hoped for. Others here are teachers, those who feel compelled to stay and share their discoveries with those hall rushers who otherwise would not look.

But whether we stay at the university for a few years or a professional lifetime, the order of the day is thinking. Whatever the field of endeavor, whatever the major or degree program, whatever department we are in, we must face up to the responsibility of being intellectuals while we are in it. Every class on campus should be approached by both student and teacher with that fact firmly in mind; every administrative decision should support it; no university-sponsored program should be allowed to interfere with or take precedence over it. All activities on campus should lend themselves to the accomplishment of the great twofold goal: the intellectual exploration of the faculty and the intellectual training and development of the student body. Any other goal embraced either by the university or its individual members should run a very

distant second to this goal—and there is legitimate question as to whether it should be in the running at all.

But: "You jest!" cries the earnestly sweating dance major. "You're wrong," growls the acting-emphasis theatre major. "I think there must be some mistake," the CDFR major tactfully suggests. "Our goals are quite different. We're not interested in sitting around intellectualizing. We came to the university to gain skills and experience in our chosen fields that will prepare us for our futures. And in our fields that doesn't mean reading a million books; it means *doing*."

To these skeptics we reply that they must broaden and deepen their definition of intellectuality. The idea behind any teacher-student relationship is that the first has information to share and the skill to share it effectively, and the second has a desire to learn the information and the willingness to undergo the process required to do so. The teacher goes about sharing his information in whatever form and by the use of whatever method best conveys it—which properly includes everything from sharing information by the method of lecturing in a history class to sharing information by the method of guiding the arms of a novice club-swinging in a golf class. Anytime a student is consciously assimilating information in some form, anytime he is putting forth the effort to learn, he is engaged in intellectual activity. Hence, for, say, the dance student to claim that he is not—and has no interest in being—an intellectual, is to claim that he learned to dance without assimilating any information on the subject from someone who knew more about it than he did; it is essentially to claim that he learned dancing by instinct.

It is, then, the dance student's responsibility to dance intellectually while he is at a university; that is, to aggressively pursue the acquisition of as much knowledge about how to dance as possible, not relying on previously learned techniques, but constantly taking advantage of his opportunity to learn new techniques from his teachers. And it is the responsibility of the dance teacher

to approach his field intellectually; that is, to stay at the cutting edge of what is going on in the world of dance and to teach that information to his students in as effective a manner as possible, always encouraging them towards the ultimate goal of intellectual independence. This view of intellectuality, which is at the heart of the university experience, can apply to every field of study at BYU.

But to participate fully in the intellectual life at a university requires more than absorption in one's chosen field of study. Those students who consider themselves to be in non-academic disciplines, for example, have opted to pursue those disciplines in a university setting rather than in a specialty school such as an acting academy, music conservatory, or business school. This choice should indicate on the part of the student a desire to stray from his discipline, beyond the absolute minimum required of him, to examine the universe from a different vantage point. To do so at the very least affords to the student the first-hand opportunity of knowing what he *doesn't* like and is glad he is not majoring in. At best it adds valuable pieces to the jigsaw puzzle of an accurate total world-view. This education of the whole man is much praised but rarely pursued at BYU. Down in the weight room at the Smith Fieldhouse, "educating the whole man" is interpreted as working on the legs *and* the upper body. In the Clyde Building it means being stoic about taking a required humanities class, even though it has absolutely no bearing on the skill-income equation. Over at the English Department in the Knight Building it means taking an extra usage class. In the Harris Fine Arts Center "educating the whole man" has come to mean leaving the building for any reason. It may be added here that teachers and department heads are sometimes the worst offenders when it comes to discouraging students from exploring fields of study outside of their own. Filled with a desire to gain converts to and swell the ranks of their classes and departments, these myopic teachers try to dissuade their students from experiencing the full breadth of the academy, even telling

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Gray Matters

Extraterrestrials: Environmentalism In Early Mormon Thought Part II

by Brent Lee Metcalfe

"When I look at thy heavens," declared the Psalmist, "the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him, and the son of man that thou dost care for him?" (Psalms 8:3-4). From antiquity to the present an abundance of records has been kept which testifies of humanity's quest to understand its relationship with the cosmos and its kinship to its Creator. *Plurality of worlds* was one step in this journey for understanding. In Part I of this article it was shown that the concept of inhabited planets was not foreign to people of the 19th century. It was also suggested that it might be enlightening to examine the views of early Mormonism on this matter against the historical background of Joseph Smith. In this, the concluding portion, the examination will continue, emphasizing the theological implications of plurality of worlds.

Does God Create Anything in Vain?

This question is of utmost importance, for it played a significant role in the development of plurality of worlds concepts in the Christian communities of the 19th century. In 1794, the prolific deist, Thomas Paine, created intrigue with his book *The Age of Reason*. Challenging the minds of his readers, Paine inquired as to why God had given man the ability to view the stellar and planetary systems of the universe if these worlds were desolate and without purpose. He argued that, because man *could* observe these innumerable systems, there was "an additional motive for saying that *nothing was made in vain*" (p. 33). Paine concluded that as "the Creator made nothing in vain, so also must it be believed that He organized the structure of the universe in the most advantageous manner for the benefit of man" (p. 46). However, for Paine these advantages were not restricted solely to the inhabitants of this world:

Inhabitants of each of the worlds of which our system is

composed enjoy the same opportunities of knowledge as we do...All the planets revolve in sight of each other; and, therefore, at the same universal school of science presents itself to all (Ibid., p.47).

Paine had discovered his answer to the question: the worlds were made for the benefit of their inhabitants. Little did Paine realize that the writers of Christendom would later employ similar reasoning, and that it would gain acceptance by the founding fathers of Mormonism. As a biblical commentator of the early 19th century, Adam Clarke no doubt played an influential role in the development and advancement of these views. In 1827, after presenting the scientific evidence at his disposal, Clarke summarized: "we are led to infer, that all the *planets* and their *satellites*, or attendant moons, are *inhabited*: for matter seems only to exist for the sake of intelligent beings" (*Clarke's Commentary* 1:34). Clarke's conclusion that the worlds were created for the purpose of "intelligent beings" mirrored the thinking of Paine, and formulated the theological reasoning behind plurality of worlds.

In his book, *On the Earths in Our Solar System*, published in 1840, Emanuel Swedenborg spoke strongly in favor of this position:

because they are earths alike with the planets, and wherever an earth is, there are men inhabitants; for man is the end for which every earth was created, and nothing was made by the great Creator without an end (p. 59).

Indeed, it was this logic that Brigham Young expressed "with regard to the inhabitants of the sun." In a rhetorical manner Brigham questioned his audience: "Do you think it is inhabited? I rather think it is. Do you think there is any life there? No question of it; it was not made in vain" (*Journal of Discourses* 13:271 [1870]). President Young continued by suggesting, with Paine, that the measure of the sun's creation was to benefit its

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August 24, 1982

University Spy Case Unshelved

by Ron Priddis

In 1966, after returning to the university from an unsuccessful bid for the U.S. Senate, President Ernest L. Wilkinson organized a group of students to gather information about professors whose political views differed from his own. The information was to be used in hearings to determine the future status of these professors.

At the insistence of the observed professors, a committee of three vice presidents was organized to investigate the manner in which the information about the professors had been gathered. After a two-year investigation, the committee reported that, at the request of Wilkinson, faculty members had been placed under surveillance and that Wilkinson had guided the activities of the student monitoring group from beginning to end.

Wilkinson had, on a number of occasions, denied that such a group existed, and denied that he would have any involvement in such a group, if it did exist. He later admitted the existence of the group, but denied any personal connection with it.

In light of the president's denials, the committee—after disclosing the degree of the president's involvement—recommended that the record be expunged. It was thought that this would be the best thing for the university's image. However, at the request of N. Eldon Tanner, a member of the Board of Trustees, the record was preserved.

Eventually, Wilkinson admitted his involvement in the affair, and recompensed the professors whose positions had been threatened. In a bizarre twist, Wilkinson's life was threatened by one of the students who had acted as a spy.

After Wilkinson had been released as the president of the university, he was commissioned to write the official centennial history of BYU. In the history, Wilkinson admits that there was a "spy ring," but denied any personal involvement with it. This portion of the history was written over the protest of one of Wilkinson's former aides.

In light of the incomplete printed history, especially when juxtaposed with the hundreds of pages of documents contained in the BYU Archives, "The Spy Case" (as the Archive's file is referred to) remains one of the best documented yet carefully concealed secrets about BYU. The Archives file is uncataloged, and is kept in the basement of the Harold B. Lee Library. It is a portion of BYU's history that some would rather forget, but which others see as too important to overlook.

Wilkinson Packs a Punch

On August 4, 1964, the *Provo Daily Herald* carried a full page political ad for "Ernie Wilkinson—The Boy Who Wouldn't Quit Punching." Wilkinson was running against Sherman P. Lloyd in the Republican Primaries for a seat in the U.S. Senate. The ad traced Wilkinson's career from his success as a collegiate welterweight boxer

to his presidency at BYU.

Two days later, the *Herald* carried a half page ad for Wilkinson's opponent, Lloyd, that identified Lloyd's rating with the Americans for Constitutional Action as "the most conservative member of the Utah delegation in 1963." The ad concluded with the statement, "This is the Whole ACA record—not the Wilkinson half-truth campaign."

On August 9, a Lloyd ad criticized Wilkinson for his "personal attacks...upon me and my integrity." The ad continued, "And now, in the last minute, there has been a desperate smear upon my family, my staff, and my friends." The Lloyd ads were paid for by the "Minute Men for Lloyd—Louis Midgley, Ray C. Hillam, Melvin P. Mabey, Edwin B. Morrell," all of the BYU Political Science Department, and six others. Wilkinson's campaign manager, John Bernhard, has said that Wilkinson was incensed to find such opposition from his faculty.

After the election, Wilkinson released the chairman of the Political Science Department and appointed his campaign manager, John Bernhard—who was also the dean of the College of Social Sciences—to be both department chairman and dean. Wilkinson reportedly said that he could not find anyone in the department who could serve as an acceptable chairman.

The Speech that Rocked Campus

In mid-April 1966, Wilkinson called his comptroller and aide, Joseph Bentley, and informed him that he was going to give a talk in the fieldhouse that would "rock the campus from one end to the other." Wilkinson's topic was to be "The Changing Nature of American Government From a Constitutional Republic to a Welfare State." Wilkinson instructed Bentley to contact Stephen Hays Russell, an economics major who had recently received funding from the president's office to attend a conservative economics symposium in New York, and ask him to organize a group of students to gather reactions to Wilkinson's talk. This was to be done clandestinely. Russell tells that "I was told that President Wilkinson's name must remain clear from the project."

Editor's Note: A year has gone by and we're still plugging away, thanks to your kind support. This section of our anniversary issue includes a selection of past Seventh East Press stories that a cross-section of our readers, as well as our staff, chose as being among their favorites.

that "if I got caught at this, official university reaction would be that I was acting on my own."

According to Bentley, Wilkinson's motive was to "subdue criticism of the Brethren." Bentley explained, "In some of these classes, sentiments were expressed against Elder Benson. Wilkinson was loyal to the Brethren."

According to Russell, "Brother Bentley praised me for my conservatism and expressed hope that I would use my abilities to realize my full potential as a Libertarian economist. That day in his office, I developed a deep respect and appreciation for a fine man."

Bentley remembers the confidence that he and Wilkinson had in Russell. "We seized upon the opportunity to use this young man and to set up the monitoring group," said Bentley.

John Birch Society Mobilizes

Russell called a number of friends together he felt he could trust, all of whom he had met at local John Birch Society meetings. They met on the evening of April 20,

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Exploits of 'Mormon Underground' Disclosed

Editor's note: Following is an edited version of an interview with a member of the "Mormon Underground." The individual interviewed, a BYU student, asked that his name not be disclosed. The opinions expressed herein are strictly his own.

Q: The fact that you consented to this interview means that you view yourself as being a member of the "Mormon Underground." What exactly is the "Mormon Underground?"

A: Well, first I would like to say that it's misleading to say that I'm a "member" of the "underground." There is no formal clandestine organization called "The Mormon Underground;" there are no meetings, no initiations, no "members" in a strict sense. What some people have labeled "the underground" is really just various individuals whose only common bond is collecting information concerning LDS Church history and doctrine, much of which is not readily available in libraries and bookstores.

Q: How did the underground originate?

A: In a way, the LDS Church gave birth to the underground and keeps it alive. For example, seminary kids are taught the importance of gaining religious knowledge, are encouraged to collect magazine articles and other written information about the Church. They are even given a suggested filing system. Seminary students are also taught that some of the most precious teachings in Mormonism are the secret teachings of the temple. (Of course, we say it's "Sacred not secret," but it ends up being secret anyway.) Thus, by the time a young Mormon is missionary age, he is well indoctrinated with the idea that (1) collecting and cataloging religious knowledge is useful or important and (2) the best knowledge is often secret knowledge. Both these attitudes are quite common among members of the underground.

Q: How did you get involved with the underground?

A: Both as a missionary and a returned missionary, I had questions which weren't being answered by religion instructors. On some occasions, they would answer questions, but would be evasive about telling the sources of their information. Eventually, I encountered some anti-Mormon publications which, while quite vitriolic, nevertheless presented historical information which wasn't being presented elsewhere in the Church. At first, I assumed that the anti-Mormon works I read were either misquoting or strip-quoting our Church leaders. But when I did some checking, I found that they were quite accurate in quoting the *Journal of Discourses*, the *Millennial Star*, and other LDS publications and even primary historical documents. I also found out that BYU librarians were not always interested in helping me find out the truth about these anti-Mormon works.

Q: How did you react to the information found in these anti-Mormon works?

A: Generally, the historical information and quotes didn't bother me, although I was put off by the offensively sensational commentary that went along with it. I had no problem accepting the weaknesses and errors of past presidents of the Church. Instead, I was upset by the fact that LDS leaders at virtually all levels had tried to cover these things up by editing them out of the history and locking them away. Therefore I had to turn to someone else if I was to see the original documents and learn the truth of Church history for myself. I heard of someone who had a copy of an interesting document, so I asked if I could make a copy for myself. After several requests, he agreed. I then contacted a friend and told him of my new "find." To my surprise, he told me of many copies of documents in his possession which I had tried (and failed) to see at BYU Special Collections.

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The Arts in the Church: A Five-Year Retrospective

by Tim Slover

We are approaching the five-year anniversary of an important event in Church history that had—or should have had—great significance for Mormon artists. Five years ago, in July 1977, Spencer W. Kimball issued a challenge to all Latter-day Saints involved in the arts. The challenge took the form of a First Presidency Message entitled "The Gospel Vision of the Arts," which was included in a special arts issue of the *Ensign* magazine. In that article President Kimball called on all Mormon artists to catch a vision of excellence, of dedication, of stretching themselves and their talents to the point that their artistic output was not merely adequate, but the very best they could achieve.

And how good is the very best that Mormon artists should be striving to achieve? President Kimball speaks of Goethe, of Michelangelo, of Wagner, of Shakespeare, of Raphael, and then he voiced his dissatisfaction: "But then we ask, 'Can there never be another Michelangelo?... Did all such talent run out in that early century? Could not we find an embodied talent like this, but with a soul that was free from immorality and sensuality and intolerance?' (p. 4) President Kimball's answer is an impassioned yes: "We have the raw material, we have the facilities, we can excel in training. We have the spiritual climate." (p. 5) And, with an optimism and forward-looking vision that only a prophet could have, he calls on Latter-day Saint artists to surpass the artistic endeavors of past geniuses. They should be able to do this, he says, because they are more in touch with the Holy Ghost and with the eternal truths of the universe: "Take a da Vinci or a Michelangelo or a Shakespeare and give him total knowledge of the plan of salvation of God and personal revelation and cleanse him, and then take a look at the statues he will carve and the murals he will paint and the masterpiece he will produce. Take a Handel with his purposeful effort, his superb talent, his earnest desire to properly depict the story, and give him inward vision of the whole true story and revelation, and what a master you have!" (p. 5) The point is, Mormon artists should, according to President Kimball, be rocking the world with their achievements. And when should this be occurring?—at some far future date when the world comes to appreciate the Mormon viewpoint and, hence, "Mormon art?" Anyone who is familiar with the policies of Spencer Kimball should know better than to believe that. Speaking of Mormons in cinema, he says, "Our writers, our motion picture specialists, with the inspiration of heaven, should tomorrow be able to produce a masterpiece which would live forever." (p. 5)

What went wrong? Why have Mormon artists not taken up the gauntlet hurled so forcefully by President Kimball? Was he misguided and naive in his assessment of the artistic potential of the Church?

It is our opinion that President Kimball's belief is not unfounded. And certainly, there have been some successes. We do not presume to condemn the artistic

community of the Church out of hand, nor to suggest that nothing of quality or worth is being accomplished by it. But it is not, we hope, out of order to offer some observations that seem obvious even to the layman as to why things are not going as well as they might.

First, to the artists: Competence must precede excellence. Virtually no masterpiece in any medium is the artist's first endeavor. Years—sometimes a lifetime—of dedicated service to the *craft* are required before the work of *art* is produced. President Kimball writes, "To be an artist means hard work and patience and longsuffering." He then quotes Michelangelo: "I am a poor man and of little merit, who plods along in the art which God have me.... I am more exhausted than ever man was." (p. 4) The Mormon artist must not allow himself the carnal pleasure of surrendering to the easy, the popular, the overly sentimental, the secure and approved—in short, the mediocre. He must not mistake the kindness of brotherly approval for the rigor of critical judgement. He must, of his own will and volition—and purely for the sake of his art—drive himself to the peak of his powers. While inspiration from God is a marvelous gift, it must never be abused by a smug belief that it replaces the hard work required of non-Mormon artists. It does not. "We must recognize that excellence and quality are a reflection of how we feel about ourselves and about God. If we don't care much about the basic things...our work becomes shabby and shoddy." (p. 5) Above all, the Mormon artist must not surrender to the commercial, particularly to the temptation to exploit the Mormon market. What could be more stagnating and stifling to an artist than to discover (or copy) and create by formula again and again works that he knows will sell among his fellow Saints? Such a person may be shrewd, but his shrewdness should not be mistaken for dedication to and love for his art. Every artist is properly pleased when what he does makes him money, but when the money-making becomes more important to him than his artistic progress, it is time for him to put down the brush or pen and pick up the pocket calculator.

Now to the institutions that support Church artists, among them BYU: Remember that it is the artist and *not* the support structure that is responsible for the work of art. It stands or falls, is judged good or bad, at *his* peril, not the institution's. The phrase, "This piece does not necessarily reflect the views of the management," can and ought to apply to all work by Mormon artists who create within a larger Church framework. To do so absolves the institution, if absolution is deemed necessary. *Not* to do so leads to nervousness about what the "flakey" artists are up to and attempts by the institution to get artists to produce not art, but pro-institution propaganda. An atmosphere is created in which the artist does not feel the freedom to explore the creativity that is so necessary to part of his growth and maturation.

Clearly President Kimball is not interested in this kind of sanitized art. In his article, he particularly laments

the lack of artistic endeavor put into telling the story of the Restoration of the Church, "the struggles and frustrations; the apostasies and inner-revolutions and counter-revolutions of those first decades." (p. 5) He wants *all* of the history of the Church celebrated in art, not just the positive and faith-promoting aspects of it. Let the institution, then, gird up its loins and encourage rather than constantly discourage the Mormon artist who gives voice to the darker and more tragic side of what

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Campus Chatter

Editor's Note: Every week events occur on campus that are worth chattering about. But some are timeless. Here is a handful of the staff's favorites.

When President Holland assumed office, he requested a new hard-wood conference table. It was constructed by the physical plant and transported to the Administration Building, where, to their surprise, it would not fit through the door and had to be cut in two and reassembled inside.

BYU's Housing Office has had 10 employees working the past three months trying to determine which BYU students are living in unapproved housing. Two of the ten have special training as investigators. BYU's legal counsel indicates that the university will begin to take action against the violators. Letters will be sent out to violators, and then some "pressure" applied. Apparently, students will be given sufficient time to relocate to avoid financial loss.

Duane Crowther's newest book, "Thus Saith the Lord," has been voluntarily recalled by the author. The national recall came as a result of the author's discussion with an LDS General Authority. The premise of the discussion was that the book dealt with specifics the Brethren weren't eager to have released at this time.

A poster hanging in the University Press Building reads "Don't Let the Registration Office Kiss You Off With the Proverbial Raspberry." Spring Term Final Registration Deadline—April 2." The poster shows a bunch of raspberries and claims to have been produced by the "Suc Seed Co." Before the BYU Graphics Department hung their masterpiece around campus, they had second thoughts and decided to modify their text slightly to "Don't Let Yourself Turn Red as a Raspberry by Missing Spring Term Final Registration—April 2." The new text was pasted over the old text but somehow didn't carry the same punch.

On March 2, a group that calls itself P.R.A.N.K.—People Rebelling Against Nonsensical Kustoms—sabotaged the Star Spangled Banner. Instead of the usual accompaniment to the flag raising ceremony, students on their way to their 8:00 classes Tuesday morning were interrupted by only a few bars of the anthem, and then a voice (three times the usual volume) that asked, "Are you as tired of this as we are?" The voice continued in a playful, condescending tone, "Let's do something different today. Let's say the Pledge of Allegiance. Repeat after me. I pledge allegiance (pause). Come on. I pledge allegiance (pause) to the flag (pause)..." etc.

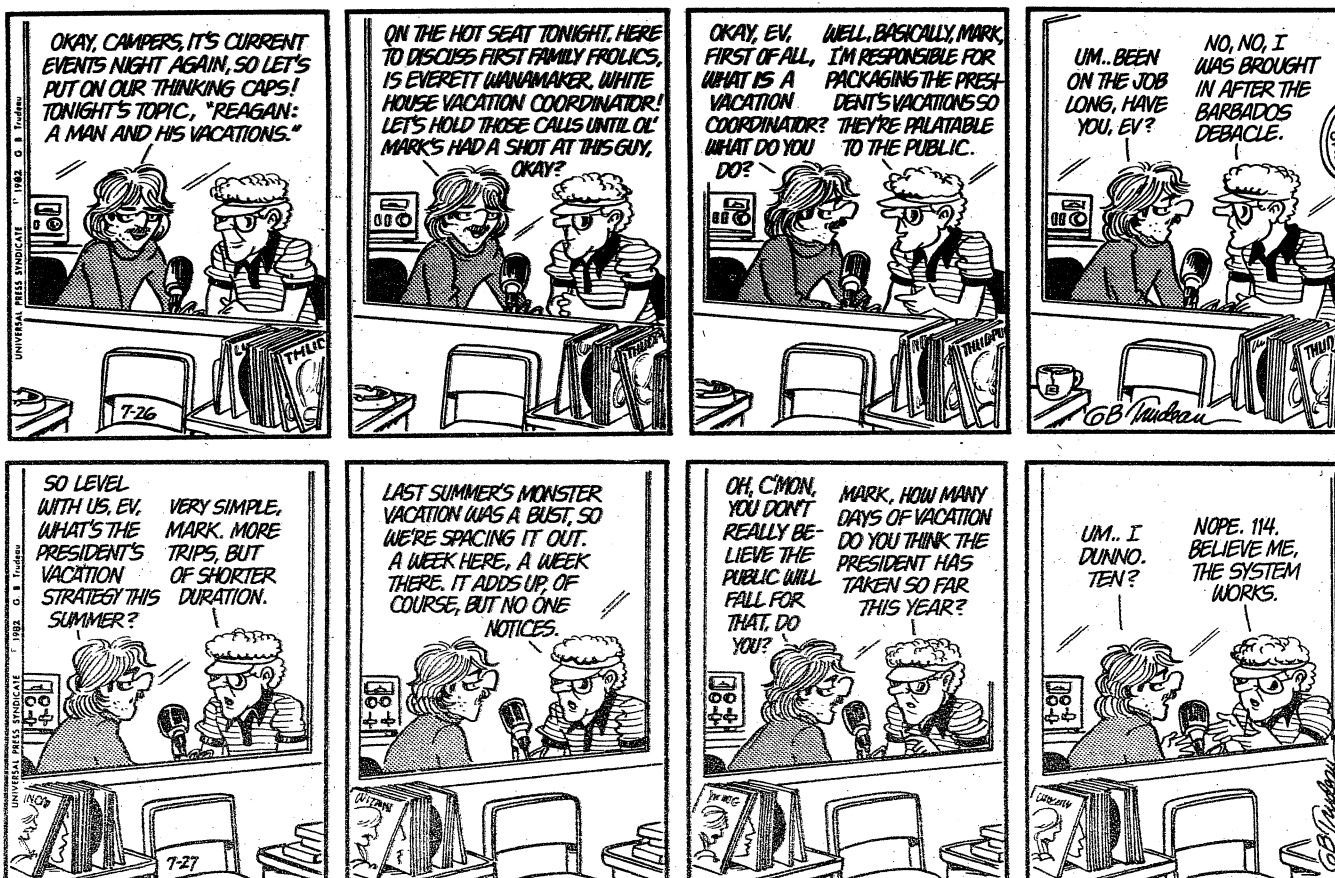
After the pledge, the voice said, "Wasn't that better? Join us next week for our 'Colors of America' presentation." The conclusion was a chorus of voices that yelled, "Bye." The project was the result of months of planning on the part of an engineering student and some of his friends. The difficult part of the prank, according to a spokesman, was identifying which wire in which conduit in the underground tunnel between the Clark Building and the Eyring Science Center carries the anthem from a tape recorder in a small studio in the one building to the speakers on the roof of the other. The group spliced in their own tape recorder and time the night before, and enjoyed the program with everybody else the next day. They say their equipment was confiscated by BYU Security. The group has other pranks planned for the future.

BYU pays \$150,000, annually, for toilet paper.

Wishing to describe themselves in a positive instead of a negative way, but finding no other common denominator, the Non-Mormon Club has changed its name to the Higher Tuition Club.

by Garry Trudeau

DOONESBURY



Mormons Take Sides in Central America

by Ron Priddis

Members of the Church in Guatemala, El Salvador, and Nicaragua see the revolution there as either a war of emancipation for the Indians, or as a communist plot, depending on social status and moral sensitivity. There are Mormon guerrillas, Mormon military leaders, Mormon politicians and attaches. Members have sacrificed their lives on both sides of the conflict.

On the left, Indian members quote the *Book of Mormon* about the blossoming of the Lamanites to justify their position. On the right, statements by current church leaders are quoted. Salt Lake encourages non-involvement in the conflict.

A Fragile Revolution

According to Lamond Tullis, chairman of the BYU Political Science Department, "Central America is headed for a conflagration of the worst kind... The entire fabric of the whole land is coming unglued." Warner Woodworth, a professor of Organizational Behavior and once an advisor to the Sandinista government of Nicaragua, reports that "like a lot of revolutions, this is a complicated and fragile process. If not managed well, it can be devastating." Woodworth has postponed meeting with the Nicaraguan Minister of Work "because a number of advisors have been shot. I just got chicken."

Nicaragua is ruled by a five-member junta, three of whom are Sandinistas. The overthrow of the previous regime cost 50,000 lives.

El Salvador is ruled by a five-member junta, two of whom are military leaders. The country's security forces have been implicated in the torture and deaths of hundreds of Salvadorians and three American nuns. About fifty people are killed daily.

In Guatemala, guerrillas battle the military while "government death squads" purge the country of guerrilla-supporters. Approximately 3,000 Guatemalans are killed each year. Guerrillas recently captured a provincial capital northwest of Guatemala City and killed the governor, among others.

Mormon Guerrillas

One of the first, and reportedly one of the largest, guerrilla groups in Guatemala was organized with the help of Julio Cesar Macias, a member of the LDS Church. When the original leader of the group, surnamed Turcios, was killed, Macias assumed his role. A member of the American diplomatic corps and a member of the high council in one of the Guatemala City Stakes reportedly gathered information about the Macias family that was helpful in bringing about the deaths of a number of them.

Ecclesiastical leaders wanted to excommunicate Julio, but were "afraid of retaliation, or of the possibility that the guerrilla group might eventually assume control of the government." When Brother Macias was finally found and killed, he was excommunicated posthumously. "It's the whole Huebner thing over again," said a BYU professor acquainted with the event.

There is a lot of support for the guerrillas among Church members, according to Cordell Anderson, a member of the Church from Provo who has established a center in Guatemala for teaching agricultural skills to Indians. "I can't think of anyone who sides with the government except those in high ecclesiastical positions and employees of the church," he notes.

A former LDS missionary to Guatemala concurs that "the children of the stake presidents and other wealthy members of the church say that everything is fine. Nobody else sees things that way."

Anderson once asked a member where he learned about the Church and was told by this member that he had fought with the guerrillas and had been given a copy of *The Book of Mormon* by another guerrilla.

Bold Disapproval by Youths

Many of the young people in the Church would not go so far as to become guerrillas, but have become involved in painting anti-government slogan on walls, and other minor political activities. One young member of the Church was shot by a "death squad" for such an act. His body was found days later on the highway near his home in Guatemala. The death squad car in which the assailants took him was later seen parked in front of the police station.

BYU Foreign Student Opinions

"It's hard to be in the country and not be involved in the popular movements," says Freddy Martinez, a BYU student from El Salvador.

"Some people declare themselves guerrillas and go to fight, but most don't dare. They sympathize, though," says Julio Salazar, also a BYU student. "It's really

depressing to see the government taking from the poor," adds another student. Oscar del Gado, of El Salvador, insists that "the gospel teaches us to help people, especially poor people. In order to help poor people, sometimes you have to denounce injustices."

Victor Rodriguez, a Ph.D. in chemistry who is doing research at BYU, spoke out against the Guatemalan government for its involvement in medical fraud and was forced to leave the country. Other members have spoken out and stayed in the country, but have sacrificed everything as a result.

Mormons Form a Socialist Party

Feliciano Acevedo was one of the founders of the Social Democratic Party in Guatemala. He was also a member of the Church. He won the mayoral election in his city, but was forced to leave the country when another party (MLN) won the presidency. Acevedo went to Chicago and learned the jewelry trade.

Later he returned to his native city and opened the "Liahona Jewelry Store." He resumed activity with the Social Democratic Party and served as the General Secretary. Members of the party had trouble registering and were otherwise intimidated. One day, in front of the jewelry store with his wife and children present, Acevedo's throat was slashed and he was shot to death.

He was replaced as the General Secretary of the SDP by the Mormon bishop in that area, Marco Antonio Cacao. Bishop Cacao was a radio journalist and wrote periodically for the local newspaper, *La Nacion*. Early one morning, he received a telephone call informing him that his brother had been in a serious automobile accident. He put on his robe and headed for the supposed accident in his car. He was ambushed along the way. During the day, he would have had his bodyguard with him.

Church Uncommitted

Officially, the Church recommends that members stay out of politics in Central America. In actuality, there seems to be more prejudice against those who are involved on the left than those who are involved on the right. As one BYU student from Central America says, "If I were down there, I would be in a very difficult position regarding my membership in the Church."

Members were offended by statements made in General Conference in 1979 to the effect that no member of the Church should be involved in the revolution. One professor believes that "with this statement, the Church signed the death warrant of many members of the Church in Central America." Without support from friends and organizations, an activist stands a greater chance of being assassinated.

However, it is true that many Latin members share the view expressed in Conference. A BYU student from El Salvador, Alberto Serracuti, states that, whereas his views are different than most Latin students, he believes that the revolution in his country has brought about

"harm and harm and harm... We're no better off than we were ten years ago," says Serracuti.

Wealthy Church Members

The wealthy members of the Church tend to side with the right. A few are involved in politics or with the military. A BYU graduate, Raphael Catillo Valdez, is the Minister of Foreign Affairs in Guatemala. A former member of a stake presidency is a colonel in the military.

The idea among wealthy members seems to be that "the government is as good as you can expect." It is also a common conception that "because the Church is an American Church, you have to protect the interests of Americans, especially the Mormons, who have investments in Central America."

Where is Help?

Nevertheless, at the same time there are poor people "dying and starving—members of the Church... And the United States is not going to give us [the people] a chance because it only helps the military dictators," says one native student. According to Woodworth, the Cubans moved in because no one else was willing to assist. Tullis says that if it weren't for the Cubans, there would still be

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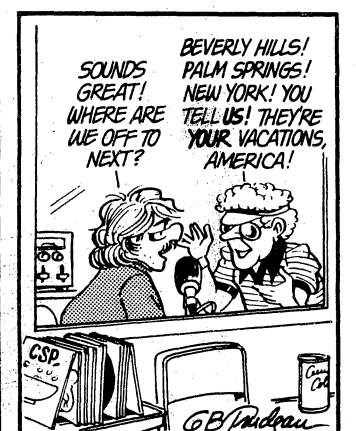
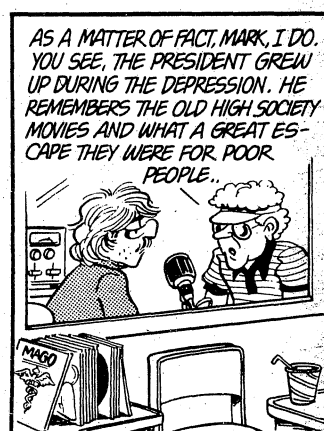
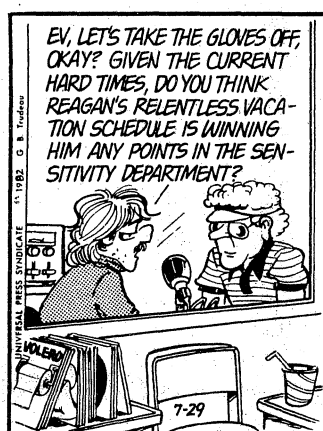
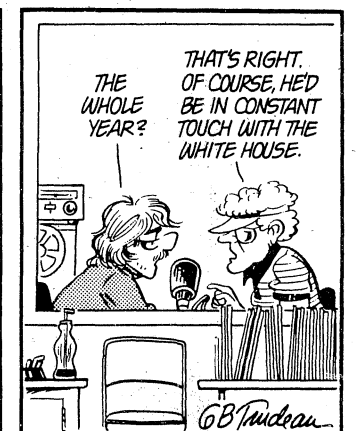
it means and has meant to be a Latter-day Saint. The only thing sadder than hiding one's own light under a bushel is causing someone else's to be extinguished.

Finally, to the public: No art can exist in a vacuum. It needs nurturing, encouragement, patronage. In an era when funding for the arts from government is being drastically reduced, the shortfall must be made up out of the pockets of private benefactors. But, beyond financial considerations, the Mormon artist needs from his own people respect and freedom from provincial restraints and biases. Consider: the true artist may not always be the one who soothes and pleases, who proclaims through a pretty and easy painting or play or song that all is well in Zion; he may very likely rather be the one who nettles and disturbs with searing images and words of fire. The Saints must not reject the prickly genius and embrace the seductive charlatan, simply because the work of the latter is more instantly accessible to them, more immediately gratifying, or more flattering. Ultimately, easy art, like easy religion, rots the soul. How often will the Saints shell out for the feel-good musicals, the PMA mass-produced paints, and the you're-o.k. literature? How long will they continue to ignore the soul-searching art that demands their effort and full attention?

In Mozart's day, it was not he, but the musically glib court musician Salieri, who won the praises of the crown and people. How blind! we say from the security of centuries. But what about today? President Kimball says there should be Mozarts in our midst. Will the Saints recognize them? Or will they continue to pay tribute to the Salieris?

DOONESBURY

by Garry Trudeau



LDS Church Views on Human Sexuality

by Gary James Bergera

Church views on the subject of human sexuality reflect for many a fundamental paradox evidenced in the writings of the Apostle Paul. There are intimations, for example, that the early Church leader had some difficulty in determining the place of sex in everyday life. He wrote, in one instance,

Husbands, love your wives, even as Christ also loved the church, and gave himself for it....So ought men to love their wives as their own bodies. He that loveth his wife loveth himself....For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. (Ephesians 5:25,28 and 31; see also 1 Corinthians 7:3-5.)

Yet he also counseled,

It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband....For I would that all men were even as I myself....I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry: For it is better to marry than to burn. (Ibid. 6:1-2, and 7-9.)

Paul's intent in these (and other) passages was clearly ambiguous. While "better to marry than to burn," it is apparently better still to rise above the flesh altogether, to put away carnality and sensuality in pursuit of a life of spiritual service. The Apostle's message, difficult to understand, provided a philosophic base that was to give rise to the strongly pervasive belief in later Christianity that more often than not equated sex with sin, a belief that continues to the present.

Such a notion finds a surprisingly strong foothold in the Church today. Marvin and Ann Rytting's content analysis of "Exhortations for Chastity in Church Literature" (1981) demonstrates not only that LDS admonitions encouraging chastity have become stronger as American culture has become increasingly more permissive, but that the tone itself of Church statements has changed. They have become more direct and explicit, reflecting a more negative view of sexuality, and changing focus—expanding beyond admonitions for premarital chastity to include statements against perversions, homosexuality, pornography, abortion, etc., and are directed more towards changing society than simply maintaining personal standards. President David O. McKay, they found, tended to emphasize the positive aspects of pre-marital chastity. President Spencer W. Kimball, on the other hand, has become more emphatic and severe in his public utterances, more inclined to focus on the negative aspects. Morality, for many members, is used interchangeably with chastity, a moral person being described as a chaste individual. Virtue is used to imply virginity—immorality to connote homosexuality. Though few statements today compare in force with the

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First Presidency's 1942 dictum, "Better dead, clean, than alive, unclean" (*Improvement Era* 45:272), the preponderance of public admonitions is almost entirely negative.

Yet within the gospel is also to be found the belief that sex and sexuality come from God, suggesting a sexual nature for the Father, at least. "God made sex, and he pronounced it good, and in the case of human kind, he pronounced it very good" (Mark E. Petersen, *Chastity*, 1968, p. 4). There was a time when human sexuality was considered to have procreation as its sole purpose and justification. The Lord's commandment—"Be fruitful and multiply" (Genesis 1:28), originally given to Adam and Eve only, though later applied to the whole of God's children—illustrates reproduction's essential role. The conception and nurture of children has been and will continue to be a vital source of great blessing and joy for husbands and wives. Most today, however, have come to see the interpersonal relationship which joins man and woman as "one flesh" to have primary value in itself which is not dependent only upon procreation for its validity. "The sex relationship, when it is an expression of unselfish love, assists each individual in overcoming feelings of separateness, aloneness, and isolation from others" (W. Belnap and G. C. Griffin, *About Marriage and More*, 1969, p. 65). Elder Hugh B. Brown affirmed, "This most intimate relationship between man and woman, authorized by God within the covenant of marriage, is to merge their whole beings until they become one mentally and spiritually" (*You and Your Marriage*, 1971, p. 81). The sexual relationship between man and woman has intrinsic value in the union of the two as one.

If viewed as a gift from or creation of God, as the gospel would indicate, sexuality may not be something that dies in the grave, unworthy of a place in a heavenly estate (C. Broderick, *Dialogue* 11(3):97-106). Those who are sealed together and endure in the promises entered into when married in the temples are guaranteed "a continuation of the seeds forever and ever" (D&C 132:19). The eternal nature of reproductive sexuality, at least, is apparently one of the primary distinguishing marks separating exaltation from mere salvation. It is birthright of, and potential for, creation. Perhaps because sex is viewed by the gospel as essentially good, even necessary, rather than bad or incidental—divine rather than devilish—great importance and responsibility are often placed upon the restrictions surrounding it use. Unfortunately, Church members seldom take advantage of this difference in actual teaching. Too often, the right things are taught for the wrong reasons, reinforcing the implicit notion of "sex as sin." Then the youth of the Church, discovering the reasons they have been given are faulty, may conclude that the commandments themselves are suspect (Broderick, op. cit.).

The affirmation of sexuality as fundamentally good gives rise to several observations and conclusions the

by Garry Trudeau

Church has yet to address fully and which may account for its heavy reliance on the negative in attempting to promote premarital chastity. To claim, for example, that the only valid expression of one's sexuality is within marriage may be perceived by some as denying this goodness for the unmarried, and implying that for such sexuality has only negative connotations. To encourage adolescents to repress completely their interest in and desires for sexual activity and relationships until marriage is, in the eyes of others, to disavow for them God's affirmation of the goodness of sexuality and to deny them the opportunity they need to learn gradually how to engage in the interpersonal intimacy which is a necessary preparation for the full expression of the "one flesh" in marriage. Elder Brown lamented, "Gross ignorance on the part of newlyweds on the subject of the proper place and function of sex results in much unhappiness and many broken homes. Thousands of young people come to the marriage altar almost illiterate insofar as this basic and fundamental function is concerned. The sex instinct is not something which we

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revolution because of "the motivation of these people" to improve their situation.

A student points out that "when independence was won in Central America, it was won only for the Europeans. Nothing changed for the Indians." He continues, "We are not fighting economic or political systems, but moral injustice. If the communists are the ones who take over, I want to be there to show them that what we need is moral change."

When asked about the involvement of the Cubans, Dr. Tullis states, "When Central America goes up in flames, it will surprise no one except those who have tried to explain the conflict in terms of such tactical questions as Cuban involvement."

Woodworth goes a step further to say that "we Americans are going to end up in the Caribbean and in Central America with a monster of our own creation that we will then reject as a step-child, saying that it is not legitimate. It will be due to our own politics or neglect."

A Solution

Professors familiar with the situation in Central America recommend a more consistent policy on the part of the Church: "If it's noninvolvement we want, then the right-wingers ought to be disciplined as hard as the left-wingers."

However, professors question whether or not noninvolvement is the best policy. "Should our people fold their hands and let others make history around them?" they ask.

One man in the BYU community who has spent considerable time in Central America points out that while "we claim that the revolution in the U.S. was inspired, we deny anybody else that right."

LDS missionaries who have served in Central America feel that the Church ought to instigate the welfare program in Central America. They explain that ecclesiastical leaders have been released from positions for distributing fast offerings to the needy members in their areas.

A Ph.D. who is temporarily residing in Provo admits that he is one of those bishops who was released.

"We hear a lot about the welfare system of the Church. Where is the welfare program in my country?" asks a BYU student from Central America. "We have no welfare."

"If the Church were to help the needy members there the way it helps them here, it would have an overwhelming task," says Anderson, "because the people there are really needy." Yet, he also points out that "the only way we can oppose communism is by solving those problems" that create an environment favorable to a communist take-over.

One of the problems, as noted by a BYU student from Central America, is that the people in Nicaragua, El Salvador, and Guatemala haven't felt that they have had a right to ask for help from the Church.

Members are especially inhibited. "We have an inferiority complex," says this student. But the past few years have shown that the Indians are slowly overcoming any feelings of inferiority they have and are acquiring a spirit of common ownership of the goods of this world with those who were born of European descent.

This attitude encourages them to demand a place of equality with the aristocrats in their various countries—and a chance to rule, or at least to eat.

When Does the Spirit Enter the Body?

by Jeffrey Keller

Almost exactly twelve months ago, the United States Senate convened a hearing to determine exactly when "human" life begins. At issue was a statement in an anti-abortion bill sponsored by Senator Jesse Helms which read, "Present day scientific evidence indicates a significant likelihood that actual human life exists from conception."

Although several distinguished scientists, philosophers and theologians spoke in the congressional hearing on both sides of the issue, the senate committee was unable to substantiate Helms' claim about scientific evidence. The National Academy of Sciences unanimously declared that Helms' bill dealt "with a question to which Science can provide no answer." Leon E. Rosenberg of the Yale Medical School added, "I believe that the notion embodied in the phrase 'actual human life' is not a scientific one, but rather a religious, metaphysical one."

In Mormon theology, the religious, metaphysical issue of "human life" boils down to the question, "When does the Spirit enter the body?" If, as several Church leaders have stated, physical death is that moment when the spirit leaves the body, it follows that a fetus is not yet alive in the fullest sense until it unites with a spirit to form a living soul.

The issue is crucial in another sense, as well. If a fetus dies before a spirit has occupied it, that spirit will be able to come to earth in another body. But if the fetus dies after the spirit has come, presumably that soul will inherit the celestial kingdom.

There are basically three periods wherein a fetus could

acquire its spirit: (1) at conception, (2) at "quickening," or (3) at birth. Interestingly, each of these three periods has had its supporters among the leaders of the Church.

The idea that the spirit enters the embryo at the moment of conception logically entails the corollary that abortion is tantamount to murder, with the same eternal implications of killing an adult. While never addressing directly the issue of spirit-body, the leaders of the Church in the middle to late 1800's definitely considered pre-natal killing infanticide. John Taylor, speaking of abortionists, wrote, "...they are murderers and murderers of their infants...and you that want them, take them, and you that do will go with them, and go to perdition with them and I tell you that in the name of the Lord..." According to George Q. Cannon, even "a man that would sanction such a thing in his family, or that would live with a woman guilty of such acts, shares in the crime of murder."

However, unlike other anti-abortion groups such as the Catholic Church, which recognizes a fixed period of "ensoulment," the Mormon Church's position did not necessarily derive from an assumed time when the spirit enters the body. Brigham Young also associated abortion with infanticide (although not as explicitly as did John Taylor and George Q. Cannon); he did not believe that the spirit entered the body until the time of "quickening" (the first movements of life felt by the mother, usually in the fourth month of pregnancy), and did not distinguish between abortion before quickening and abortion after quickening.

Unfortunately, although "quickening" has been a

popular concept (and still is to some extent), there is no scientific phenomenon recognizable as quickening. The fetus begins to move as soon as biochemical contractile proteins actin and myosin come together, and the mother does not usually feel this movement until months later. Perhaps because of this, the modern General Authorities, with one exception, have not supported Brigham Young's hypothesis. That one exception was Apostle Delbert L. Stapley, who said at a stake conference in 1974 that "Life does not come into the body of the fetus until 4½ or 5 months of life."

Interestingly, since the 1800's the Church has rejected the notion that abortion was murder. In answer to the question "Is produced abortion termed as murder or not?" David O. McKay wrote in 1934, "To this question the Church has not made an authoritative answer. It does, however, condemn abortion as a very sinful act." In March of 1973, the First Presidency reaffirmed this position in the *Ensign*, "As the matter stands, no definitive statement has been made by the Lord one way or another regarding the crime of abortion. So far as is known, he has not listed it alongside the crime of the unpardonable sin and shedding innocent blood. That he has not done so would suggest that it is not in that class of crime."

There are two possible reasons why abortion is not in the same class of crime as murder. The first one is obvious—the spirit has not yet entered the body at the time of abortion.

Not surprisingly, President McKay believed that the spirit entered the body at birth. He wrote in 1934, "Undoubtedly the nearest approach we have to definite knowledge on this subject is the statement made by the Savior, 3 Nephi 1:13, wherein he said: 'Tomorrow come I into the world.' This indicates that the spirit would seem to be dependent upon the mother."

The second possible reason why abortion is not murder is not as obvious—that the union between body and spirit is not yet irreversible. Brigham Young was the proponent of this idea:

When some people have little children born at six and seven months of pregnancy and they live but a few hours then die they bless them, but I don't do it for I think that such a spirit has not a fair chance of occupying another Tabernacle and developing itself. This is new doctrine yet it looks consistent [:] what period of Debarkation or age the spirit would take another Body we are not informed.

Despite the various opinions voiced by the General Authorities on when the spirit enters the body, or perhaps because of them, the First Presidency under Joseph Fielding Smith concluded in 1970, "...we may say that there is no direct revelation upon the subject of when the spirit enters the body; it has always been a moot question. That there is life in the child before birth is an undoubted fact, but whether that life is the result of the affinity of the

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need to fear or be ashamed of" (Brown, op. cit., p. 73).

Arbitrary rules are often unable to deal with the great variety of situations and wide ranges of maturity which are involved in sexual activities and relationships. Very few would attempt to set standards regarding the length of time a couple should know one another before the first kiss, or the kinds of sexual activities in which a married couple may engage in. "We're not going to follow anybody into their bedroom," President Brown wisely informed as a member of the First Presidency (cited in E. Campbell and R. Poll, *Hugh B. Brown*, 1975, p. 288). What is needed is an understanding of the task facing the Church in terms of helping members become mature in making their own decisions and in controlling their own behavior rather than in attempting to impose external and often ambiguous controls which are of questionable utility in helping develop maturity or in controlling behavior. Can an adult really know and care about adolescents today without realizing a need to offer them some guidance for dealing with their sexual feelings? The inevitable immaturity of teenagers, their lack of knowledge, and their inexperience in relations render them extremely vulnerable to being hurt and hurting others in their relationships. Underestimating the power of sex, and not realizing the many deep feelings so often involved in interpersonal encounters, many inflict upon themselves and one another emotional wounds that have lasting effects.

The Church suffers today from a lack of common understanding regarding human sexuality. Despite the strong emphasis placed upon the family and eternal marriage, an LDS philosophy of sex has yet to emerge. "There is a need," noted Kenneth L. Cannon, "for carefully designed research implemented in a way that will not cause offense, but which will help the Church to face critical problems as well as to evaluate the effectiveness of Church programs in solving these problems" (*Dialogue* 11(1):57).

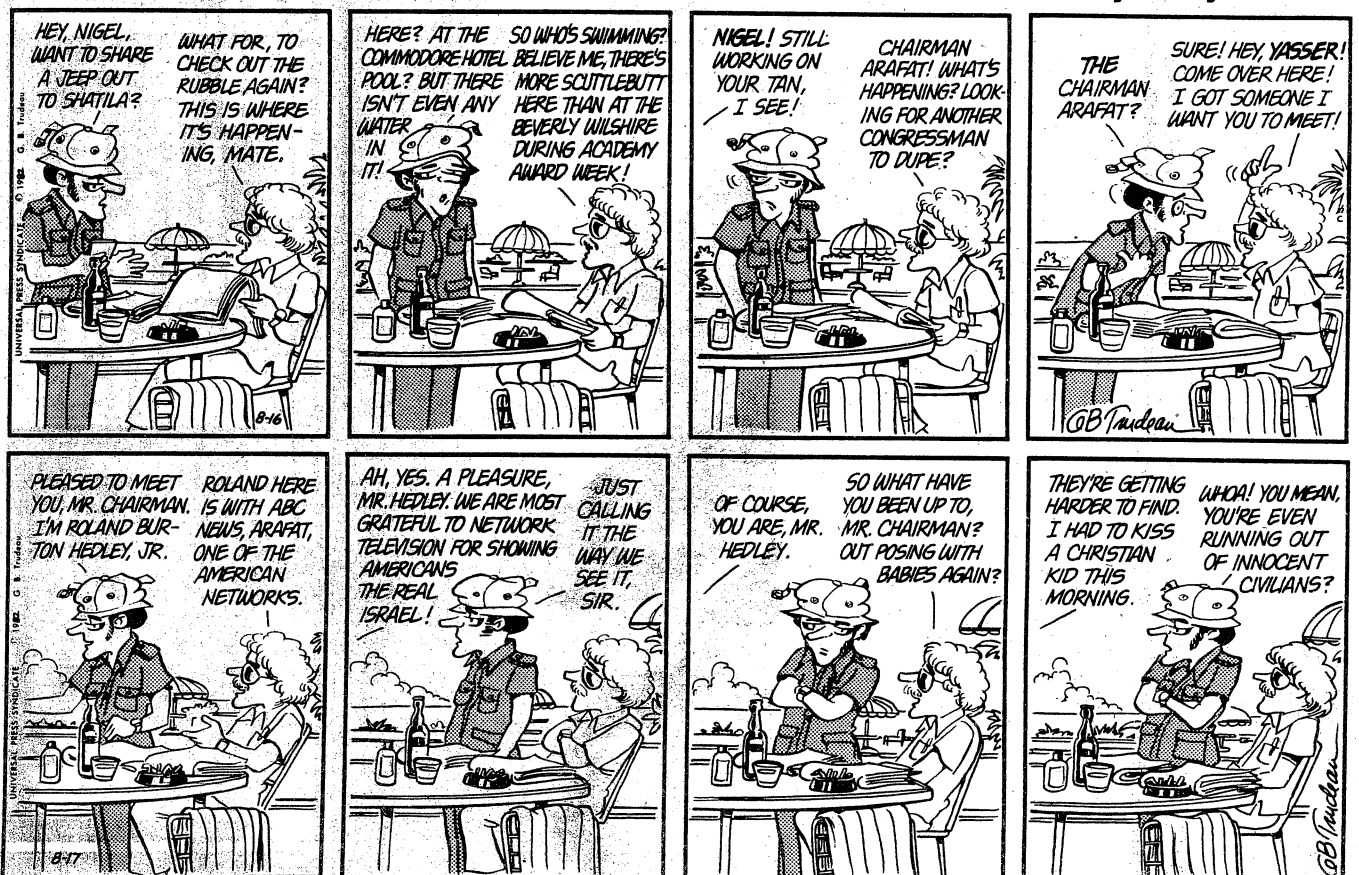
This is not to imply, however, that important strides have not occurred. The June 1975 issue of the *Ensign* contained a handful of articles that broke new ground and helped pave the way for the kind of consensus that is needed. Unfortunately, little else has since been published. Cannon has suggested the following areas which could be appropriately and thoughtfully discussed: guidelines on conducting the affectional aspects of courtship; positive reasons for not participating in non-marital sex; strategies to use in the management of one's life so that pre-marital sexual involvement is minimized; the application of gospel teachings and principles to the sexual aspects of marriage; careful definitions of goals of sex education, and development of suitable materials; and training approaches for parents in teaching their children.

In addition, certain kinds of sexual expression have yet to be dealt with by the Church in ways that do not leave

binding or authoritative interpretation to the often conflicting views and opinions of local leadership. While offensive to the personal preferences of some, there is a range of sexual activity that may be appropriately engaged in by a married couple in the privacy of their bedroom. The intrusion of the Church, at any level, is unwarranted. Where physical, mental, social, or even spiritual harm cannot be demonstrated, efforts aimed at achieving conformity in regards to a particular practice or spectrum of behavior should not rely only upon such faulty reasoning. Homosexuality, perhaps the single most controversial sexual phenomenon confronting the Church today, cannot be dismissed solely as learned, selfish, or abnormal. The dynamics underpinning this form of sexual behavior/identity/role are often too complex for such easy epithets to be of any real value. In this especially troubling area, the Church has manifested its own uneasiness and inability to deal fully with the complexities of the issue. This fact alone more than justifies the need the Church now faces—a need which shows no signs of lessening. By offering a philosophy of sexuality, the Church would be saying quite clearly that it recognizes the importance of sex in the lives of its members and acknowledges its responsibility for helping young people understand their own awakening sexuality.

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Anti-Mormons: Cult of Negativism

by Tim Slover

The Anti-Mormon Capstone Conference at Alta is over, but the literature generated by or disseminated at the conference lives on. And so, presumably, do the intentions of those who attended, reflected in the many pamphlets, papers, and periodicals made available to all interested readers. It is an examination of those intentions—and the tactics that proceed from them—that is the subject of this editorial.

But a brief preamble first. The Church of Jesus Christ of Latter-day Saints has, from its inception, had its detractors. Almost from the moment the boy, Joseph Smith, stepped out from under the eaves of the Sacred Grove there have been anti-Mormons. They dogged the steps of the Prophet and his followers from Palmyra to Kirtland to Nauvoo, from Haun's Mill to Carthage Jail. They pushed the Saints out onto the frozen Mississippi River to begin their forced westward march out of the United States. They followed them to the Great Basin to thwart their way of life, to legislate against them, and to attack and ridicule them in books, newspapers and films. They have sprung up all over the world, wherever the Church's missionaries are seeking converts, to do everything they can to halt the expansion of Mormonism. The Church has always survived these attacks, and we believe that as an organization it has little to fear from the jabs of its current persecutors. But because of the possible damage to the sincere, seeking individuals in the Church from the Anti-Mormons of today, we feel a need to expose their aims and activities, both of which we abhor.

Who are these people who devote so much effort and energy to trying to pull down the Mormon Church? They fall into two camps, one narrow and specific, the other broader. The first consists of those who have been members of the Church and then, because of disenchantment with the leadership, doctrine, or membership, have apostatized. This group is characterized by bitterness and rancor towards the Church, covered (sometimes very thinly) by a veneer of "Christian concern" for their benighted brethren who still cling to their membership. Such a man was John C. Bennett, friend of Joseph Smith and a prominent political leader in Nauvoo. After he turned against the Church, he spent the remainder of his life in a paroxysm of hate, pouring out such venom in his writing—which was intended to warn the world about Mormonism—that it was discounted even by those who were not friendly towards the Saints. Today, former Mormons who have become antagonistic towards the Church carry on Bennett's work in more sophisticated ways, organizing themselves into groups such as Ex-Mormons for Jesus and Saints Alive; writing and publishing newspapers, books, and pamphlets; making cassette tapes and films; holding conferences and rallies and even sending out missionaries. Their purpose is twofold: to get Mormons to renounce their faith and to keep non-Mormons from joining the Church. Why? They have discovered, they say, that Mormons are not Christians, and that Mormonism is not Christianity. It is from their new level of enlightenment and out of love for the Mormon people, they say, that they attack the Church.

The other camp of anti-Mormons consists of non-Mormons, often evangelists and leaders from other Christian faiths, who have made a kind of hobby out of persecuting the Church. In this camp are men such as Baptist minister Walter Martin, who was the keynote speaker at the Alta Conference. Martin styles himself a one-man wrecking crew whose aim is to dismantle every non-mainstream Christian church he can find—presumably to make the world safe for Baptists. His

books and pamphlets aimed at Mormons include *The Maze of Mormonism* and *How to Witness to Mormons*.

These two camps have much in common. It is the goal of both groups to destroy Mormonism; that is, to attack and if possible eliminate a church which has as its central doctrine the concept of Christ as a personal Savior, a doctrine they also espouse.

Both groups have made a self-righteous crusade out of negativism: they stand not for a philosophy or system of beliefs that they wish to promulgate, but *against* one. Hence, their aims, goals, and methods are not fundamentally constructive but destructive. Like the John Birch Society, which has made a business less out of being *for* capitalism as being *against* communism, both these anti-Mormon groups center the majority of their efforts not on promoting Christianity but on attacking Mormonism.

A glimpse at this negativism from a pamphlet entitled "Introducing Saints Alive in Jesus": "Of necessity, there exists a negative facet to our ministry, in that we publicly denounce and teach against the erroneous doctrines of the Mormon Church.... We believe these doctrines have led the Mormon people away from the Altar of the True God into a state of deception and darkness, led there and kept there by their leaders. We stand firm against these leaders—openly." Saints Alive works *against* the doctrines of the Church, *against* the beliefs of the Church's people, and *against* the Church's leaders. It may claim that only a facet of its ministry is negative, but, if so, it is the facet that gets all the polishing. In the same negative vein, a group calling itself the Christian Research Institute congratulates itself for its "Project Prevention"—a campaign to thwart Mormon missionary activity in Africa: "One of the direct successes of CRI's work during the trip was the Kenya government's denial of the Mormon Church's application for government recognition.... This action...effectively closed the country to organized missionary activity for the time being (*Forward* 4(2):7). What a triumph of negative action: to *prevent* religious activity from occurring in a country! It is, of course, questionable as to whether this information is accurate, but it is noteworthy that it is reported with such hand-rubbing glee—not altogether unlike the little boy who, frustrated at not being able to master the art of bicycle-riding, takes pleasure in smashing the bike of his more adept playmate so that he won't be able to ride either. Perhaps it is the lack of positive activity in some Christian denominations that causes certain of their leaders to count as successes the harm they do to other religious groups.

Since anti-Mormon groups do not acknowledge the Mormons to be Christians (an old chestnut of an assertion that has been effectively refuted by, among others, B. H. Roberts in *Mormon Doctrine of Deity* and "Jesus Christ: the Revelation of God," as well as James Talmage in *Jesus the Christ* and, more recently, Bruce McConkie in his *Messiah* series), they apparently believe that the Mormons, like the "infidel pagans" of Crusader times, can with the sanction of God, be slandered, lied about, ridiculed, and attacked without scruple. This attitude is reflected in a short but telling slogan that appeared in the February 1982 Saints Alive Newsletter: "DO YOU WANT TO STOP MORMONISM? THEN START LIVING THE CHRISTIAN COMMITMENT!" To live as a committed Christian, according to this statement, means to work against Mormonism.

Here are some of the tactics that these committed Christians use and advocate in the modern-day Crusade of negativism against infidel Mormons:

—They encourage excommunication: "If you are an

ex-Mormon with your name still on the records—get it off. Old Forked Tongue is still claiming you as one of his." (Saints Alive Newsletter, Feb. 1982.) A "how-to" excommunication primer has also been drawn up by this group.

—They attempt to thwart Mormon missionaries, referring to them as "persistent-ruthless-deceitful." ("Here They Come...30,000 of them.")

—They take delight in the failures of Mormons: "The show, *Little Johnny Jones*, was declared a 'flop' by the *Daily News*, March 13, 1982. Donny [Osmond's] family has come to New York to enjoy what was to be his triumph, but the show closed after only one performance.... There were no repeat performances. The Osmonds are Mormons and have probably brought more people into Mormonism than any one hundred missionaries." (*Utah Evangelist*, June 1982.)

—They slander Mormon leaders: "Ezra Taft Benson realizes that he is very close to the position of 'Prophet, Seer, and Revelator'.... It would appear from some of his statements that he is now polishing the crown in anticipation of the day he becomes President." (*Salt Lake City Messenger*, no. 42, p. 3.)

—They distort Church doctrine either purposely twisting statements of Church leaders to create a false impression of their real intentions; knowingly telling half-truths about Church beliefs calculated to shock rather than truly to express doctrine; or quoting opinions of prominent Mormons of the past and presenting them as accepted doctrines of the Church. An example of each:

"Mormon Apostle Bruce R. McConkie suggested everyone have their 'own plan of salvation.' He continued, saying, 'No two persons should have the same plan,' and that those who do 'the best they can are charting a course to Eternal Life.' There are two glaring errors in that portion of McConkie's speech. First, there is only one plan of salvation (Acts 4:12). Second, no one I know really does his 'best' all the time. If that is required, none will make it." (*Newsletter*). The inference, of course, is that Elder McConkie advocated doctrinal relativism and denied the grace of Christ as important in

Continued on pg. A7

Continued from pg. A5

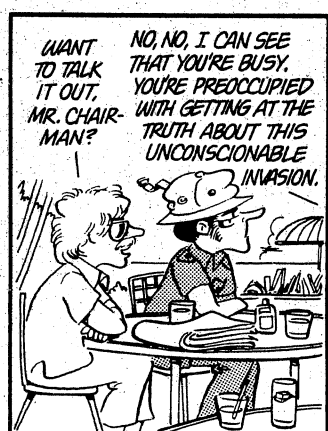
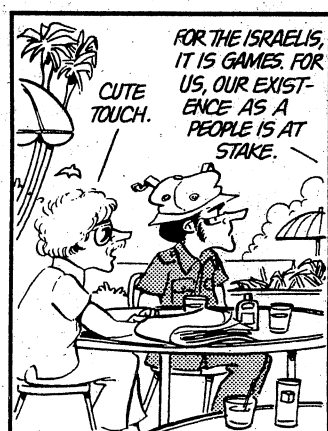
child in embryo with the life of its mother, or because the spirit has entered it remains an unsolved mystery."

There are several reasons for this reticence to declare officially when the spirit enters the fetus. Once such a position is defined, society in general and the Church in particular must accept responsibility for all consequences logically entailed by that position. For example, if one accepts the Utah Right to Life organization's claim that human life begins at conception, the fetus, from the moment of conception, should enjoy all of the rights any individual has in our society, including medical aid and Social Security payments under Aid to Families with Dependent Children. In the case of a miscarriage or spontaneous abortion, birth and death records should be filed and fetus buried in a cemetery as is customary for other individuals in our society. In the Church, such a stillborn would be entitled to a blessing and a burial, none of which are currently given.

The implications of such a decision to medical practice are even more profound. Many types of birth control would have to be singled out as murderous, because they work by preventing the fertilized egg from implanting in the uterus (most notably the IUD). To date, the Church has not singled out such birth control methods as being less acceptable than other methods. Most fertilization research, such as the famous "test-tube babies" which allow mothers to bear children who otherwise would be unable to, would be outlawed because only a small percentage of the fertilized eggs generated in such procedures survive. Finally, any medical procedure which increased the rate of miscarriage would have to be viewed as involuntary manslaughter, including amniocentesis, x-rays, cancer chemotherapy, medications for the mother, etc. An interesting case along those lines involves the hydatidiform mole, which is a potentially cancerous cluster of cells sometimes found in women's uteruses. Removal of this hydatid mole would be murder, because it is nothing more than a fertilized egg gone awry.

It should be obvious then that the Church's stand against abortion does not derive from a doctrine fixing the time when the spirit enters the body. Presumably, other considerations, such as a respect for the sanctity of life, are more important.

DOONESBURY



by Garry Trudeau

REVISIONS IN LDS TRIPLE

By Barbara and Scott Faulring

The following is a list of a majority of the revisions made in the 1981 edition of the Triple Combination (Book of Mormon, Doctrine and Covenants, and Pearl of Great Price). This list is selective and is by no means exhaustive. The revisions are presented so that those who are interested may see, compare, and appreciate the changes made in this new edition of LDS scriptures from previous editions. Almost all of the changes and revisions were done to make these scriptures more accurate to original documents and to be more informative. This list does not itemize any of the changes or additions in the introductions, footnotes, or cross references in the Triple.

New chapter headings for the Book of Mormon were written by Elder Bruce R. McConkie of the Council of the Twelve, as were the doctrinal headings for the Doctrine and Covenants. Elder McConkie also composed chapter headings for the books within the Pearl of Great Price which have not had them in the previous editions. Only the new headings in the Pearl of Great Price are listed here.

A previous article (*Seventh East Press*, 21 October 1981) enumerated some of the textual changes between the 1920 and 1981 editions of the Book of Mormon. The list here is more complete.

The listing of changes in the Doctrine and Covenants deals only with the revisions made in the historical headings to the revelations. These changes were made so that the reader would have a more accurate understanding of the background and conditions under which these revelations were received. This statement found in the last paragraph of the Explanatory Introduction to the 1981 edition to the Doctrine and Covenants states the reasons for revising the historical headings:

It is evident that some errors have been perpetuated in past editions, particularly in the historical portions of the section headings. Consequently this edition contains corrections of dates and place names and also a few other minor corrections when it seemed appropriate (such as discontinuing the unusual names beginning with Section 78). These changes have been made so as to bring the material into conformity with the historical documents.

There were only a few textual changes in the Doctrine and Covenants, such as the removal of the code names used in Sections 78, 82, 92, 96, 104, and 105. Three other changes noted are: in Section 76, verses 15 and 16 have had the punctuation at the end of the verses reversed; in Section 116, the last seven words of the heading have been moved down into the body of the revelation; and in Section 135, the quote from Ether 12:35 has been changed to read as it

does in the Book of Mormon.

As with the Doctrine and Covenants, the Pearl of Great Price has few textual changes. the previously mentioned chapter headings added in this current edition have been noted but not printed on the list.

It is hoped that this list will show the improvement of accuracy and understanding which both the LDS leaders and members are recognizing. Those who are interested in the reasons for many of these changes and revisions might want to read the following studies:

Book of Mormon

a. Jeffery R. Holland, "An Analysis of Selected Changes in Major Editions of the Book of Mormon, 1830-1920," M.A., BYU, 1966.

b. Stanley Larson, "A Study of Some Textual Variations in the Book of Mormon Comparing the Original and the Printer's Manuscripts and the 1830, the 1837, and the 1840 Editions," M.A., BYU, 1974.

Doctrine and Covenants

a. John W. Fitzgerald, "A Study of the Doctrine and Covenants," M.S., BYU, 1940.

b. Melvin J. Petersen, "A Study of the Nature of and the Significance of the Changes in the Revelations as Found in a Comparison of the Book of Commandments and subsequent editions of the Doctrine and Covenants," M.S., BYU, 1955

c. Robert J. Woodford, "The Historical Development of the Doctrine and Covenants," Ph.D., BYU, 1974.

Pearl of Great Price

a. James R. Harris, "A Study of the Changes in the Contents of the Book of Moses from the Earliest Available Sources to the Current Edition," M.A., BYU, 1958.

b. Walter L. Whipple, "An Analysis of Textual Changes in the Book of Abraham and the Writings of Joseph Smith, the Prophet, in the Pearl of Great Price," M.A., BYU, 1959.

Barbara and Scott Faulring are independent researchers. Scott is currently under contract with Signature Books of Salt Lake City editing the transcript of the Wilford Woodruff journals, which are scheduled for publication in the immediate future. The Faulrings have a pet ferret and three children.

Book of Mormon

Reference	1920	1981			
title	"The Book of Mormon" before The First Book of Nephi	deleted	II Nephi 31:18,19	straight	strait
I Nephi heading	"call the place"	"call the name of the place"	II Nephi 33:9	straight	strait
I Nephi 1:9	...he saw one...	...he saw One...	Jacob 2:6	might	must
I Nephi 3:3	...genealogy of thy forefathers...	...genealogy of my forefathers...	Jacob 3:5	fathers	father
I Nephi 3:10	come	gone	Jacob 3:11	word...soul	words...souls
I Nephi 4:35	my father	our father	Jacob 5:21	of the vineyard	of thy vineyard
I Nephi 4:35	—	yea (added after father)	Jacob 7:9	should	shall
I Nephi 6:2	are a descendant	are descendants	Jacob 7:25	armies	arms
I Nephi 8:14	mother, Sariah	mother Sariah	Mosiah 14:3	face	faces
I Nephi 8:20	straight	strait	Mosiah 17:15	suffer even	suffer the pains that I do suffer, even
I Nephi 12:5	fallen	not fallen	Mosiah 22:7	the camp	their camp
I Ne 13:4,5,26	foundation	formation	Mosiah 27:28	wandering	wading
I Nephi 13:6	foundation	founder	Mosiah 29:15	punished according	punished according to the crime which he has committed according need—an abundance
I Nephi 13:24	plainness	fulness	Alma 1:29	need—and abundance	eyes; persecuting, lying
I Nephi 14:9,17	foundation	founder	Alma 1:32	eyes; lying	holy order, or
I Nephi 14:15	the great	that great	Alma 13:10	holy order of	whither
I Nephi 15:5	destructions	destruction	Alma 16:5	whether	these Lamanites
I Nephi 15:12	fathers	father	Alma 18:7	the Lamanites	their travail
I Nephi 15:35	foundation	preparator	Alma 18:37	their travel	they pled with
I Nephi 16:24	word	words	Alma 22:20	they plead with	men, yea, decreeth unto them decrees which are unalterable, according
I Nephi 19:2	those plates	those first plates	Alma 29:4	men according	the commencement of the seventeenth
I Nephi 19:23	book of Moses	books of Moses	Alma 30:5	the seventeenth	always
I Nephi 20:18	commandment	commandments	Alma 30:52	also	these same
I Nephi 21:1	driven out, because	driven out because	Alma 31:20	the same	infidelity
II Nephi 1:1	them-how	them, and rehearsed unto them, how	Alma 31:30	iniquity	(35 words added at end of verse)
II Nephi 2:27	mediation	mediator	Alma 32:30	—	temptations
II Nephi 23:10	her going	his going	Alma 34:39	temptation	preserve
II Nephi 26:22	foundation	founder	Alma 37:18	reserve	let all thy thoughts
II Nephi 28:2	—	And (beginning of verse)	Alma 37:36	let thy thoughts	cut
II Nephi 29:4	the travels	the travails	Alma 38:1	cast	out with his tents into wax
II Nephi 30:6	white	pure	Alma 46:31	out into	
II Nephi 30:18	I must make	I make	Alma 50:18	were	

Alma 52:36	whether	whither	III Nephi 4:19	Because	And because
Alma 54:1	the twenty	the commencement of the twenty	III Nephi 6:3	band	land
Alma 54:8	have rejected	have once rejected	III Nephi 12:36	the head	thy head
Alma 55:16	sent	went	III Nephi 16:10	gospel and	gospel and shall reject the fulness of my gospel and
Alma 57:6	also a plenty	also plenty	III Nephi 21:27	Father, to	Father to
Alma 57:25	foes	joy	III Nephi 21:28	Father, to	Father to
Alma 62:36	awake his servant	awaken his servant	III Nephi 21:28	nations, in	nations in
Hel 3:39	straight	strait	III Nephi 22:10	people	peace
Hel 9:12	Concerning the five	Concerning this five	III Nephi 22:17	rise	revile
Hel 9:94	judgement	judgement-seat	Mormon 4:8	their strength	their own strength
Hel 13:20	I	and	Mormon 6:14	Joneam, Camenihah	Jeneum, Cumenihah
Hel 15:13	shall be	shall again be	Mormon 6:15	dissented	deserted
Hel 16:3	this	(deleted)	Mormon 9:30	hear	have
III Nephi 1:12	the day	that day	Mormon 9:34	language; therefore	language; and because that none other people knoweth our language; therefore
III Nephi 1:16	the signal which	the sign which			
III Nephi 3:18	the captains	the chief captains	Ether 3:14	light	life
III Nephi 3:23	Zarahemla and	Zarahemla and the land which was between the land of Zarahemla and	Ether 14:26	borders of the	borders by the
			Moroni 9:24	dissented	deserted
III Nephi 3:26	enemy	enemies	Moroni 9:24	dissent	desert

Doctrine and Covenants

Reference	1921	1981		HC 1:39	HC 1:39-42
heading, D&C 1	<i>History of the Church</i> , [HC], Volume 1, page 222	<i>History of the Church</i> , [HC], Volume 1, pp. 221-224		...under the hands of an Angel...	...The ordination was done by the hands of an angel...
heading, D&C 2	Word spoken by Moroni, the Angel his father's house	An extract from the words of the angel Moroni the house of the Prophet's father (reference to D&C 128:18 added)		The angelic visitant averred...	The angel explained...
heading, D&C 3	certain manuscripts of... which Joseph had allowed to HC 1:21	116 pages of manuscript translated from which was called the "Book of Lehi." The Prophet had allowed these pages to HC 1:21-23 HC 1:28	heading, D&C 14	the ancient Apostles the higher Priesthood Compare Section 27:7,8,12 HC 1:48 Joseph changed his residence to the Whitmer home... Each of the three sons ...of his individual duty; and the Prophet inquired of the Lord respecting the matter. ...were given in answer, through the...	the ancient apostles the higher priesthood See also Section 27:7,9,12 HC 1:48-50 The Prophet established his residence at the home of Peter Whitmer, Sen. Three of the Whitmer sons, each of their individual duty.
heading, D&C 4	—	—		—	—
heading D&C 5	March 1829	March 1829, at the request of Martin Harris. HC 1:28-31	heading, D&C 15	See heading	HC 1:50 see also heading
heading, D&C 6	attesting the truth of Joseph's testimony Joseph inquired	of the truth of the Prophet's testimony The Prophet inquired	heading, D&C 16	—	HC 1:51 see also heading
heading D&C 8	—	HC 1:36-37	heading, D&C 17	see heading	HC 1:52-57
heading D&C 9	to patience	to be patient HC 1:37-38	heading, D&C 18	HC 1:52 of certain passages on the Book of Mormon plates Making known the calling of Twelve Apostles in these last days; and also containing instructions relative to building up the Church of Christ according to the fulness of the Gospel. to fervent supplication for greater knowledge	of the Book of Mormon plates — to supplication for knowledge
heading, D&C 10	pages of the Mormon, which had Compare Section 3 HC 1: 21, 23 re-translation showing the discrepancies See The Words of Mormon 3-7	pages from the translation of the "Book of Lehi," in the Mormon. These manuscript pages had See heading to Section 3 HC 1:20-23 retranslation showing discrepancies (The Words of Mormon 3-7) HC 1:39-46 (17 words added to the end)	heading, D&C 19	A COMMANDMENT OF GOD, and not of man, revealed through Joseph Smith the Prophet, to Martin Harris, at Manchester, New York, March, 1830, by him who is Eternal.	Revelation given through Joseph Smith, at Manchester, New York, March 1830... In his history the Prophet introduced it as "a commandment of God and not of man, to Martin Harris, given by him who is Eternal."
heading, D&C 11	—	—		—	HC 1:72-74
heading, D&C 12	HC 1:47 ...had given material assistance to the translator and his scribe.	HC 1: 47-48 ...several times had given material assistance to Joseph Smith and his scribe, which enabled them to continue translating. (14 words added to the end of the heading.)	heading, D&C 20	—	HC 1:64-70
heading, D&C 13	...Aaronic Priesthood, at Harmony...	...Aaronic Priesthood along the bank of the Susquehanna River, near Harmony...	heading, D&C 21	the Church of Jesus Christ of Latter-day Saints, on the these expressed an Elder of the Church of Jesus Christ of Latter-day Saints	the Church, on the these persons expressed an elder of the Church

	HC 1:75	HC 1:74-79			At this time the Prophet was engaged almost daily in making a translation of the Bible. The translation was begun as early as June 1830 and both Oliver Cowdery and John Whitmer had served as scribes. Since they had now been called to other duties, Sidney Rigdon was called by divine appointment to serve as the Prophet's scribe in this work (verse 20).
heading, D&C 22	to The Church of Jesus Christ of Latter-day Saints, which was established in these last days, in the year of our Lord one thousand eight hundred and thirty. Given at Manchester, New York, April 1830...	at Manchester, New York, April 1830.			
	in consequence	This revelation was given to the Church in consequence			
	—	HC 1:79-80			
heading, D&C 23	—	to know of their respective duties,		came to	came[from Ohio] to
	this revelation in response	this revelation		the latter was a pattern of piety, and one of the Lord's great men.	—
heading, D&C 24	HC 1:101	HC 1:101-103			
	—	The following three revelations were given at this time to strengthen, encourage, and instruct them.			Shortly after the arrival of these two brethren, thus spake the Lord."
	—	—	heading, D&C 36	—	near Fayette, New York
heading, D&C 25	—	HC 1:103-104		—	HC 1:131
	—	see also heading to Section 24		—	The Prophet said that Edward Partridge "was a pattern of piety, and one of the Lord's great men."
	The word of the Lord directed to Emma.	This revelation manifests the will of the Lord to Emma	heading, D&C 37	—	near Fayette, New York
heading, D&C 26	and John	a John (typo—should be "and")		—	HC 1:139
	—	HC 104 (typo—should be "HC 1:104")	heading, D&C 38	—	concerning a
	—	see also heading to Section 24.		respecting	HC 1:140-143
	—	—		at a conference	the occasion was a conference
heading, D&C 27	—	HC 1:106-108	heading, D&C 39	HC 1:143	HC 1:143-145
	the first four paragraphs of of which	a portion of which		—	who had been a Baptist minister for about forty years
	Water is common used instead of wine in...	Water is now used instead of wine in...	heading, D&C 40	—	HC 1:145
heading, D&C 28	HC 1:109	HC 1:109-111	heading, D&C 41	HC 1:146	HC 1:146-147
heading, D&C 29	six Elders	six elders		and the Saints generally were striving to live according to the commandments of the Lord; but, the Prophet states, some strange notions and false spirits had crept in among them.	Prefacing this revelation the Prophet wrote: "The members were striving to do the will of God so far as they knew it, though some strange notions and false spirits had crept in among them...[and] the Lord gave unto the Church the following."
	—	HC 1:111-115		—	HC 1:148-154
heading, D&C 30	three days' conference the Elders	three-day conference the elders		—	It was received
	HC 1:115	HC 1:115-116		—	that the "law"
	—	Originally this material was published as three revelations; it was combined into one section by the Prophet for the 1835 edition of the Doctrine and Covenants	heading, D&C 42	—	would be given in Ohio
	—	—		—	HC 1:154-156
heading, D&C 31	—	HC 1:115-117	heading, D&C 43	HC 1:154	The Prophet inquired of the Lord and received this communication addressed to the elders of the Church. The first part deals with matters of Church polity; the latter part contains a warning that the elders are to give to the nations of the earth.
	—	The occasion was immediately following a conference of the Church. See heading to Section 30.		—	HC 1:157
	an Elder	an elder		—	HC 1:158-163
	when this revelation was given.	before this revelation was given.	heading, D&C 44	—	the Prophet states that "at
heading, D&C 32	HC 1:118	HC 1:118-120	heading, D&C 45	HC 1:158	but to the joy of the saints... I received the following."
	and yearning desires	and desires		the Prophet states that at	HC 1:163-165
	the Elders	the elders		—	In this early time of the Church, there had not yet a unified pattern for the conducting of Church services. However, a custom of admitting only members and earnest investigators to the sacrament meetings and other assemblies of the Church had become somewhat general. This revelation expresses the will of the Lord relative to governing and conducting meetings.
heading, D&C 33	whether Elders	whether elders			
	—	HC 1:126-127	heading, D&C 46	HC 1:163	
	...the Prophet avers that the Lord is ever ready to instruct such as diligently seek in faith.	the Prophet affirmed that "the Lord is ever ready to instruct such as diligently seek in faith."		A custom of admitting to the sacrament meetings and other assemblies of the Church only members and earnest investigators had become somewhat general.	
heading, D&C 34	HC 1:127	HC 1:127-128			
	The recipient was	Brother Pratt was			
	restored Gospel	restored gospel			
	his brother, Parley	his older brother, Parley			
	—	This revelation was received in the Peter Whitmer, Sen., home.			
heading, D&C 35	December 1830.	at or near Fayette, New York, December 1830.			
	HC 1:128	HC 1:128-131			

heading, D&C 47	desired had said that	asked he had said that He had already served as a secretary to the Prophet in recording many of the revelations received in the Fayette, New York, area.	heading, D&C 56	Lord information Elder Ezra Thayre in the ministry with Elder Thomas B. Marsh	Lord for information Ezra Thayre to Missouri with Thomas B. Marsh (52:22)
heading, D&C 48	— Joseph this being an from New York State	HC 1:166-167 The Prophet This was an from the eastern United States		—	Elder Thayre was not ready to depart on his journey because of his involvement in the problems at Thompson, Ohio. See heading to Section 54.
heading, D&C 49	— HC 1:167 — or Shaking Quakers of whom he had formerly been one Many of these people were honest-hearted, and the Lord directed his servants to labor amongst them.	see 37:1-3; 45:64 HC 1:167-169 (Some historical sources give the date of this revelation as May 1831) (United Society of Believers in Christ's Second Appearing) to which he had formerly belonged Some of the beliefs of the Shakers were that Christ's second coming had already occurred and he had appeared in the form of a woman, Ann Lee; baptism by water was not considered essential; the eating of pork was specifically forbidden, and many did not eat any meat; and a celibate life was considered higher than marriage. In prefacing this revelation, the Prophet wrote, "In order to have a more perfect understanding on the subject, I inquired of the Lord, and received the following." The revelation refuted some of the basic concepts of the Shaker group. The aforementioned brethren took a copy of the revelation to the Shaker community (near Cleveland, Ohio) and read it to them in its entirety, but it was rejected.	heading, D&C 57	HC 1:189 — degraded —	HC 1:189-190 (Section 52) — Subsequently he received this revelation. HC 1:190-195 saints from the Thompson Branch HC 1:196-201 HC 1:201-202 On this occasion desired
			heading, D&C 58	HC 1:190 —	HC 1:202-205 On their return trip Missouri third day HC 1:205-206 group who were on their way from Independence to Kirtland.
			heading, D&C 59	HC 1:196	
			heading, D&C 60	— the occasion was that of desiring	
			heading, D&C 61	HC 1:203 — — first day	
			heading, D&C 62	— counselors — to the encouragement of all	
			heading, D&C 63	— HC 1:207 —	late in HC 1:206-211 The Prophet, Sidney Rigdon, and Oliver Cowdery had arrived in Kirtland on August 27, from their visit to Missouri.
			heading, D&C 64	— —	HC 1:211-214 The Prophet was preparing to move to Hiram, Ohio to renew his work on the translation of the Bible, which had been laid aside while he had been in Missouri.
heading, D&C 50	HC 1:170 present	HC 1:170-173		Zion were busily	Zion (Missouri) was earnestly At this busy time, the revelation was received.
heading D&C 51	HC 1:173 State of New York	HC 1:173-174 the eastern states		—	HC 1:218
heading, D&C 52	HC 1:175	HC 1:175-179 of June		—	HC 1:219-221
heading, D&C 53	— — — to Gilbert's work	HC 1:179-180 At Sidney Gilbert's request to Brother Gilbert's work	heading, D&C 65	—	In prefacing this revelation, the Prophet wrote: "At the request of William E. McLellin, I inquired of the Lord, and received the following." HC 1:224-225
heading, D&C 54	HC 1:180 certain of Church administration, and selfishness was manifest amongst them. Newel Knight and other Elders had come to the Prophet asking how to proceed.	HC 1:180-181 — having to do with the consecration of properties. Selfishness and greed were manifest, and Leman Copley had broken his covenant to consecrate his large farm as a place of inheritance for the saints arriving from Colesville, New York. Ezra Thayre also involved in the controversy. As a consequence, Newel Knight (president of the branch at Thompson) and other elders had come to the Prophet asking how to proceed. The Prophet inquired of the Lord and received this revelation. See also Section 56, which is a continuation of the matter.	heading, D&C 66	to William E. M'Lellin HC 1:219 — Joseph Smith — — unto them — revelations and language	
heading, D&C 55	— sought of the	HC 1:184-186 sought the	heading, D&C 67	— — — concerning	It was decided that Oliver Cowdery and John Whitmer should take the manuscripts of the revelations to Independence, where W. W. Phelps would publish them as the "Book of Commandments." — negative the language used in revelations at the request of HC 1:227-229

	This was given	Although this revelation was given	prayerful consideration of this matter, the glorious vision here recorded was given them.	Rigdon saw the following vision." It was after the Prophet had translated John 5:29 that this vision was given.
heading, D&C 69	HC 1:234 On the 3rd to the Doctrine and Covenants The course	HC 1:234-235 On November 3	heading, D&C 77	HC 1:253-255
heading, D&C 70	November 1831 HC 1:235 documentary	November 12, 1831 HC 1:235-237	heading, D&C 78	HC 1:255-257
heading, D&C 71	The Prophet had resumed the translation of the Scriptures and the two so labored	HC 1:238-239 The Prophet had continued to translate the Bible	Enoch HC 1:255 In the documentary history of the Church, vol. 1, p. 255, appears this note	The Prophet wrote, "In connection with the translation of the Scriptures, I received the following explanation of the Revelation of St. John."
		at which time it was temporarily laid aside so as to enable them to fulfill the instruction given herein. The brethren were to go forth to preach in order to allay the unfriendly feelings that had developed against the Church as a result of the publication of some newspaper articles by Ezra Booth, who had apostatized.	at the time and hence in some addressed The temporary necessity having passed for keeping the names of the individuals addressed unknown, their real names were subsequently given in brackets.	the identity of hence some referred to When the necessity had passed for keeping the names of the individuals unknown, their real names were thereafter given in brackets. Since there exists no vital need today to continue the code names, the real names only are now used herein, as given in the original manuscripts.
heading, D&C 72	HC 1:239	HC 1:239-241 This section is a compilation of two revelations received on the same day. Verses 1-8 make known the calling of Newel K. Whitney as a bishop. He was then called and ordained, after which verses 9-26 were received giving additional information as to a bishop's duties.	heading, D&C 79 heading, D&C 80 heading, D&C 81	HC 1:257 HC 1:257 HC 1:257-258
heading, D&C 73	HC 1:241 Joseph these allaying the excited feelings that had been aroused through the publications of scandalous communications to the press.	HC 1:241-242 the Prophet this diminishing the unfavorable feelings that had arisen against the Church (see heading to Section 71).		Frederick G. Williams is called to be a high priest and a counselor in the First Presidency. The historical records show that when this revelation was received in March 1832, it called Jesse Gause to the office of counselor to Joseph Smith in the First Presidency. However, when he failed to continue in a manner consistent with this appointment, the call was subsequently transferred to Frederick G. Williams. The revelation (dated March 1832) should be regarded as a step toward the formal organization of the First Presidency, specifically calling for the office of counselor in that body and explaining the dignity of the appointment. Brother Gause served for a time, but was excommunicated from the Church in December 1832. Brother Williams was ordained to the specified office on March 18, 1833.
heading, D&C 74	By Revelation to this explanation of the First Epistle of Paul to the Corinthians, chapter 7, verse 14, was given	Revelation given to HC 1:242 The Prophet writes, "Upon the reception of the foregoing word of the Lord [D&C 73], I recommenced the translation of the Scriptures and labored diligently until just before the conference, which was to convene on the 25th of January. During this period I also received the following, as an explanation of I Corinthians 7:14."		
heading, D&C 75	HC 1:242	HC 1:242-245 At this conference Joseph Smith was sustained and ordained President of the High Priesthood.	heading, D&C 82	HC 1:267 showing the order given to Enoch, and the Church in his day. For explanation of unusual names see heading to Section 78.
heading, D&C 76	HC 1:245 While he and Sidney Rigdon were engaged in studious and doubtless	HC 1:245-252 "Upon my return from Amherst conference, I resumed the translation of the Scriptures. Accordingly, while translating St. John's Gospel, myself and Elder	heading, D&C 83 heading, D&C 84	HC 1:267-269 (see heading to Section 75). Formerly unusual names were used in the publication of this revelation to conceal the identity of the persons named (see heading to Section 78). These unusual names have now been dropped, except in the case where the identification is not known (see verse 11). HC 1:269-270 HC 1:286-295 The Prophet designates it a revelation on priesthood

heading, D&C 85	HC 1:298 concerning the Saints in Zion, Missouri.	HC 1:298-299 This section is an extract from a letter of the Prophet to W.W. Phelps, who was living in Independence, Missouri. It was given to answer questions about those saints who had moved to Zion, but who had not received their inheritances according to the established order in the Church.	—	This revelation is a continuation of divine directions to build houses for worship and instruction especially the House of the Lord. See Section 88:119-136 and Section 94.
heading, D&C 86	—	HC 1:300 This revelation was received while the Prophet was reviewing and editing the manuscript of the translation of the Bible.	heading, D&C 96 Enoch Shinehah — For explanation of unusual names see heading to Section 78. that of certain lands possessed by the Church	— — HC 1:352-353 —
heading, D&C 87	—	HC 1:301-302 This section was received at a time when the brethren were reflecting and reasoning upon African slavery on the American continent and the slavery of the children of men throughout the world.	heading, D&C 97 HC 1:400 ten days before this time the corner stones of the Lord's House in Kirtland were laid, after the order of the Holy Priesthood.	the disposal of certain lands, known as the French farm, possessed by the Church near Kirtland. Since the conference could not agree who should take charge of the farm, all agreed to inquire of the Lord concerning the matter. HC 1:400-402
heading, D&C 88	HC 1:302 — the Olive leaf —	HC 1:302-312 It was as the Olive Leaf ...plucked from the Tree of Paradise, the Lord's message of peace to us." It appears from the historical records that portions of this revelation were received on December 27 and 28, 1832, and January 3, 1833.	—	In response to the Prophet's inquiry of the Lord for information. Members of the Church in Missouri were at this time subjected to severe persecution and on July 23, 1833, had been forced to sign an agreement to leave Jackson County.
heading, D&C 89	—	HC 1:327-329 As a consequence of the early brethren using tobacco in their meetings, the Prophet was led to ponder upon the matter; consequently he inquired of the Lord concerning it. This revelation, — was the result. The first; three verses were originally written as an inspired introduction and description by the Prophet.	heading, D&C 98 —	HC 1:403-406 This revelation came in consequence of the persecution upon the saints in Missouri. It is natural that the saints in Missouri, having suffered physically and also having lost property, should feel an inclination toward retaliation and revenge. Therefore the Lord gave this revelation. Although some news of the problems in Missouri had no doubt reached the Prophet in Kirtland (nine hundred miles away) the seriousness of the situation could have been known to him at this date only by revelation.
heading, D&C 90	— Position of Joseph as President of the Church reaffirmed.	HC 1:329-331 This revelation is a continuing step in the establishment of the First Presidency (see heading to Section 81), and as a consequence thereof the counselors mentioned were ordained on March 18, 1833.	heading, D&C 99 — Kirtland, Ohio August 1832 —	to John Murdock. Hiram, Ohio August 1833 Although editions of the Doctrine and Covenants beginning with 1876 have listed this revelation as Kirtland, August 1833, earlier editions and other historical records certify to the proper information.
heading, D&C 91	— study of the ancient writings regarded by some as Scripture and known distinctively as the Apocrypha.	HC 1:331-332 translation of the Old Testament. Having come to that portion of the ancient writings called the Apocrypha, he inquired of the Lord and received this instruction.	heading, D&C 100 —	HC 1:419-421 brethren about them. HC 1:458-464 them saints
heading, D&C 92	to Enoch — For explanation of unusual names see heading to Section 78.	HC 1:333 The revelation is directed to Frederick G. Williams, who had recently been appointed a counselor in the First Presidency.	heading, D&C 101 HC 1:456 of the saints Church	—
heading, D&C 93	—	HC 1:343-346	heading, D&C 102 of Jesus Christ of Latter-day Saints	—
heading, D&C 93	—	HC 1:343-346	—	The original minutes were recorded by Elders Oliver Cowdery and Orson Hyde. Two days later, the minutes were corrected by the Prophet, read to the high council, and accepted by the council. Verses 30-32, having to do with the Council of the Twelve
heading, D&C 94	—	HC 1:346-347 Hyrum Smith, Reynolds Cahoon, and Jared Carter are appointed as a Church building committee.	—	
heading, D&C 95	—	HC 1:350-352	—	

heading,D&C 103	—	Apostles, were added by the Prophet Joseph Smith in 1835 when he prepared this section for publication in the Doctrine and Covenants. HC 2:36-39	heading,D&C 114	—	HC 3:23
	For explanation of unusual names see heading to Section 78.	—	heading,D&C 115	—	HC 3:23-25
	—	This revelation was received after the arrival in Kirtland, Ohio, of Parley P. Pratt and Lyman Wight, who had come from Missouri to counsel with the Prophet as to the relief and restoration of the saints to their lands in Jackson County.	heading,D&C 116	—	HC 3:35
heading,D&C 104	Enoch	—	heading,D&C 117	certain Elders	—
	—	HC 2:54-60	heading,D&C 118	—	HC 3:45-46
	For explanation of unusual names see heading to Section 78.	—	heading,D&C 119	—	HC 3: 46-47
	—	The United Order at Kirtland was to be temporarily dissolved and reorganized, and the properties as stewardships were to be divided among members of the order.		—	HC 3:44
heading,D&C 105	HC 2: chaps. 5 to 8 inclusive	HC 2:108-111		—	The law of tithing, as understood today, had not been given to the Church previous to this revelation. The term "tithing" in the prayer just quoted and in previous revelations (64:23, 85:3; 97:11) had meant not just one tenth, but all free-will offerings, or contributions, to the Church funds. The Lord had previously given to the Church the law of consecration and stewardship of property, which members (chiefly the leading elders) entered into by a covenant that was to be everlasting. Because of failure on the part of many to abide by this covenant, the Lord withdrew it for a time, and gave instead the law of tithing to the whole Church. The Prophet asked the Lord how much of their property he required for sacred purposes. The answer was this revelation.
	For explanation of unusual names see heading of Section 78.	—	heading,D&C 120	—	HC 3:44
	—	HC 2:170-171	heading,D&C 121	while a	while he was a
	—	This revelation is directed to Warren A. Cowdery, an older brother of Oliver Cowdery		HC 3:289	HC 3:289-300
heading,D&C 107	HC 2:209	HC 2: 209-217	heading,D&C 122	while a	while he was a
	—	Although portions of this section were received on the date named, the historical records affirm that various parts were received at sundry times, some as early as November 1831.		HC 3:300	HC 3:300-301
	—	HC 2:345	heading,D&C 123	HC 3:302	HC 3:302-303
heading,D&C 108	—	This section was received at the request of Lyman Sherman, who had previously been ordained a high priest and a seventy, and who had been released in November 1835 from office as one of the presidents of the Seventy.	heading,D&C 125	—	HC 4: 311-312
	—	HC 2:420-426	heading,D&C 126	—	HC 4:382
heading,D&C 109	HC 2:410	HC 2:465-466	heading,D&C 127	—	HC 5:142-144
heading,D&C 111	HC 2:463	At this time the leaders of the Church were heavily in debt due to their labors in the ministry. Hearing that a large amount of money would be available to them in Salem, the Prophet, Sidney Rigdon, Hyrum Smith, and Oliver Cowdery traveled there from Kirtland, Ohio, to investigate this claim, along with preaching the gospel. The brethren transacted several items of Church business and did some preaching. When it became apparent that no money was to be forthcoming, they returned to Kirtland. Several of the factors prominent in the background are reflected in the wording of this revelation.	heading,D&C 128	—	HC 5:148-153
	The Prophet with one of his counselors and two other Elders had journeyed from Kirtland, Ohio, to Salem, Massachusetts; and, at their destination had entered upon the work of teaching the people from house to house, and preaching publicly as opportunity presented.	HC 2:499-501	heading,D&C 129	Revelation given to by which good or bad	Instructions given by by which the correct nature of ministering angels and spirits
heading,D&C 112	—	HC 3:9-10		—	HC 5:267
heading,D&C 113	—	HC 3:9-10	heading,D&C 130	Important	—
	—		heading,D&C 131	—	HC 5:323-325
	—			—	HC 5:501-507
	—		heading,D&C 133	—	Although the revelation was recorded in 1843, it is evident from the historical records that the doctrines and principles involved in this revelation had been known by the Prophet since 1831.
	—			which has since been and called the Appendix	HC 1:229-234
	—		heading,D&C 134	Church of Jesus Christ of Latter-day Saints	was first added as an appendix, and was subsequently assigned a section number
	—			—	Church
	—			with the following preamble	HC 2:247-249
	—			—	The occasion was a meeting of Church leaders, brought together to consider the proposed contents of the first edition of the Doctrine and Covenants. At that time this declaration was the following preamble
	—		heading,D&C 135	HC 6:612	HC 6:629-631

	—	This document was written by Elder John Taylor of the Council of the Twelve, who was a witness to the events.	Official Decl 1	—	Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto [three statements added, see pages 292-293]
heading,D&C 136	—	<i>Journal History of the Church</i>	Official Decl 2	—	Official Declaration 2 [entire statement added]
137	—	new additon	Maps	—	[maps on page 295-298 added]
138	—	new addition			
Official Decl. 1	Official Declaration	Official Declaration 1			

Pearl of Great Price

Reference	1921	1982		December, 1830—continued.	
Moses, title page	The Book of Moses	Selections from the Book of Moses	Facsimilies 1-3	Post-1842 engravings	Original 1842 <i>Times & Seasons</i> engravings
Moses, title page	—	An extract from the translation of the Bible as revealed to Joseph Smith Prophet, June 1830—February 1831.	heading, Ab 1-5	—	[doctrinal headings added]
heading, Moses 1	Visions of Moses	—	Abraham 2:2	who were the daughters	who was the daughter
heading, Moses 1	As revealed to Joseph Smith the Prophet, in June 1830.	(June 1830)—[doctrinal heading added].	heading, JSM	Writings of Joseph Smith 1	Joseph Smith—Matthew
Moses 1:19	and rent upon	and ranted upon	heading, JSM	An Extract from a Translation of the Bible	An extract from the translation of the Bible as revealed to Joseph Smith the Prophet in 1831.
heading, Moses 2	The Writings of Moses	—	JSM	Being the Twenty-fourth chapter of Matthew, commencing with the last verse of the twenty-third chapter, King James' Version	Matthew 23:39 and ch. 24.
heading, Moses 2	As revealed to Joseph Smith the Prophet, in December, 1830.	(June—October 1830)—[doctrinal heading added]	JSM	—	[doctrinal heading added]
heading, Moses 3	The Writings of Moses	—	JSM 1:8	one another;	one another, and shall hate one another;
heading, Moses 3	As revealed to Joseph Smith the Prophet, in December, 1830—continued.	(June—October 1830)—[doctrinal heading added]	JSM 1:30	love of many	love of men
heading, Moses 4	The Writings of Moses	—	heading, JSH	Joseph Smith, 2	Joseph Smith—History
heading, Moses 4	As revealed to Joseph Smith the Prophet, in December, 1830—continued.	(June—October 1830)—[doctrinal heading added]	heading, JSH	—	<i>History of the Church</i> , Vol. 1, Chapters 1-5
heading, Moses 5	The Writings of Moses	—	JSH 1:4	November 19th, 1824, in the 27th year	November 19th, 1823, in the 26th year
heading, Moses 5	As revealed to Joseph Smith the Prophet, in December, 1830—continued.	(June—October 1830)—[doctrinal heading added]	JSH 1:18	was right—	was right (for at this time it had never entered into my heart that all were wrong)
heading, Moses 6	The Writings of Moses	—	JSH 1:56	In the year 1824	In the year 1823
heading, Moses 6	As revealed to Joseph Smith the Prophet, in December, 1830—continued.	(November—December 1830)—[doctrinal heading added]	JSH	—	[descriptive and doctrinal headings added before verses 1, 21, 27, 55, & 66]
heading, Moses 7	The Writings of Moses	—	JSH, addendum	<i>Times and Seasons</i> , Vol. 2, p. 201.	<i>Messenger and Advocate</i> , vol. 1 (October 1834), pp. 14-16
heading, Moses 7	As revealed to Joseph Smith the Prophet, in December, 1830—continued.	(December 1830)—[doctrinal heading added]	heading, Articles of Faith	—	<i>History of the Church</i> , Vol. 4, pp. 535—541
heading, Moses 8	The Writings of Moses	—	Articles of Faith 5	of hands, by those	of hands by those
heading, Moses 8	As revealed to Joseph Smith the Prophet, in	(February 1831)—[doctrinal heading added]	Articles of Faith 6	viz.	namely
			Articles of Faith 7	etc.	and so forth
			Article of Faith 10	that Zion will be built upon this [the American] continent;	that Zion (the New Jerusalem) will be built upon the American continent;

Section 121

A Fiction-Like But True Story

by L. A. Nausee

It was sunny outside when I entered the Temple. At the reception desk I handed my wife her suitcase, set mine on the floor, and fished out my wallet. My eyeglasses, with their phototropic lenses, were still very dark, so I pushed them up onto my forehead while I searched the wallet for my recommend. As the new recommend was being stamped and fitted with its new plastic cover, I heard the white-suited and white-haired gentleman behind the desk say,

"Take your glasses off your head."

"I beg your pardon?"

"Take your glasses off your head."

"I'm sorry, why should I take my eyeglasses off my head?"

"You're not supposed to have your head covered in the Temple."

It was difficult for me to imagine that my simple eyeglasses were actually 'covering' my head, and the thought struck me that this brother may be overinterpreting some Temple rule. I asked him, therefore, as I took the glasses off and held them in my hand while picking up my recommend, wallet and suitcase in the other, whether that was a temple rule,

"...I mean, is it uniformly enforced? Is everyone told about this who comes in with glasses on their forehead?"

"Oh, yes. But I've never seen a man with glasses on his head before. Lots of women come in here with glasses on

their heads, but I've never seen a man with them up there."

Already on my way, I walked on into the Temple, but the man's words were ringing in my ears: "I've never seen a man with glasses on his head before...lots of women but no men." When I reached the dressing room I was furious. Surely this man, who had seen my Temple recommend, had carefully checked the Bishop's and the Stake President's signatures on it, had seen that I was a High Priest; surely he was not insinuating that I was homosexual? Impossible. Yet the anger did not abate. What was he insinuating, if anything? Why mention the ratio of women to men with sunglasses on their heads? Had I angered him by questioning why he had asked me to remove my glasses? (I suppose I was not as quick to comply as he had hoped. On the other hand, his "Take your glasses off your head" was a little terse, too, wasn't it? "I'm sorry, Brother, they, or the Brethren, or the Temple Presidency, or the passive voice, we've been asked to remind you that we shouldn't have our heads covered in the Temple. Would you mind so very much just taking off your glasses? Thanks a lot, I really appreciate it." I wonder why Jews cover their heads as a sign of devotion to God and we uncover ours? Strange business. Take thy shoes from off thy feet! *Vox dei, vox populi...*)

And still I was angry. How can one go through the Temple angry, I thought. The devil, no doubt. I really am curious, though, exactly what he was thinking. I'll walk back out there—I really am shaking with anger—and just politely and quietly ask him why he said that and whether he meant to imply anything by it. How can I go through the Temple shaking with anger?

"Pardon me, I'm sorry, could I ask you a question? (I'm glad he's not busy; there is no one around at the moment.) What did you mean a few moments ago when you said you had never seen a man with eyeglasses on his head?" "Yes, I mean, were you implying that men shouldn't wear them, or that it is effeminate, or something?" (Good grief, a confrontation like this, even a whispered one, is terribly out of place here. I must be crazy to be doing this. Why don't I just leave. Shirley is already up in the waiting room, that's why.)

"You didn't mean anything by it? You just never saw a man with glasses on his head before?" "Haven't you ever seen Fritz Stern play the violin? Sure, he plays with his glasses on his head all the time." "Well, O.K., thanks." (Fritz Stern? I must be more shook up than I thought. Isaac Stern, of course. Who is, oh sure, *The Politics of Cultural Despair*. Still, he didn't know either of them, so it's all right.)

"Sorry. I didn't know we almost missed this session. I'm glad, too. I'm sure the kids will be all right." (The House of the Lord. It's a good thing we call it that so often. At times like these, any confusion about the ownership could be a problem. I'm glad I stayed. I think I will come back soon, even though I won't feel like it, I'm sure. Well, I'll be, there's Hugh Nibley. Maybe I'll ask Hugh sometime if he knows anything about the practice of uncovering or covering the head in the Judeo-Christian and Mormon traditions. Well, he's pretty busy. Still, I'm glad to see him here with his Nikes on. He's a good guy.)

L. A. Nausee is a professor in the College of Humanities at Brigham Young University.

Is Pronunciation Really Revelant?

by Scott Dunn

To some, pronunciation is a veritable seer stone of the soul, an infallible basis on which to judge a person's education, sophistication, and perhaps even calling and election. While we may complain about the unfairness of such a situation, we can hardly deny it exists. Who, for example, has not seen a staid eyebrow recoil at the mention of patri-archal blessings? This mispronunciation of *patriarchal* is so common in this locale that it sometimes even spills over into *patriotic*, producing *patriotical*. While we natives of this culture might find this pronunciation melodical, others find it quite exotical, and often end up thinking us a bit neurotical.

Closely related to this phenomenon is the pronunciation of the second-to-last word in the tenth Article (or, if you prefer, Archal) of Faith: How many primary children have grown up learning that the earth will some day receive its "pair o' dice-ical glory?" Obviously, this mispronunciation points to a gambling conspiracy of immense proportions! Unless we're willing to concede the existency of a celestial casino in the next life, we ought to brush up on our pronunciation of *paradisiacal*.

The problem in both instances, of course, arises out of knowing how to combine a root with its suffix. Many people, for example, don't know whether to drop the final vowel of *accompanying* when adding a suffix. They reason that since the vowel is retained in *accompaniment*, they might as well not tamper with it when they use the word *accompanyist*. Unfortunately, language isn't so logical; the correct form is *accompanist*. A similar dilemma arises in forming a verb which means "to commit apostasy." Is the root *apostasy* (resulting in *apostasize*) or *apostate* (resulting in *apostatize*)? The answer is that the latter is correct. (The only correct time to use *apostasize* is in answering the question, "What would you call the dimensions of an apostate?")

Natives of the Wasatch Front also frequently reduce certain sounds, producing *strenth* from *strength* and *conaplate* from *contemplate*. Vowel reductions are also common, resulting in the identical pronunciation of two very different words, *hail* and *hell*. This can have disastrous results: When one church leader announced that "the sacrament song is number 218; 'We'll Sing All Hail,'" the congregation was left to wonder whether he wanted them to sing a hymn or raise the roof.

Utah Mormons also have a tendency of interchanging the sounds in some of their most common words (a linguistic phenomenon known as *metathesis*), giving us such classics as *brethern* (instead of *brethren*) and *Melcheze-Dick* (instead of *Melchizedek*). Not long ago, I heard a BYU student carrying on this tradition in his sermon, which, he announced, dealt with "one of the most revelant topics we could discuss." It was a nice sermon, but nothing to revel in.

Of course, we Mormons can always snigger right back at our critics when, for example, they attempt to pronounce *Moroni* for the first time. (Somehow, it always ends up rhyming with *macaroni*.) But it seems to me that a better alternative would be for each of us to eliminate from our language any habits of pronunciation which might prove to be distracting or disturbing to others. When form detracts from content, a change is in order. Or, as a friend of mine might say, "What good is a big vocabulary if you can't pronounce it?"

Continued from pg. A6

individual salvation. Anyone attending the address, however, knows that he was really advocating seeking the Spirit and emphasizing the atoning power of the Savior. His words were willfully twisted by the *Newsletter* reporter in order to convey a different message than that actually given.

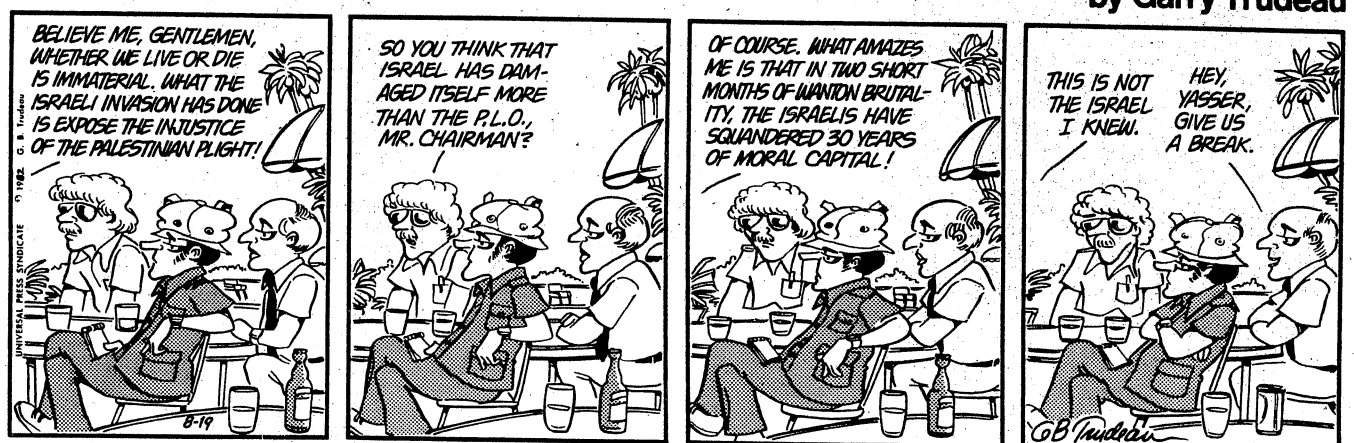
From "Here They Come...": "They [the Mormon missionaries] will also tell you that Jesus was the spirit brother of Satan." By not explaining the full doctrine of universal spiritual kinship, the anti-Mormons try to make the Mormons sound blasphemous by suggesting a special relationship between Satan and Christ that is not part of their doctrine. "They will also tell you that there is no salvation outside the Mormon Church." This, of course, is a blatant lie which trades on the Mormon doctrine of exaltation to imply a Mormon belief in universal damnation outside of their Church.

As a final example of doctrine-twisting, in a tract entitled, "Was Virgin Mary really a Virgin? The Mormon Church says No!", the author quotes Orson Pratt as having said that "it may be" that God the Father would take Mary, the mother of Christ, to be his wife in the eternities—and then labels this opinion as official Mormon doctrine. To present such a quote as the speculation of a former Church leader would be to treat it accurately and fairly. To claim that speculation to be doctrine is simply lying in print.

--They violate propriety and gravely offend the sanctity of the Mormon Church and people by publishing and belittling the most sacred aspect of their religion: their temple ceremonies. Both in printed form and on tape, Ex-Mormons for Jesus make available verbatim temple rituals, "annotated and explained by a former Temple Worker." Another tape recording "discusses the Temple Endowment and secrets in detail." The little boy smashing the bicycle...

This is the work of the "committed Christians," who spend their days in a negative enterprise. Their goal is to destroy the Mormon Church, "to see Christian crosses replacing the naked spires and statues of Moroni atop every LDS edifice in the world." ("Introducing Saints Alive in Jesus.") The tactics they use to accomplish their goal are unscrupulous and calculatedly hurtful to Mormons. And if they were to achieve their aim of religious genocide, what then? What would be offered to the Saints after they had been stripped of their beliefs? Perhaps an opportunity to share in the life of Christian forbearance and understanding that the anti-Mormons live. Oh, by the way, you can still get John C. Bennett's *History of the Saints*. The Tanners sell a photo-reprint of the book for \$7.00.

DOONESBURY



Giving Blood: A Draining Experience

by Dick Townsend

"You want me to give what?"

"Blood," Hank replied. "Don't you read the *Seventh East Press*? President Reagan proclaimed January as 'National Volunteer Blood Donor Month.'"

"Absurd," I observed. "I observed. 'Who ever heard of a month volunteering?'"

"Don't change the subject," Hank added, noting my rising anxiety over his suggestion. "The Central Utah Chapter of the American Red Cross and Utah Valley Hospital Blood Bank are both participating. It's a chance to make a meaningful contribution."

"I'll say," I observed. "I've heard of giving of yourself but this is ridiculous! Better count me out."

"Too late," Hank informed me. "I've already informed the Blood Bank at UVH that we'd be there today at three o'clock."

It was no use arguing. Hank had this way of being both roommate and dictator, and besides I needed somewhere to go for *Going My Way* but this was going just a little too far.

Before going to the hospital, we stopped off and picked up Hank's friend Maxine, *Seventh East's* vivacious entertainment editor. "Don't tell me you actually intend to write up this experience for *Thrills*!" I demanded of her as she climbed in the front seat of Hank's '57 Nash.

"Heavens no!" she responded. "I can't stand the thought of giving blood! I've never done it in my life! But Hank insisted we support the blood drive."

"I wish they wouldn't use that expression," I mused, trying to take my mind off the thought of being siphoned. "I always thought a *blood drive* was something they did in gangster movies."

"I can feel my veins collapsing," Maxine shuddered.

"Don't be such big chickens," Hank admonished. Hank was an old hand—or rather, old arm—at bleeding into bottles. "Blood was meant to circulate."

"Cute," I commented. "But I think you'll find us a little too grave to laugh at your jokes."

"What's to worry?" Hank asked as we pulled into the hospital parking lot.

"It's just that I've never done this before. That and the pain!" I complained. "Besides, you never know what they'll decide to do to you once they get you on one of their tables."

"That's right," Maxine said, supporting my terror. "The last time they took blood out of me I passed out,

and when I awoke four hours later my appendix was gone!"

"I thought you said you'd never given blood!"

"I haven't," she explained. "But they've *taken* it from me three times!"

"Don't worry," Hank comforted as we climbed out of the car. "It will all be over in a little while."

"That's what scares me!" I explained, aghast. "Did anyone ever tell you you have a rotten bloodside manner?"

Within moments we were at the desk of the blood bank. "May I help you?" the receptionist intoned in receptionist tones.

"We'd like to make a deposit," I sneered.

"Do you have an account here?" she asked, all business-like.

"What?" I asked, confused.

The receptionist explained: "When you donate blood, you should write down whose account you want it to go to. Then those people will have free access to your blood."

"And if we don't," I asked, "you're going to charge them for it?"

"That's correct," she explained. "Of course, then anyone can use it."

"You're going to sell our blood?" I asked, half-expecting to see Bela Lugosi walk by any minute. "Does that mean we get paid for it?"

"No," she answered. "We're not allowed to pay for blood."

"Whoever heard of a bank that doesn't offer interest?" I asked, a little upset. My merchandise was beginning to boil.

Fortunately Hank stepped in at that moment and took over. "We have reservations," he told the receptionist.

"Very strong reservations," Maxine put in.

The receptionist handed us cards to fill out and told us to wait in the lobby. We sat down and began filling out the forms while others present watched "General Hospital" on the lobby boob tube. They were, I decided, the same people who took radios to basketball games.

"This is always a blood-curdling experience," Maxine observed as she filled out her card.

"I'm glad it isn't," I remarked; "then they'd have to pry it out of us!"

We signed over our blood to some needy quadruplets, and handed our cards to the receptionist. Presently a doctor emerged and called out Maxine's name.

"Me?" she choked, a little pale. "Why do I have to be first?"

"You don't," the doctor reassured her. "Someone else can go first. Is Dick Townsend here?"

"Thanks, Max!" I muttered. "I've never done this before!"

"I'll go," Hank volunteered, bravely marching over to the doctor, who was willing to make the substitution.

All too soon, the doctor returned and took me to an office where she went over my card with me.

"Are you currently taking any medication or drugs?"

"No," I responded. This answer wasn't good enough however, for she checked my arms for needle marks.

"Given blood within the past eight weeks?" (Apparently it takes that long to recover from the experience.)

"No."

"Ever had malaria?"

"No."

"Tuberculosis?"

"No."

"Cancer?"

"No, thank you." (By now I was getting suspicious. Especially with the cancer question: she looked as if she knew something.)

"Infectious mononucleosis?"

"No, but it's always nice to be asked."

"Convulsions, epilepsy, or fainting spells?"

"Actually, I feel all three coming on right now."

"Recent pregnancy?"

"Watch it!"

Finally, she finished the questions and began taking my pulse. "You're a little nervous, aren't you?" she asked.

"How could you tell?" I asked, my knuckles white from gripping the arms of the chair.

"Your pulse is 100! Any higher and we couldn't take you," she explained.

Just my luck to be barely passable. I suddenly felt an urge to start running in place—or maybe just running.

The doctor next took my temperature and then pricked my finger for a blood sample. "Some people say that's the worst part of the experience," she said above my screaming. She performed some kind of screening test to see if my blood had enough iron. You guessed it. I passed the test, passed into another room, and prepared to pass out. This room was larger and contained a long row of tables, one of which supported the prostrated Hank Benson. The nurse was just taping up his arm.

I was led to a table of my own where I was asked to lie down and stop shaking. "This isn't going to hurt a bit," a lovely young nurse assured me.

"Isn't that what Dracula used to tell his victims?" I asked.

"Oh, stop being such a scaredy-cat!" She chided me. "We haven't lost a donor yet." The word *yet* echoed through my ears.

Hank, who had been lying on the table next to me, sat up to watch the experience. "My gosh, that needle is huge!" he observe.

"You're a big help!" I told him, at the same time resolutely looking away from the nurse. (I'm one of those people who would rather die than see his own blood. Better dead than red, I always say.)

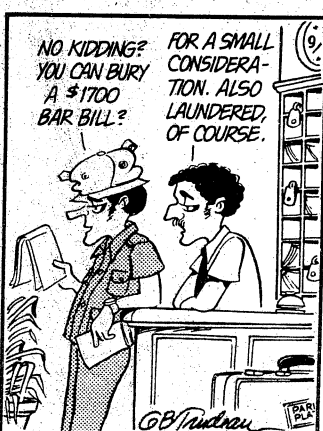
"Think of the good you're doing for humanity," Hank lectured. "Remember the blood drive theme: 'Blood Donors are silent heroes.'"

"AAAAUUUUUGGGGGHHHHHH!!!!"

"Well, so much for that theme," Hank relented.

Continued on pg. A9

DOONESBURY



by Garry Trudeau

Incident at Cumorah

by Peter Sorensen

It was inevitable. Grime and Sons, the famous New York entrepreneurs, came to us three weeks before the Cumorah pageant was to get under way. They offered to do what had not been done before: construct a monstrous set of flashing-neon gold plates to be placed at the top of the hill, and to be lit on pageant nights only when the finale came, when the Nephites were winning, or perhaps when God was speaking to Alma.

The committee for the Denuding of Cumorah, the same committee that authorized a roller coaster ride for the far side of the hill, met the same day to debate the issue. Also present were several "new wave" Mormon missionaries, complete with cue-ball coifs and dressed in traditional French malaise.

"Friends, think of the possibilities!" exulted Wax Weakly, the chairman. "We could even advertise using such giant plates. Imagine it, in bright, flashing, neon green—EAT AT LEHI'S."

"Let's not go overboard, Wax," rejoined Elder Breathaker, one the the missionaries. "You're not even getting at the essence of religious experience with a cheap approach such as this. I think what we need is a multiple finale—just as the gold plates light up, we elders get out chain saws and rip the bleachers and benches to pieces while singing a chorus of the new punk hit, 'Run over me with a forklift, baby, but be gentle'."

Things may be getting out of hand, though. I hear Wax Weakly is planning something even better for next year's pageant: He's going to rig up a system of motors and pulleys, and when a giant neon honeybee flies by, the gold plates will close on it.

At this overture, the only Protestant member of the group, the Reverend Lee Kwyetlie, spoke up in meek defense of tradition. "Dear friends," he began, "surely we ought to use restraint when making a decision that may so markedly affect the fragile eco--"

"What are you," shouted Arthur Squib, committee member, "some kind of a back-to-basics nature lover? I vote we get some skinheads out here and take this Gentile troublemaker for a little ride."

Well, the long and the short of it is, the resolution was passed, and last night the pageant opened and closed with neon gold plates beckoning to America's teeming masses to come enjoy a great monument to the rich Latter-day tradition and *mythos*. However, the evening was not without its difficulties.

For one thing, during a significant battle scene, the gold plates lit up while the Gadianton robbers were in the process of decapitating a Nephite leader. The actors playing the robbers took heart at this sign of divine approbation, and they ended up winning several major victories the Book of Mormon claims they lost. Nearly 22,000 "Friends" were attending the pageant that night, and the contradictions and doubts raised at the time prompted a call to Salt Lake. I have learned this morning there is serious contemplation of a second revision of the triple combination.

Then of course there was the scene where Abinadi catches on fire. The tragedy was that the actor playing Abinadi actually stepped on a hot wire leading from the neon gold plates, and he lit up like a Christmas display on Temple Square. The effect was stunning; the "ooh's and ah's" of the audience brought a satisfied grin from the stage manager. And later everyone commented on how authentic Abinadi's screams were. Unfortunately, the effect was lost on Abinadi's wife and three children, who seem to value human life over aesthetic achievements. Ignares.-

NOTICE

The Seventh East Press is no longer able to sell back issues due to a deficiency in our stock. Grandpa's Bookstore in Provo and Sam Weller's Bookstore in Salt Lake City are rumored to still have a few complete sets.

JUNE 5 - AUG 23
AT THE FINE MORMON ARTS PLAY HOUSE

ELDER KESSLER
READS
DEBBIE'S DIARY

A ZION'S COVENANT PRODUCTION.

- "I KNOW MY ETERNAL-MATE LIVES"
UNMARRIED BYU COED
- "THE BEST TWO HOURS OF MY LIFE"
RECENTLY RETURNED MISSIONARY
- "AS GOOD AS 10 SUNDAY SCHOOL LESSONS PUT TOGETHER"
SUNDAY SCHOOL PRESIDENT
- "SPECIAL"
ANONYMOUS
- "THIS SHOW HEALED MY CANCER!"
VITAMIN SALESMAN

REX. 7th EAST PRESS

Continued from pg. A8

The needle, as you may have guessed, had been expertly inserted in my arm and I could feel myself slowly draining into a bottle. Soon, Maxine was led in and given similar treatment. We were each given a wad of terry cloth to hold and told to squeeze it every few seconds.

Meanwhile, Hank launched another pep talk. "Think of all the good this will do for those quadruplets!" he encouraged. "It's worth a little pain."

"Don't remind me," I begged. "Do you have to be so cheerful?"

"Don't get so riled," he said. "I just wanted you to know you're not doing this in vein."

"I don't know which is worse—my pain or your puns!"

"Sorry," he apologized. "I'll quit needling you."

Eventually, the pain (i.e., Hank's puns) subsided, and our leaking arms were plugged. The nurses provided us with free orange juice and cookies, and the doctor came in to wish us well. "Come back in eight weeks," she said.

"Oh, we're just here for National Blood Donor Month," I explained, begging off.

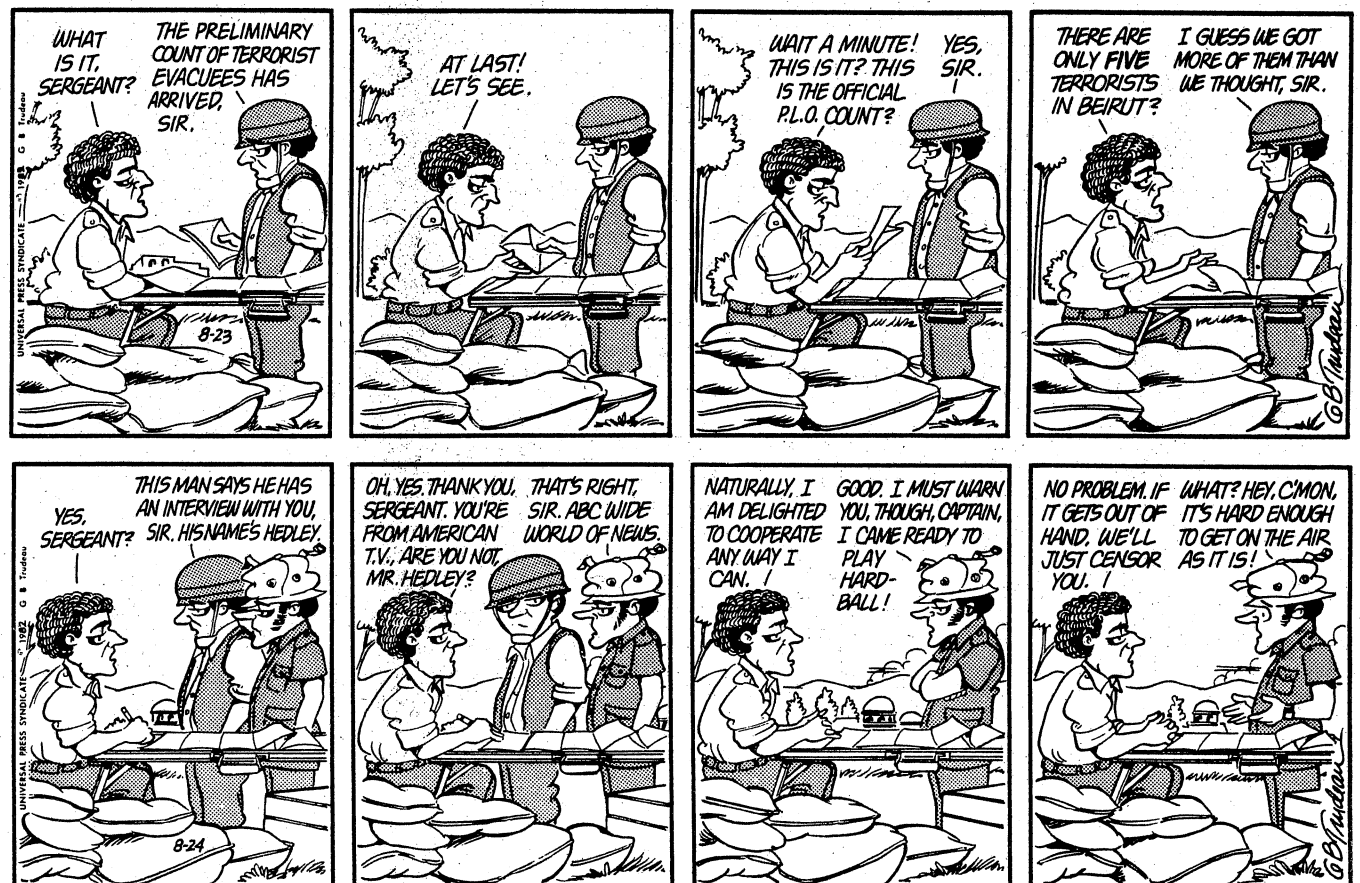
"That's nice," she commented. "I only wish people needed blood one month a year."

She had struck a nerve. I had come in here on a lark (and believe me, this is an original place to take a date), worried only about my own pain.

We put on our coats and headed for the door. Before leaving, I turned and said to the doctor: "See you in eight weeks."

DOONESBURY

by Garry Trudeau



University Spy Case Unshelved

Continued from pg. A1

1966, in room 370 of the Wilkinson Center. While one of the students stood guard at the door, Russell read a mission statement to the group of fifteen students and gave them their assignments. Russell had a list of seven professors to be monitored. They included Ray Hiram, Louis Midgley, Richard Wirthlin, Stewart Grow, Briant Jacobs, Melvin Mabey, and Jesse Reeder. The list later expanded to include Kenneth Davies, Russel Horiuchi, David Hart, Keith Melville, Gordon Wagner, Richard Poll, and others.

Wilkinson presented his fieldhouse address the following day. The students attended assigned classes, took notes, and reported back to Russell, who typed a composite report and submitted it directly to Wilkinson. Russell says that he "read a few of the more explosive and derogatory remarks to him [Wilkinson] and then handed him the report." "He expressed his thanks and I left," says Russell.

Wilkinson gave the report to Clyde Sandgren, Vice President and General Counsel to the University, and asked him to confirm the reports. Sandgren met with Russell to obtain a list of the students involved, and then met with the students individually to confirm their reports. Sandgren has since commented on the odd circumstance of being asked to "present the President with information that he had created."

The students continued both to monitor classes and report on professors for the next ten months. A few visited professors with the intent of entrapping them. On more than once occasion, conversations were recorded without the professor's knowledge.

Information Leads

One of the student spies attended a National Guard summer camp at Hill Air Force Base. While there, he inadvertently and indirectly informed two professors of the covert monitoring. Whispering to a friend in a darkened theater, Ronald Hankin related his involvement in the spy ring. Unknown to him, sitting directly behind him was a next-door-neighbor of Louis Midgley. The neighbor confronted Hankin about his story and convinced him to divulge everything. Ray Hiram at that time was a campus bishop. One of his counsellors in the bishopric also happened to be attending summer camp. Hiram's counsellor heard about Hankin's story, asked him to relate it to him, and late made the following observation: "Hankin is not a very mature fellow and does tend to exaggerate things, but he told the story two time and there are no discrepancies."

Wilkinson soon appointed Edwin Morrell chairman of the Political Science Department. Hiram told Morrell about the reports coming to him relative to the administration's behind-the-scenes investigation.

Morrell approached Wilkinson and told him what he thought of spying. Wilkinson responded, "What's wrong with spying? The FBI does it." Hiram visited Sandgren and demanded an opportunity to confront his accusers. A hearing was arranged. It was to be presided over by three BYU vice-presidents: Ben Lewis, Earl Crockett, and Clyde Sandgren. The first session of the hearing was held August 15, 1966. Hiram was charged with such things as being pro-communist because he had endorsed Red China's entrance into the United Nations.

Fritz Adolf Becker, a staff member, "spoke of the need to purge the university of its liberals." One of the student spies accused Hiram of a number of indiscreet remarks, including, "Faculty meetings are as useless as Stake Priesthood Meetings. The faculty is indoctrinated at these meetings." Hiram allegedly said, "BYU is becoming an evangelical college and a center for indoctrination for conservatism." He was also accused of having prophesied that "within one month, BYU's graduate school accreditation will either be taken away or will be on a three-year probation." As it happened, Hiram's prediction was correct. BYU was granted only a short-term, probationary accreditation.

On September 12, 1966, Wilkinson spoke at a faculty meeting and said, "I now hear that I am bugging phones and have instituted an elaborate spy system. This latest rumor is as false as the others...But, in the spirit of candor with which I speak to you today, may I ask you to get your information from authentic sources rather than from those who couldn't know."

Hankin Tells All

On September 16, Hiram was brought before Sandgren's "kangaroo court," as some of the professors referred to it, for a second time. He asked to have his department chairman present. At first, his request was denied. Later, it was decided that the chairman could attend if he did not speak. Russell was summoned to the hearing. Hiram tried to establish the means by which Russell had gathered information, and to show Wilkinson's motivation, but was unsuccessful. Toward the end of the hearing, there was an abrupt knock at the door; Louis Midgley stuck his head in and said, "Hiram, I've got Hankin and he'll talk."

A bit puzzled, Sandgren asked what the interruption had been. Hiram announced that he was prepared to introduce a witness. He opened the door, and in walked an unabashed Hankin. He first acknowledged Sandgren, who questioned whether the two had ever met. Hankin insisted that Sandgren had received reports from him, and then explained the activities of the monitoring group.

Sandgren demanded that Russell explain "these accusations being made against the administration." Russell was evasive and suggested that he be given three days to study the evidence and prepare a response. His request was granted.

That evening, Hiram met with a number of colleagues in his home for what they called a "strategy meeting." During the meeting, Hiram received a call from Sandgren who requested a memo from Hiram indicating that the hearing had been conducted fairly. Hiram turned to his colleagues and indicated that he would write the memo. "Like hell you'll write a memo and get Sandgren off the hook," said one of the professors. After the strategy meeting, the professors began conducting their own investigation. Hiram and Midgley taped an interview with Hankin. Richard Wirthlin, one of Hiram's supporters, approached Wilkinson directly.

According to a source close to Wirthlin, Wilkinson's response to Wirthlin was "explosive." Wilkinson "became furious," demanding that Wirthlin "give him all his evidence. He stated that Hiram, not Stephen Russell was on trial, and that the vice presidents had no right to look into this aspect of the matter. The President concluded by threatening to investigate Wirthlin by opening his file and looking into the charges against him which the President declared had been accumulating, but had heretofore been ignored."

Larry Wimmer, through a former mission companion and relative of Hugh B. Brown, arranged meetings with President Brown, President Tanner, and Harold B. Lee. According to Wimmer, "President Lee was concerned about the moral implications of the whole affair. Before we had had a hard time getting anyone to listen to us, and then it was always, 'Oh, dear, how can we keep this thing quiet?' President Lee said, 'I want you to know I consider this morally wrong.' It was like a breath of fresh air." Tanner recommended that the professors keep accurate, duplicate records of their findings.

After the Hiram hearing, Russell went to Wilkinson and explained that the spy ring was being exposed. According to Russell, "Wilkinson gave me a condescending look and with an instructive tone of voice said, 'You know of course this is the first I've heard of this group.'"

When Russell left his office, the President called Bentley and suggested that, considering "the interests of the University," he and Bentley deny their involvement. Bentley didn't like the idea of making Russell the "scapegoat," but agreed to it when Wilkinson suggested that they provide Russell with legal counsel. The next day, in Bentley's home, Russell met with Verlan Andersen, a faculty member with legal training, to work out a defense. They prepared a five-page reply to Sandgren which avoided the central spy-ring issue, but criticised Sandgren for his method of conducting the hearing, and claimed that Hankin had a neurosis.

On October 17, 1966, the three vice presidents issued a statement of findings, accusing Hiram of minor indiscretions and advising him to be more cautious in the future. That Hiram had been spied upon was not an issue in the report. On October 20, in another faculty meeting, Wilkinson "reiterated" that he had "not knowingly urged any students or others to report on faculty members." "I feel confident," said Wilkinson, "that no members of the Administrative Council would do so."

Russell Confesses

On February 28, 1967, Hankin went public with his testimony. He was televised in the Memorial Lounge in the Wilkinson Center admitting his and others' involvement. Russell later explained that, with Hankin's disclosure, he heard his name "on every front...mentioned with derision." "I felt the burden of the whole affair had been carried long enough," said Russell. On March 7, Russell went to his bishop and gave "a detailed confession of the affair." Russell's bishop required that Russell repeat his confession to President Tanner.

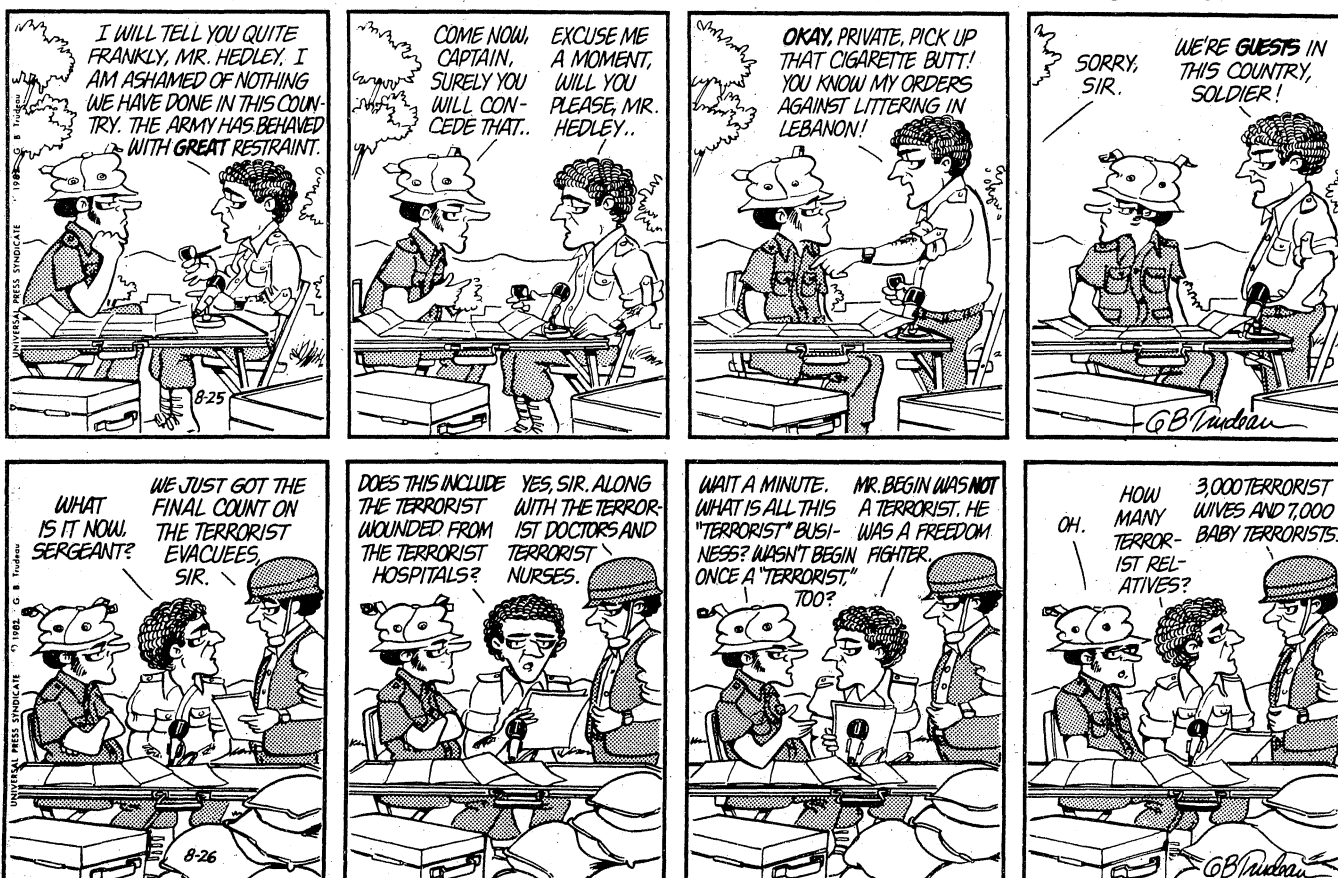
On March 10, Wilkinson issued a formal response to Hankin's public accusations, admitting that there had been a spy group on campus, that "reports were made and the students were under the impression that they were acting with the sanction of the administration." "As President," said Wilkinson, "I must accept responsibility and I regret the misunderstanding and uneasiness which has been engendered."

On March 31, Wilkinson called Hiram to his office and explained that he had initiated surveillance because he had had a "need to know." Wilkinson claimed that he had been acting on President McKay's advice to prevent the advocacy of communism at BYU. "Things got out of hand," said Wilkinson. Hiram asked why, if he had had a

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DOONESBURY

by Garry Trudeau



The Church and Organic Evolution Theories

by Gary James Bergera

With the possible exception of explicitly moral issues (e.g. sexuality, abortion, birth control, etc.), few topics can produce as violent, vitriolic, and emotional responses as can the mere mention of organic evolution as a possible means by which living organisms originate and develop. One has but to examine the very forceful works of Joseph Fielding Smith and Bruce R. McConkie to conclude that the Church and organic evolution are as mutually exclusive as night and day. Yet, no prophet during his tenure as Church president has ever issued an official statement that would either confirm or deny the postulates expressed by evolution. Indeed, the express absence of an official Church position (i.e., formalized statements of the combined First Presidency) on the subject of organic evolution indicates that the issue is far from resolved, that teachings either in support of or soundly castigating evolutionary notions do not represent the position of the Church, and that members of the Church who attempt to enunciate a particular point of view do so on their own authority and speak only for themselves.

The Standard Works display what might be termed a "binding vagueness" or possibly a "doctrinal ambiguity" in describing the origin of human life on this earth. Genesis 1:26 and 27 state simply that God created man. The process whereby this ultimate creative act was

accomplished was not specified. And even if it had been in sacred canon, there is an indication, at least precedent, that any explanation would have been figurative. The First Presidency (Joseph F. Smith, John R. Winder, and Anthon H. Lund) wrote in 1909 that "we are...duty bound to regard [Adam] as the primal parent of our race...There is nothing...to indicate that the original man, the first of our race, began life as anything less than a man, or less than the human germ or embryo that becomes a man." (*Improvement Era* 13, November 1909: 80)

While their statement would seem to suggest a muted repudiation of evolution as the means by which human life, at least, originated, the Church continued to deliberately sidestep a formal rejection. Five months after the 1909 statement, the editors of the *Improvement Era* (Joseph F. Smith and Edward H. Anderson) cautioned, "whether the mortal bodies of man evolved in natural processes to present perfection, through the direction and power of God; whether the first parents of our generations, Adam and Eve, were transplanted from another sphere, with immortal tabernacles, which became corrupted through sin and the partaking of natural foods, in the process of time; whether they were born here in mortality, as other mortals have been, are questions not fully answered in the revealed word of God." (13, April 1910: 570) Again, one year later, President Smith reaffirmed, "The Church itself has no philosophy about the *modus operandi* employed by the

Lord in His creation of the world." (*Juvenile Instructor* 46, April 1911: 209)

Two constructs of evolution—death prior to the Fall of Adam and the possible existence of hominids before the advent of Adam—figured prominently in the 1930-31 disagreement between general authorities B.H. Roberts and Joseph Fielding Smith. The former professed his belief in these two points while the latter expressed his vehement rejection of them. The issue was brought before the Quorum of the Twelve, and finally resolved by the First Presidency. The First Presidency held "the statement made by Elder Smith that the existence of pre-Adamites is not a doctrine of the Church is true. It is just as true that the statement 'There were not pre-Adamites upon the earth,' is not a doctrine of the Church. Neither side of the controversy has been accepted as a doctrine at all." (Memo dated 5 April 1931) Again, the Church, when confronted with an opportunity to sanction a given stance, elected not to, and chose rather to pursue a middle road of non-commitment.

The topic was not to surface again to any notable degree until the mid-1950's when Elder Joseph Fielding Smith published his work *Man: His Origin and Destiny*. For Elder Smith, the issue was no longer open. Organic evolution was not only not true, it represented one of the strategies of Satan for bringing about the eventual damnation of mankind. Tellingly, however, the Church, under David O. McKay, refused to support Elder Smith's opinions. "On the subject of organic evolution," he wrote in early 1957, "the Church has officially taken no position. The book, *Man: His Origin and Destiny*, was not published by the Church, and is not approved by the Church." He was to restate, and in so doing, reaffirm this conviction in 1959, 1960, and 1964. Similar views have been expressed by succeeding Church presidents. Even the statement made in 1979 (though not published in the *Ensign* until September 1980) by President Marion G. Romney that "there were no pre-Adamic men in the line of Adam...there was no death in the world before Adam was made strictly and only as my personal opinion." (Letter dated 8 October 1980) President Kimball expressed the Church's continuing position when he remarked in 1975, "We don't know exactly how their [man's and woman's] coming into this world happened, and when we're able to understand it, the Lord will tell us." (*Ensign*, March 1976, p. 72)

Whatever the views individually espoused, however dearly cherished they may be, opinions expressed by individual Church members on the subject of organic evolution are neither binding nor official Church doctrine. The topic, thus, invites continued thought, discussion, and above all, tentativeness. It stands as a reminder for us of our own responsibility to use our mind as well as our heart.

Continued from pg. A10

"need to know," he hadn't simply approached the faculty and asked them what he wanted to know. Midgley agrees that the faculty would have "blabbed all the day long" if he had only asked their opinion. Wilkinson had no answer for this. Shortly thereafter, Hiram was made the chairman of the Political Science Department.

On April 4, the professors investigating the spy case requested that the administrative committee amend their initial "Report, Finding of Fact, Conclusions and Recommendations" of October 17, 1966, to include President Wilkinson's involvement. On May 15, 1969, the vice presidents amended their report as requested. On June 13, the vice presidents recommended that the record be expunged. Remembering the advice of President Tanner, the professors insisted that the documents be preserved.

Dallin Oaks replaced Ernest as president of BYU in 1971. As President Emeritus, Wilkinson was asked to write the centennial history of BYU. He enlisted the help of Cleon Skousen, and others. Wilkinson later called Bentley and read what was being written about the spy ring. Wilkinson wanted to know if Bentley would oppose him on that point. Bentley says that he responded by saying, "Ernest, why don't you come clean and admit your guilt? It wasn't that bad." Bentley finally told Wilkinson he would not go public with his objection. The account was printed as it stood. It states that Wilkinson "reflected the discipline of his legal training by rejecting student allegations unless they could be proved;" that, as a result of this, students "concluded that they should immediately make secret tape-recordings in class."

When the history was published, a complimentary copy of *BYU: School of Destiny*, the one-volume version, was presented to every faculty member at the annual "turkey social." Midgley comments that he heard many faculty remark about receiving two turkeys that Christmas, only one of which was digestible."

March 27, 1967, just after BYU had been granted probationary accreditation, *Newsweek* reported that six professors left BYU in one year because of administrative harassment. During the subsequent years, a number of other professors left, who otherwise would not have. Wilkinson's former campaign chairman, John Bernhard whose stomach finally "revolted," as one professor put it, was the final person to be spied on. He was offered a position as president of Western Illinois University, and accepted it. Richard Wirthlin, who later said he would "never" put himself "under the corrupting power of Wilkinson, Bentley, et. al. again," went to Arizona State University. He is now the Director of Decision Making Information, which does political polling for President Reagan. David Hart transferred to the University of Washington. Richard Poll and Jesse Reeder went elsewhere.

Of those who survived, three have become department chairmen (Ray Hiram Political Science, Larry Wimmer—Economics, Russel Horiuchi—Geography). Others have distinguished themselves in other ways. All but one have since served in responsible positions in the

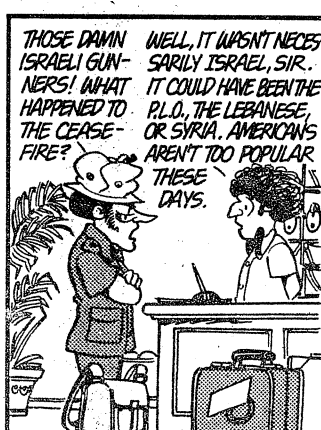
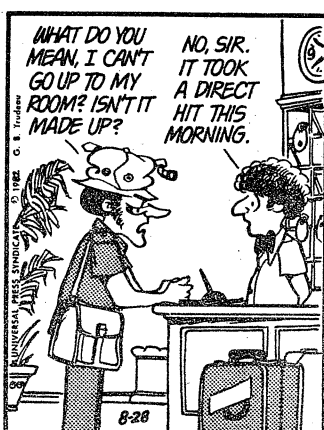
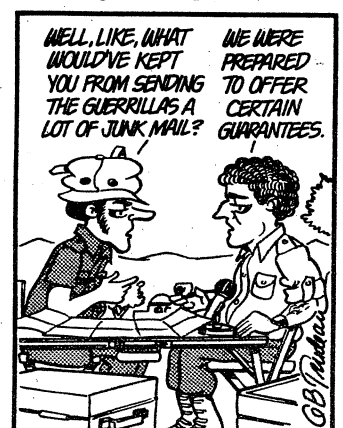
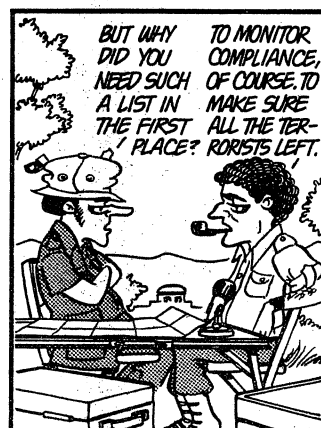
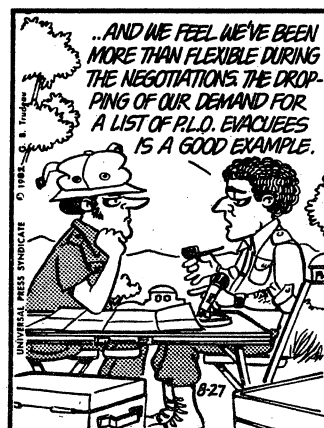
Church. Edwin Morrell is currently on a mission in Austria.

The fate of the students involved in the spying is inconsistent. Midgley tells of a special birthday party for Wilkinson in the Wilkinson Center that was interrupted by Hankin, who suddenly appeared on the stairs overlooking the reception area and preached a stirring call to repentance. According to then Security Chief Swen Nielsen, Hankin threatened Wilkinson's life. Hankin was later found carrying a gun. Hankin has since committed a number of thefts, has spent time in prison, and is described as a drifter. On a number of occasions, the administration asked the professors defending Hiram why they had chosen such an unstable witness, to which the professors would reply, "We didn't chose him. You did. He was your spy."

After confessing to his bishop and President Tanner, Russell apologized to his faculty advisor, Larry Wimmer. Speaking of Russell, Wimmer says he "understands how he could have been persuaded, at his age, to do what he believed and was told were important services for important men." Wimmer helped Russell obtain entrance into graduate school at Ohio State. Russell later received a PhD and taught full time at the Air Force Academy. He is now affiliated with Arizona State University.

DOONESBURY

by Garry Trudeau



Exploits of 'Mormon Underground' Disclosed

Continued from pg. A1

From that point, things proliferated, and I began getting in touch with more and more people who were willing to give or trade copies of these things.

Q: What things have you copied?

A: I would rather not mention specific items. But I can say that items commonly circulated by the underground include photocopies of diaries, journals, minutes of meetings, and correspondence of important figures in Mormonism, both living and dead. Unpublished papers of historical and doctrinal significance are also commonly circulated.

Q: Why is the underground interested in collecting and circulating these items?

A: That varies from individual to individual. Some people collect these things for the mere pleasure of "having"—for much the same reason that some people collect stamps. Others have a desire to enhance their knowledge of Church doctrine and history. A few find this information useful in teaching Sunday School and other kinds of classes. Many are amateur historians who hope to write and publish articles on Mormon history, and therefore need the materials for research purposes.

Q: Is it really necessary to go underground for these things? Surely Church Archives permits many important documents to be examined.

A: It is true that a great many of the things that are circulated by the underground are more or less accessible at Church Archives or one of Utah's university libraries. But because not everyone has transportation between their home and Provo or Salt Lake, they attempt to build their own little "archives" at home by collecting whatever historical documents they can. That way, when they want to do research, they can simply look through their own files or their friends' instead of traveling great distances. Too, some things at Church Archives have been restricted during some time periods, but unrestricted at others. This tends to make people want to have copies of information as soon as it is available, since they know that it might not always be accessible.

Q: Could you name some things that are restricted that you would like to see?

A: Well, let's see ... I would think that the journals of George Q. Cannon and Francis M. Lyman would be interesting to see, as well as the John Taylor journals. But these are all in the vault of the First Presidency.

Q: Don't you think that if they're in the First Presidency's vault, that there's a good reason for their being restricted?

A: Perhaps in some cases. I can understand, for example, why they would want to restrict detailed accounts of the temple ceremonies or minutes of church courts. But I think a lot of things are in the vault for reasons no one can really explain. They assume there's a reason for their being locked up, but apparently no one is willing to buck tradition and bring them out and let competent historians examine them.

Q: How is what you do different from what collectors like Mark Hoffman do?

A: I don't know Hoffman, but as I understand it, he is a collector of original documents, whereas the underground of which I speak deals mainly in photocopies and microfilms of originals or typescripts of originals. In other words, I am more interested in the content of the document than in collecting antiques. My own motivation is considerably less pecuniary.

Q: How do you differ from people like Jerald and Sandra Tanner, who publish little-known documents?

A: The purpose of the Tanners seems to be to destroy the Church and to sensationalize these documents. I want to build up the Church by spreading the truth. When I copy documents for myself and others, I do so with the belief that the document can speak for itself. Too, I try to be careful with some of the material I copy. For example, if someone gives me a copy of something on the condition that I not copy it for others, then I honor that request. Too, I would never distribute documents if I thought that by so doing I was invading the privacy of some living person.

Q: A lot of people probably think that because you are part of the underground, you are sort of "on the fringes" of the Church. How would you respond to that?

A: I would deny that very adamantly. I am a faithful,

active member of the Church of Jesus Christ of Latter-day Saints, and so are most of my contacts in the underground. Indeed, it is because we believe in the Church that we have such an intense interest in her doctrines and history.

Q: But aren't some anti-Mormons and fundamentalists part of the underground?

A: Unfortunately, because of the difficulty of obtaining some items, it occasionally becomes necessary to deal with individuals outside the Church who have collected such things. But many people on the underground have collected these things without every even meeting an anti-Mormon or a so-called fundamentalist. The vast majority of my contacts in the underground are active Latter-day Saints. Many of them are BYU students and even BYU faculty members.

Q: How would you respond to the accusation that the underground deals in stolen materials?

A: I think that it is mostly false. As I said, most of my contacts are good Mormons. If some of the material I have was obtained illegally, I don't know about it, and I doubt my friends do. Frankly, I don't ask questions when I get copies of things. This is not because I suspect they might be stolen, but simply because the less I know about the path along which a document has traveled, the less chance there is of being able to get a member in trouble by knowing his involvement in the underground.

Q: But isn't that an admission that there is something bad about being in the underground?

A: Not at all. I am merely saying that there are people who don't approve of what I do, and therefore there tends to be a certain paranoia among many underground members. For example, I know of a student who was chastized or at least questioned for a Church history paper he wrote for a class at BYU. The directive to discipline him came from Salt Lake. The fact that some General Authorities take notice of what a few BYU students write tends to make everyone paranoid.

Q: Are you trying to say that everything you are involved in is totally above-board and honest?

A: I certainly don't mean to imply that I don't occasionally struggle with ethical question. For example, I once "borrowed" a document from a friend's desk and copied it and returned it without his noticing. I know some people who would not consider that stealing. But it bothered me, so I later destroyed the copy I had made.

Q: Why did you ask that your name not be printed? What are you afraid of?

A: I'm not really afraid of anything; I mean, no one would excommunicate me for what I do, since there is really no wrongdoing involved. But I'm concerned that revealing my name might hurt my chances of getting copies of things from people who might be afraid to be associated with someone who has "gone public," so I speak. Too, many people have silly prejudices, and I wouldn't want others to question the reputations of my friends just because of my hobby.

Q: How could the Church do away with the underground?

A: I think everyone in the underground looks forward—perhaps with some unrealistic idealism—to the day when there is no need for an underground, because the Historical Department of the Church is willing to let all responsible interested parties examine all available historical materials. Of course, some limitations and guidelines are necessary for efficiency, but the restrictiveness currently exhibited by archivists seems to have gone far beyond that which is needful or even reasonable. The more they suppress documents, the more the underground will grow. As I indicated before, I believe that young Latter-day Saints are not upset by Church history nearly as much as they are upset that our current leaders and archivists are covering up history.

All Are Punished!

by Elbert Eugene Peck

In his recent devotional address, Elder McConkie, acting rightly in his apostolic calling, tried to bring us all to a unity of understanding concerning our relationship with each member of the Godhead. Regrettably, his attempt to help us become "of one mind" was done at the cost of hindering us from becoming "of one heart."

Understandably, there are some who have serious, and perhaps justified, differences of opinion with the doctrine of deity Elder McConkie expounded. However, we have been surprised at the overwhelming number of traditionally conservative, orthodox, sustaining LDS members who have expressed criticism of Elder McConkie's presentation. People whom we would never have suspected to say an unkind word about their delinquent home teacher have gone out of the way to state their distress over Elder McConkie's "uncharitable rebuke" of George Pace, abrasive style of presentation, unneeded mocking of other religion's rituals and saints, dogmatic approach, and condescending tone.

The oft-quoted section 121 of the Doctrine and Covenants applies in this instance. Although Elder McConkie was, as he made sure to point out, "on his own ground" as speaking as an especial witness about Christ, the scripture is explicit that "no power or influence can or ought to be maintained by virtue of the priesthood" or, we add, one's calling in the priesthood, but only by persuasion, gentleness, meekness, etc. Other general authorities, President Hinckley for instance, could have made the same points as Elder McConkie and yet not have been offensive. There is a difference, as the scriptures point out, between being necessarily "bold" and unnecessarily "overbearing." (See Alma 38:12.)

We must not, however, fall prey to the sin of expecting perfection from our leaders. Individuals throughout history have only damned themselves because they could not look beyond the locust-eating, sack cloth eccentricities of the Lord's anointed. Hence, that Elder

McConkie's address was so contentiously devisive is not his fault alone. Many of the offended saints seem to be looking beyond the mark of learning truth from a great gospel scholar in the Church by going out of their way to find fault. Indeed, some seem to be trying to position themselves so that Elder McConkie would be sure to knock off the chip on their shoulder. With any general or local authority—and especially with Elder McConkie—we need to have listening ears to hear beyond the hyperbole, the offending abrasive attacks, the legalistic formulation of the gospel, the apparent lack of compassion, and the arrogant tone. Those who criticize Elder McConkie's tone, and then pharisaically pick at his exaggerated sentences are doing the same thing he does. Indeed, being aware of Elder McConkie's previous discourses on the Savior and His role in our lives, we are surprised and appalled—yes, appalled—that saints, with almost gleeful maliciousness, extrapolate doctrinal implications Elder McConkie clearly did not intend, and would not want us to believe.

It is easier to see Elder McConkie's address as a matter of emphasis instead of a final doctrinal statement on Christ and the Godhead if one understands the "siege mentality" that exists in the Church office buildings and how it occasionally incites authorities to overreact to problems by using baseball bats, where fly swatters are more appropriate. Without tempting the humility of our leaders by making them supermen, we must understand, forgive, and sustain them. In this cause, as Elder McConkie pointed out, it is the spirit which endows saints with compassion, forgiveness, and the knowledge we are contending about.

Without question, doctrine is subordinate to charity. When we act with contention over doctrine, we collude in the postponement of the establishment of Zion. So much of the divisiveness—on both sides—is self-serving and the Prince's judgment in Shakespeare's *Romeo and Juliet* applies here: "All are punished!" What worse punishment can we be granted—because of our contention, anger, and "petty wranglings"—than to be consigned to continue to reside outside of the sanctuary of Zion?

Letters

Anti-Mormon Tactics Questioned

Editor:

I would like to commend the 7th East Press for its editorial exposing anti-Mormon activities. The editorial was, in my opinion, an honest and accurate report of anti-Mormon activities. Although I regret the dichotomy of Mormon/anti-Mormon categorizations, the issue is one that deserves understanding. It seems that anti-Mormons would claim to represent Christ by denying First Amendments rights to everybody but themselves, as their activities in Nigeria would indicate. They do not scruple to take advantage of governments to deny religious freedoms to Mormons to preach of their newly restored treasure. The most deplorable state of religious fanaticism is that which would deny the right to others to believe differently and to disparage as "suckers" or "fools" those who disagree. The 7th East Press editorial correctly observed that "Christians" cannot consistently be engaged in such activities.

Anti-Mormons are also fond of the death cry to Mormonism. Thus, they pursue the practice of "death by definition," calling Mormonism a cult and defining Mormons as pagans rather than Christians. They are fond of distorting Paul to define a Christian as one who has faith without regard to moral conduct, and Mormons therefore are not Christians because they believe that even though Christ accomplished for them what they cannot, nevertheless a true faith includes acting as Christ asked his followers to act.

Two recent replies to the editorial missed the point altogether. Both criticisms assumed that all one must do to "honestly" deal with Mormonism is to "document" his case. The issue, however, is the distortion of that documentation. After having read a mountain of the anti-Mormon type of polemic, I have concluded that their *only* use of evidence is a careful selection of evidence to discredit the church; their *only* method of analysis of evidence is that which is calculated to cause the most damage; and their *only* possible conclusion is one that will damage Mormonism's claims. Presenting the full range of evidence in order to better understand the complex matter of Joseph Smith and the development of Mormon doctrine and scripture simply won't suit their preconceived conclusions. If the evidence isn't as clear as they would like, then innuendo (i.e., gossip) suffices. Anti-Mormon works lack integrity for the same reason that some pro-Mormon works do—they refuse to deal with evidence that doesn't suit their preconceived goal of either destroying or enhancing faith. I question their commitment to the truth. Their commitment would seem to be a hatred of Mormonism.

Now, as a people we have made mistakes. Our leaders, although men of excellence, have made and will continue to make mistakes. Our knowledge of the truth is yet incomplete, and so is our observance of Christ's gospel. We can do better. We must do better. Anti-Mormon works, by-and-large, are simply not worthy of scholarly consideration; but we must address ourselves to problems, doctrinal and historical, which can help us build a more solid relationship with God and understand better ourselves. I truly hope the best even for those who would malign good men. However, I cannot stand idly when bigots seek to circumvent religious freedoms.

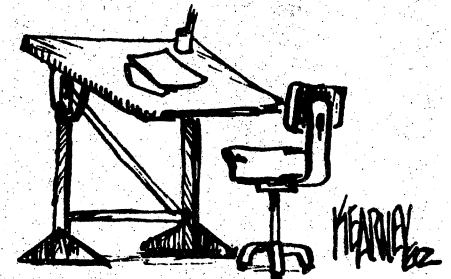
Blake Ostler

Couple Criticizes "Daughters of Eve"

Editor:

We are students at BYU, both pursuing Master Degrees. We enjoy school and do well in school *not* because we are preparing to compete in the business world nor, *necessarily*, because we are preparing for parenthood; but more because of a love for learning and because we believe there is nothing more noble than the pursuit and transmission of knowledge. This introduction, we hope, will prepare a foundation for the following remarks on the text of Mr. Rodney Turner's talk on the Daughters of Eve. We propose that Mr. Turner, like the pharisees and saducees of Christ's time, has become over zealous in his believed abilities to

THIS WAS GOING TO BE
A CARTOON ABOUT
KBYU'S HOMOSEXUALITY
STORY BUT IT WAS
CUT OUT JUST BEFORE
PRESS TIME.



interpret the gospel of Christ. He, himself, has "missed the mark." Women, we believe, are not necessarily here to sacrifice their minds, bodies, talents and education for children who, at a given time will sacrifice all for their children who will do the same in some continuing process of self-denial and martyrdom. Procreation for the sake of procreation has no merit. This idea is for rabbits and other prolific animals. Life, and the creation of life in the familial context is for shared experiences of love, learning and participation. Husband and wife, on an equal and differentiated level of intellectual and physical abilities should grow eternally together in learning and individual living. How soon would husband and children tire of a woman who, having married as soon as possible and had children as soon and as often as possible, exhausted her mental, emotional, and physical abilities in 10 years? Learning to can and quilt and feed and clean are a necessary part of *parenthood* (not necessarily motherhood). It is like dating and sleeping, one could not survive long without either but to make them both the sole purpose of one's existence, to make them eternal goals and to give them to one partner as sole responsibilities is ludicrous and denies our Godly heritage.

Perhaps the Lord will *not* ask us if we have a PhD in physics, but can we honestly suppose that our Mother in Heaven knows nothing of physics or natural science or biology or humanities? Do women honestly fulfill their potential by channelling all their energies into housework? Will the Lord ask us instead how often we waxed our floor or bleached our children's diapers? Does he care? Or will he instead ask a husband and wife if they carefully and thoughtfully planned their lives and their responsibilities of procreation? Can it be wrong to build a family with two intelligent, thoughtful and capable parents who carefully and continually learn and teach their children? Parents have the responsibility to *together* plan for economic, physical, emotional, spiritual and intellectual needs.

We share a love of live and a love of learning *for learning's sake*. We share a respect and admiration of each other's intellect and abilities. We share an excitement over the prospect of raising children who can share that respect for *both* parents and learn the value of the individual, be it male or female, and not the degradation of anyone because of sex.

David Horrocks

Kelly Grant-Horrocks

Is Objective History Possible?

Editor:

Your comment in Campus Chatter on David Bohn's projected treatise in which you say he "plans to argue that objectivity is impossible especially in writing history," strikes me as amusing. Anyone familiar with the literature would recognize that this question has been debated *ad nauseum* within the historical profession at least since Charles A. Beard's American Historical

Association presidential address in 1933 in which Beard argued that objectivity was impossible. He called written history "An Act of Faith," and objectivity "A Noble Dream." I suspect that Bohn will be hard pressed to find a single historian practicing today who believes that objectivity is possible in any absolute sense. In summarizing the state of the literature on the question four years ago, R. F. Atkinson, a philosopher at the University of York, has argued that objectivity is possible only if it is defined in a sense relative to the point of view of the historian.

I suspect also that few historians would argue with the final sentence in your paragraph if it were stated somewhat more precisely. The sources upon which historians draw are like an enormous garbage can, and historians do rummage through them. Their criteria of selection, however, are determined by their judgment of the accuracy of the sources and their relevance to the questions asked of the past.

The "New Mormon History" is significant not because it is "real" in Bohn's phrase, but for at least two reasons. First, historians are trying to understand the Mormon past by asking questions which either have not been asked before or for which answers previously provided were unsatisfactory. Second, they have begun applying techniques drawn from fields outside history to help in analyzing their data. Few of these historians expect they will find the final answers to the questions they ask, but they do expect, as a scholar in any field might, to push back the frontiers of knowledge.

If your comment on Bohn's project is accurate, and I would certainly hope it is not, then he is setting up a straw man which he—and most historians as well—should find easy to knock down.

Thomas G. Alexander

Temple Ceremony Analyzed

Editor:

I take issue with a few of Mr. J. Edward Decker's remarks published in the August 11th SEP.

He describes the Mormon Temple ceremony as "occultic, pagan, and hardly Christian." If I may be allowed to say so, he has spoken three errors in one sentence.

First, it is not "occultic," since it does not involve the invoking of magic or the power of Satan. On the contrary, the ceremony describes the casting of Satan out of our lives, and describes the path of mortal life as it passes through danger and evil, and on to eternal glory.

Second, it is not "pagan," since it is couched entirely in the language and philosophy of the Judeo-Christian scriptures, ancient and modern.

Third, it is not true that the ceremony is "hardly Christian." I am of the opinion that the entire Epistle to the Hebrews is a discussion of the need and purposes of a temple ceremony, and that the Epistle of 1 Timothy also deals with certain aspects of the temple. That is the only

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ay I can explain certain anomalies as 1 Timothy 2:8: "I ll that men pray everywhere lifting up holy hands." ere are others in this Epistle, also.

Around AD350, the Christian bishop of Jerusalem, St. yril, wrote a text called "Lectures to Initiates in the ysteries."

While sectarian scholars take this as an early form of e Mass, active Mormons can recognize it as a slightly rambled Temple ceremony. Cyril swears the initiates to cecy, and then proceeds to lecture at great length out the trials of mortal life, the need to conquer the owers of evil and to become purified and filled with the ve and power of God. The ceremony is topped off by a ayer-circle and the taking of the initiates into what we ould call the Celestial Room.

I can't analyze this text any more closely without yalyzing the temple ceremony itself, but every one of the ajor concepts found in the temple turns up also in yril's "Lectures." Our ceremony does indeed have an

early Christian precedent.

As for why we keep it secret, I can best answer with the words of Brigham Young: "The Lord has no confidence in those who reveal secrets, for he cannot reveal himself to such persons." (JD 4:288)

John Kammeyer

Deletions Criticized

Editor:

On your masthead it declares you to be "An Independent Student Newspaper." If you really are independent, I cannot understand why you are not fair and honest, unless it is that you are hypocrites.

If your excuse for not publishing Mildenhall's letter in its entirety is that it was too lengthy, or you lacked space, is belied because on the same page you produced an unnecessary cartoon of questionable quality and purpose, which occupied one-third of the page.

Furthermore, you deleted from Mildenhall's letter the most revealing and exposing features and contents. Is the reason, that it was too *truthful* and you are not yet honest enough to deal with truths that expose Mormonism and its fallacies and contradictions?

All this raises the question and doubt in our minds of how much did you delete from J. Edward Decker's letter exposing your unfairness and dishonesty—same page?

When you Mormons send out some 30,000 missionaries who distribute identification and calling cards with your 13 Articles of Faith printed on the back of those cards; one Article the 13th, claims "You believe in being *honest*, true, chaste, benevolent (which should incorporate FAIRNESS) virtuous and in doing good to all men (people)...If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." Shouldn't this apply to Mormon newspaper

people? Shouldn't fairness and honesty with one's opponents be considered as "praiseworthy"?

This morning Sunday 15th, 10 A.M., Channel 2 TV, it was featured that Mormon Bishops and other Church leaders were involved and used as bait to inveigle Mormon investors in SCAM games, wherein they have lost million, many of them trusting Senior Citizens. When you are not fair in your columns, is your paper another instrument of cover-up for the Mormon Church? It surely appears so.

As Jesus warned about a house that is built upon the sand; when the show-down comes, it will fall—and "Great will be the fall of it." (Matt. 7:26-27) As I read and interpret the signs of the times, and these were also emphasized in the portion of Mildenhall's letter you deleted, that fall is not far away for both the Mormon Church and the 7th East Press—and both for the same reason. Both of you are without a solid foundation of truth, honesty and fairness.

G. T. Harrison

Editor's Note: *The 7th East Press reserves the right to edit letters for length and content, striving to maintain their tone and theme, unless they are specifically labelled as printable only in their entirety.*

And Now For The Good News

Editor:

I've just finished reading my first subscription copy of the *7th East Press*. As an alumnus of BYU, I think I can say that your paper is excellently conceived and well-executed.

I'm reading your July 22, 1982 edition, and I'm particularly pleased with your balance of scripture, scriptural commentary, religious philosophy, Church and school happenings, and general irreverence. This is very heady stuff. I'm used to reading the *Universe's* studies on people who walk on the grass and don't wash their hands before leaving the john, and the *7th East Press* is something akin to a refreshing walk up, up, all the way up to the menthol mildness of an unnamed restricted substance. Please keep up the good work.

Michael J. Barrett

Bureau Tape

Checking Security

by Chris Dahlin

Craig Oler, an American Studies major, parked his motorcycle in an unauthorized area on campus this past winter and received a parking ticket.

Feeling vindictive, he came up with a better way to bet the system other than talking his chances in the student court. He accepted his guilt and immediately sent BYU a check for the amount of the fine, naming the receiver of the check both BYU and the ticketing officer. That meant that somebody was going to have to go outside of normal procedure and track down the officer and have him endorse the check.

The office that handles traffic fines did not want to go outside the normal procedure and sent Craig a letter and the check, requesting a new check without the officer's name.

Craig returned the check, stating that he would not issue another check and that if they did not accept his original check as payment, then he would consider the matter closed.

BYU must have wanted its three dollars, because somebody found that officer and had him endorse the check.

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them that there is little or no value in studying disciplines other than their own. Such a view is disheartening when spoken by a professed educator; it would seem to spring more from ignorance or jealousy or paranoia than genuine regard for the welfare of students. In any case, it has no place on a university campus.

"But wait," says the instructor of religion. "There is another, more profound objection, to this intellectuality. This is BYU. Surely, the *spiritual*, and not the intellectual must take precedence here at the Lord's university. You have left God out of the picture."

Not so. Mormons, as well as others who believe in the possibility of divine revelation, believe that God can convey knowledge directly to the mind of man. This knowledge, given from time to time as the will of the Lord dictates, is pure and unalloyed; it is never opinion or conjecture (can you imagine a revelation in the Doctrine and Covenants beginning, "Hearken, O ye people of the earth, in My opinion...?"), it is always fact. Hence, information learned directly from the Lord, spirit to spirit, so to speak, is always the most accurate and reliable evidence available. For that reason the spiritual experience is more important than the intellectual experience because it does not proceed from the imperfect wisdom of men but the perfect wisdom of God. Through strictly rational processes we can never discover the most important truths: that God lives, that Jesus is the Christ, that the Book of Mormon is true, and so on. The goal of the mind is, properly, to be handmaiden to the spirit.

But, simply because we acknowledge the unique importance of spiritual knowledge, there is no reason to diminish the importance of intellectual knowledge.

In the first place, God chooses to speak to us directly on comparatively few issues, leaving us for the most part to learn about our mortal world through our intellects. He will ratify a conviction of the truthfulness of the Book of Mormon; he will not teach us calculus.

Moreover, university professors have no responsibility to teach spiritual knowledge—and could not if they wanted to. They can only teach *about* spiritual things. By definition, spiritual knowledge can come from only one source: God speaking through the medium of the Holy Spirit. That is a very personal matter, and the process cannot be institutionalized, least of all by a university. No program or curriculum can be developed, no set of prerequisites can be established by the university to insure a student's personal relationship with God. That sort of relationship can be developed only in tutorial sessions—and the only possible tutor is the Lord.

What, then *can* the university do to aid the student in spiritual development? The university can perform its proper function: to explore and share the intellectual aspects of spirituality. We applaud the scriptural exegesis and the scholarly work in Church history and comparative religion that has been carried on at BYU. We encourage—we demand, we implore, we earnestly hope—that such work will continue, and that those who decide such matters will allow it to continue in a climate of unrestrained research and inquiry. This is the proper role of religious study on a university campus. Testimony building may properly take place in Church meetings, in private meditation and prayer, even in university-sponsored firesides and devotionals. But we are dismayed by attempts to program spiritual experiences into university curriculum, thereby making the acquisition or strengthening of a testimony virtually a graded exercise.

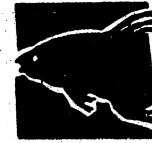
For, on what basis can a testimony be graded or evaluated by a man of letters? A religion teacher can, and should be able, to claim superior knowledge of the scriptures or of Church history or of world religion based on his academic qualifications. He cannot claim a

superior testimony on the same basis. To do so would be pharasaical, especially in a church that prides itself on a lay clergy. It is, therefore, fair that he teach only the intellectual aspects of religion in the classroom and evaluate only the academic performance of his students. And the student should not expect or demand spiritual experiences in the classroom, although these experiences may spontaneously occur as religious topics are being discussed. The student may only expect sincere scholarship from his teacher. He must go elsewhere for the promotion of his faith.

Finally, the administrator looks up from his work to declaim, "BYU is more than its faculty and students. We have our public image to maintain. We have our buildings to build and our funds to raise. And we have benefactors and lookers-on and parents of students to please."

Quite so. But if our public image is tarnished, it is only in the aspect of other universities perceiving us as shockingly less interested in intellectual pursuits than in maintaining our public image. And if we have buildings to build, let their function as halls of learning be as important as their form. And if we have funds to raise, let them be raised first and foremost for the furthering of intellectual activities, since that is the first and best purpose of a university, and only secondarily for far less worthy athletic and social projects. And if we have people to please, let us try harder to please the right people: not always those who have money to give or who have shrill voices that reach to high places, but to those who are truly interested in education. And let us try especially hard to please God, the glory of whom is intelligence.

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inhabitants. Orson Pratt also vocalized his thinking on plurality of worlds in these theological terms. He felt that the "great purpose that" God "had in view" for planetary orbs, "was the intelligent beings who should occupy these creations," and that no "law was given to our earth and its materials, or to the planets" of our solar system "merely for the sake of giving laws" (*Journal of Discourses* 17:330 [1875]). According to Pratt,

the Lord had a useful design in view, namely to add to his own glory and to the happiness of millions of his sons and daughters who should come to people these worlds [in our solar system]...that they might be prepared to be redeemed from their fallen condition, as the people of this creation are to be redeemed from theirs (Ibid).

For many of Joseph Smith's day the solution had been reached; God creates nothing in vain, and the worlds have a divine role in this great cosmic play. It is with this environmental/historical perspective that our understanding of the nature of scripture is deepened, and we are prepared to examine the standard works in light of their milieu, utilizing contextual criticism (i.e., an analysis of both the literary context of a passage and its environmental/historical context). Of necessity, this overview of scriptural passages will be presented in outline form for the purpose of brevity (See Part I for an explanation of scriptural divisions).

The Book of Moses (worlds without number)

Moses 1:33—Dr. Adam Clarke wrote that the "stars, in general are considered to be *suns*, similar to that in our system; each having an appropriate number of *planets* moving round it; and that, as these stars are innumerable, consequently there are innumerable worlds, all dependent on the power, protection, and providence of God" (*Clarke's Commentary*, 1:34, 1827). In 1830 Joseph Smith recorded a revelation presenting a divine drama in a Mosaic setting (Moses 1). In the revelation Moses is given the opportunity to view God's works, Moses is only permitted to perceive a portion. It is here that Joseph expresses the omnipotence of God in the understanding of his day. The mind of the Almighty to the young prophet found expression in the words: "worlds without number have I created; and I also created them for mine own purpose" (1:33). The cosmological message had come by divine fiat: *The worlds were not made in vain!* It is important to realize how the word "world" was used in the early 1800's. In the 1828 *Webster's Dictionary* there are only two definitions that can appropriately be applied: definition "1. The universe; the whole system of created globes or vast bodies of matter," and definition "4. System of beings; or the orbs which occupy space, and all the beings which inhabit them." Following this last definition there is a short quote from W. B. Sprague: "There may be other *worlds*, where the inhabitants have never violated their allegiance to their Almighty sovereign" (cf., Moses 7:30-31, 36). This all-inclusive usage of the word "world" will bear on the interpretation of this passage. Without specifying which of the planets are inhabited, the *Book of Moses* affords very little, if any possibility that there are worlds *uninhabited*. However, whatever was implicit in

the *Book of Moses*, is made explicit by the *Doctrine and Covenants*.

The Doctrine and Covenants (the inhabitants thereof)

D&C 88:45-46, 51, 61—The culmination of the unfolding of plurality of worlds is found in D&C 88. In language almost too explicit, speaking in terms of "kingdoms," this section appears to specify the worlds that are to be included among the inhabited. In 88:45 the author writes majestically: "The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God." In 88:46 the writer continues: "Unto what shall I liken these kingdoms, that ye may understand?" Between 88:46 and 88:51 the assertion is made that whoever has beheld these "kingdoms" has witnessed "God moving in his majesty and power." These verses also digress briefly to the concept of the light of Christ discussed at the beginning of section 88. Section 88:51 picks up where 88:46 leaves off: "Behold I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field." The parable commenced in this verse continues through 88:60. The story tells of a man sending forth his servants into his field to dig, then visiting each one in succession. The contents of this story could be indicative that these "kingdoms," by implication, are inhabited. Confirming for this interpretation emerges in 88:61, summarizing the parabolic saying thus: "Therefore, unto this parable I will liken all these kingdoms, and the inhabitants thereof—every kingdom in its hour, and in its time, and in its season, even according to the decree which God hath made." This verse could be suggestive that the writer thought the sun, moon and stars were inhabited (cf. 88:45-46). That this interpretation was embraced by some early Mormons is attested to by Orson Pratt's short commentary on this parable. Pratt considered the parable of the field to encompass more than the few "kingdoms" mentioned in 88:45. After quoting the parable Pratt rhetorically questioned: "Now what does all this mean?" The Lord wanted to represent these kingdoms so that we could understand what he desired to impart, and he gave it as a parable, in order to assist our weak comprehensions to understand something about Mercury, Venus, Jupiter, Saturn, Uranus and others of the various worlds that he has formed" (*Journal of Discourses*, 17:331). Pratt continued, claiming that the "idea of the Lord's withdrawing from one" world "and going to another," has reference to the Lord visiting each of these planets and His "other sons and daughters," who are "perhaps just as good as those dwelling on this planet, and they, as well as we, will be visited, and they will be made glad with the countenance of their Lord" (Ibid., 17:331-332). Allusions to D&C 88 are found in a discourse given by Hyrum Smith on April 27, 1843, recorded by George Laub. Hyrum is reported to have said: "every Star that we see is a world and is inhabited the same as this world is peopled. The Sun & Moon is inhabited & the Stars [cf. D&C 88:45-46, 51, 61] & Jesus Christ is the light of the Sun, etc. [cf. D&C 88:7] The Stars are inhabited the same as this Earth...They are under the same order as this Earth is undergoing &

undergoing the same change [cf. D&C 88:51-61; Abraham 3:5, 9]" (George Laub's Nauvoo Journal, cited *BYU Studies*, 18:2, p. 177).

The Book of Abraham (reckoning of time)

Abraham 3:5, 7, 9, 13, 16-17—With the firm establishment of the concept of inhabited planets in the minds of early Mormons, further details on the existence and order of the worlds could be given. Many of the concepts in Moses 1, D&C 76; 88:7-10, 36-38, 42-46, 51-61 found crystallization in the *Book of Abraham*. The sun, the moon and the stars are a recurring theme in discussing plurality of worlds and are present in 3:13 (cf. D&C 76; 88:7-9, 45; 121:29-31, see above Hyrum Smith's 1848 discourse). In the *Book of Abraham*, the moon, in comparison to the earth, is said to have longer days, months and years (3:5, 7) and appears to be considered greater than this earth because it resides nearer to the throne of God (3:16-17, cf., 3:9). In order to be properly understood, these later developments of earlier cosmology should be compared to the preceding passages reflecting these ideas. Joseph's expression of Abraham's teaching that time on the moon is longer than on earth is interesting considering a statement attributed to Joseph Smith where he is purported to have said as early as 1837 that "the moon was inhabited by men and women, the same as this earth, and that they lived to a greater age than we do—that they live generally to near the age of 1000 years" (*The Young Woman's Journal*, 3:263). While one may be sceptical (and rightfully so) that this statement may have received the enhancements and highlights of a story retold over time, the general thrust of the statement fits well within the historical context of the mid 1830's.

The concept of plurality of worlds continues to be an intriguing and mind-expanding element of both theological and secular thought. The exhilarating thought that we are not alone in the universe still causes the souls of men to stir, and has been an active driving force behind the Voyager space missions.

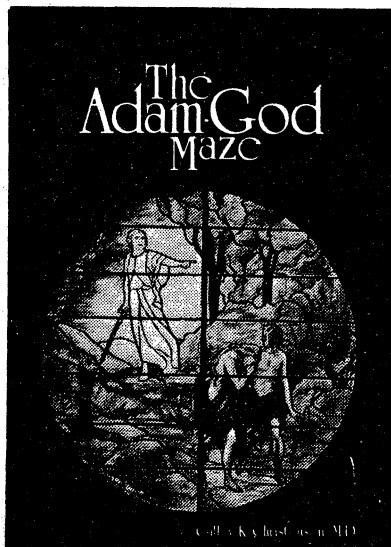
Environmental factors have played an important role in our religious history. The study of these factors should foster understanding, not ridicule and contempt. As a wise man once declared: "For man is but a mirror of his environment, and revelations are but shadows of the divine that occasionally cross his path" (cf., D&C 1:24, 1 Corinthians 13:9-10, 12).

The use of environmental/historical criticism of the scriptures makes it possible to understand that, while being expressed at times in primitive terms, the soul-searching testimonies of scriptural personalities still stand as valid witnesses of a living and dynamic faith. The reader becomes increasingly judgmental of the seemingly naive, and less inclined to jettison the faith at the first sign of controversy.

The reader also gains an increasing awareness that it is in God who is perfect that faith should be placed, thus avoiding the pitfalls of replacing him with imperfect "gods." In the long run these conceptions can give added security and protection to the faith of the believer.

I am not sure if the critical methods discussed are worthy or faith promoting. However, I am convinced that a broader understanding of the scriptures based on true principles, guided by honesty at the helm, can do nothing but secure the foundation upon which our religion stands. It is fanaticism and false security born of apathy that are destroyed through such probing, not faith.

"Some years ago I advanced a doctrine with regard to Adam being our Father and God. That will be a curse to many of the elders of Israel because of their folly with regard to it. They yet grovel in darkness and will. It is one of the most glorious revelations of the economy of heaven. Yet the world holds it in derision." (Brigham Young, Oct. 8, 1861).



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By Culley K. Christensen, M.D.

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Continued from pg. 5

the National Liberation Front, are going to play some role in the future political process of South Viet Nam. Maybe it would be much better if they did not. Maybe we'd rather have them not. But the fact is that they are not going to come to the negotiating table to surrender. We're going to have to make concessions and they're going to have to make concessions.

I think we in the United States should understand. We can't delude ourselves. We are going to have to understand that they are going to have to play some role in the future political process of South Viet Nam. We have to accept that. And, again, the alternatives are, I think, much more unacceptable. If we accept that, I think there's a possibility of having successful negotiations. We have to be willing to negotiate with the National Liberation Front and we have to be willing to accept the idea that they're going to be playing some role in the future political process of South Viet Nam. These are some of the things—the truths which I think we have to face here in the United States, and not try to deceive ourselves about what is going on in that struggle and what the results of that struggle are going to be. We're not solving anybody other than ourselves. And we, in the last analysis, are the ones that are going to suffer—not necessarily the people in this room—but those who are Americans, who are fighting and dying for us now, as well as the people of South Viet Nam. And, that's on my conscience, and it must be on your conscience. And when the commander, Bien Trai, said, "I had to go in and destroy that city in order to save it," that's your responsibility as it is my responsibility. It's not just his. And I think we have to examine it carefully [applause].

Q: [unintelligible]

A: Well, I think first we have to make it clear that that's what we're going—the question was, if the South Viet Name government refuses to take these steps, what would I do then. I think just that we're going to make it clear that continuing this struggle in this fashion is just unacceptable to us. For instance, we supported, to my distress, we supported the elections back six months ago. I thought the elections, and why I criticized them during that period of time, because I thought the elections were an opportunity to move in a different direction. We can't have the destiny of this country, the destiny of all mankind, perhaps, the question of war and peace decided by General Ky and General Thieu [applause].

Thieu [applause]. And, if we're not smart enough, then we need new leadership.

I believe that we haven't handled that properly, and I believe that new leadership can. And that's one of the reasons I'm running for President of the United States. I just think that we have to make that quite clear.

Q: Senator Kennedy, will you combine your forces with [Senator Eugene] McCarthy in order for the possibility of a future McCarthy-Kennedy or a Kennedy-McCarthy ticket?

A: I said that I'd be glad to cooperate with Senator McCarthy in any way that I can. I made that clear.

Q: How about you and President Johnson?

A: How about...What about it? The question was, How about President Johnson and me. How...What about it [laughter]? What? Are you trying to start a fight or something [laughter; applause]?

You know, I said that in the past, that I thought it was possible to have a coalition government in Saigon, but that doesn't mean it's possible here in the United States [laughter; whistling; applause].

Q: What about the Pueblo?

A: What about the Pueblo [pause]? The question was, What about the Pueblo [pause]? First, I think the error, the mistake, was that we felt that the intelligence ship was needed in that area. In view of the circumstances—in view of the circumstances of the incidents that have already occurred between North Korea and our own forces and South Korea, in view of the statements that have been made by the government of North Korea warning about our vessels off their shore, I think that if we felt that the vessel was needed in there and necessary to be there, that it should have been provided with air

cover and with security. That's what I don't understand [applause].

I think the important question now is how to rescue the 86 men. And the only way in which we're going to be able to rescue the 86 men is through diplomacy, and through efforts of discussions with the North Koreans and with others. I can't tell you the details of what is going on because I'm unfamiliar with them. But, I support the principle of trying to discuss with the North Koreans and others to see if we can obtain the release of the 86 men.

Q: What are you going to do about inflation?

A: What am I going to do about what?

Q: What are you going to do about inflation?

A: Well, I'm going to try to end the war [laughter; applause]. The war is costing us about 30 billions of dollars and we'll have a great surplus when the war is ended.

Q: What about the riots?

A: What about the riots? Well, first, I don't think we should accept the idea of those spokesmen of the administration that we're going to have to accept summer after summer of riots. I don't think that's acceptable in the United States [applause]. I think that first we have to make it clear, obviously, that we cannot tolerate lawlessness and disorder and violence. I think that by making that clear we also rectify and remedy the injustices. One of the major reasons, which ever commission has found, is the fact that people don't have jobs and they're unemployed and there's nothing for them to do during the summer. As I said earlier, I would get them—as many people as possible—off welfare or off the unemployment roles and give them jobs and keep them busy and have them so that they can lead proper and dignified lives. That's the step I would take.

Q: Years ago, Premier Khrushchev said, "We will bury you." That seems to be the actual goal of Communism with reference to us.

A: Yeah, right.

Q: And it seems to me that we shouldn't be even considering any other alternative in Viet Nam besides winning the war and stopping Communism wherever it appears [applause].

A: Well, I'll tell you this, Mr. Khrushchev said, I guess about ten years ago, as you say, "We will bury you," but he sure as hell hasn't [laughter; applause]. Now, what if—you want to talk about winning the war in Viet Nam. Is that what you suggest? Just let me ask you a question—in order to do that, the military say send over, let's assume they say, send over five million men. Is that what you want to do? I mean, do you know how many it's going to take? And then they come in from North Viet Nam. Would you be in favor of going into North Viet Nam?

Q: [unintelligible]

A: No, but I want to ask you. Now, you have to make these decisions. It's all very well to have a slogan, "Win the war in Viet Nam." Now, what does that mean?

Q: Hey, you're running for president [laughter].

A: But that's—let me just say that that's why I'm against it. I think it's very easy to have easy slogans and say, "Why don't we win the war?" All I ask you is to examine the next step. That's why I think a negotiated settlement is so necessary [applause].

Let me just ask you—I'll ask you just a question of this audience. I'll ask you four questions. I'll tell you what they are first and then we'll see what you answer. First, how many would—Let me go through them and then you can put your hands up. First, how many would wish to unilaterally withdraw from South Viet Nam? Second, how many would be willing to stop the bombing and go to the negotiating table as the North Viet Name government have said that they're willing to do? Third, how many approve of a course of which we're following at the moment? And fourth, how many would want to send over the 206,000 men the military have asked for, increase the bombing, and escalate the conflict? So, I'll go first, How many—and if you'd raise your hands—how many would want to unilaterally withdraw from South Viet Nam?

[little response]

Two, how many would wish to see the bombing stopped and go to the negotiating table?

[enthusiastic response]

And, third, how many approve of the present course—what we're doing at the moment?

[laughter]

And fourth, how many would want to escalate the war and send the 206,000 troops?

[cheers and scattered boos]

All right, now out of that group, how many are willing to go themselves?

[cheers]

And, out of all of those who have said they're willing to, how many have signed up?

[prolonged laughter; applause]

Ladies and gentlemen, I appreciate being here. I think we have divisions in our country based on race. I think we have divisions about the war. We have divisions with age groups. And we have had the violence and the lawlessness and the disorder. We've had the violence in our streets and in our cities and we have the struggle in Viet Nam. I run for the presidency because I think that we can do better. I think that we can do better here. I think we have a great and generous people, a compassionate people. I think we can do better for our own citizens and I think we can do far better for peace and for mankind elsewhere around the globe. I think that this country stands for something, and I intend to run for the presidency of the United States, with your help, because I want to change the course of this country. Thank you very much [applause].

Note: Senator Robert Kennedy was assassinated by Sirhan Bishara Sirhan two months later in Los Angeles, after winning the California primary.

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Poetry

PROVE US NOW HEREWITH

"Prove us now herewith," they said
and so
for twelve full years
thoughtfully
prayerfully
full of love and faith
we paid our tithing
fast offering
ward budget
building fund
and temple assessment
we donated baked goods
paid to eat our own goulash
magnified callings
worked on welfare projects
and even shoveled chicken dung
and we got poorer
and poorer
but enjoyed ethereal spiritual blessings
such as asthma
ulcers
and kidney stones
losing my job and our house
not to mention clinical depression

In Minnesota I hung my head
and they paid our rent
In Utah we opened Deseret Brand peaches
and found prunes
and I could never ever
feel good about taking my wife out to dinner
until
thoughtfully
prayerfully
I listened
and heard God whisper
"I don't want you money
or your goulash"
and hesitantly
fearfully
I believed Him
and suddenly the windows of heaven opened
our health returned
we found a house
the bills were paid
and children fed
I took my wife out to eat
donated to the Christian Childrens' Fund
bought new handlebars for the neighbor kid
and there was even some left over

—Paul Brown

EARLY EASTER

The leaves are dead.
The land stands barren;
Winter winds bemoan remembered keening of going geese
As weeds wither
Ragged about fields gone fallowing,
Following too-far horizons.

Yet every rattling milkweed pod,
Every windborne tumbleweed,
Every cheatgrass seed falling upon fields however fallow
Opens another tomb.

—Steven C. Walker

FOR THOSE WHO, HEARING, DO NOT HEAR

Hear ye now what God intends,
All ye within earshot:
Do not kill our feathered friends
Except ye have a clearshot.

FOR THOSE WHO, SEEING, DO NOT SEE

In the heavens are long-hairs welcome?
No! The thought makes reason stare!
Now the bald man only enters,
For there is no parting there.

—Peter Sorensen

BEING A GOOD AMERICANI

Last Sunday was a fine day
for me to be a good *Americani*,
a fine day to be foolish
as we Palestianians say.
I painted the kitchen table
and talked to my next door neighbor
while he washed his car.
In between all of that,
I scolded my son for playing
with his genitals,
ate french fries,
fought with my wife
and talked to her mother long distance.
Before it got dark
I hopped in the car
and bought sliced salami,
toilet paper
and a six pack of beer
at 7-Eleven.
At the store
I conversed with the customers
about who shot JR.
The clerk joined in the conversation
and offered a learned
conjecture on who the murderer was.
Soon the sun had set
on Arlington, Virginia,
where I have lived with
my American family for a decade,
trying,

desparately,
to be a good *Americani*.
I watched TV for three hours
and then went to bed.
I thought about our dog
who had died recently.
I would have taken him for a walk
around this time.
My wife hoped I did not mind
that she was not in the mood tonight.
I said honey I don't mind either.
So she combed her blond hair
and I read Time magazine.
I had my life
figured out cold for me.
Only from time to time
I wake up in the middle of the night,
or maybe somewhere when the night
is just fading into day,
when the moment
is neither here nor there,
which is a safe time to think
about Palestine and olive trees,
and I pity myself
and the place I came from.

*Reprinted from Tel Zaatar Was The Hill of Thyme:
Poems from Palestine, by Fawaz Turki (Washington, D.
C.: Palestine Review Press, 1978), with permission of the
author.*

—Fawaz Turki

DANCERS ON THE WAY

Wherever I am,
the horizon rings me in.
The dancers pass it.
Neither eye nor mind can trace
them; but they pass it dancing.
For example on
this autumn afternoon they
move gravely over,
leaving our late year behind

We have been told no weather
there, season or grass,
dust, water. Apparently
just intensity
of light on crystal terrain;
but only the dancers pass
the horizon: they
see.

They never return but,
though few, they never
end. What could return be? What
is going over? To dance.

No question here of
trotting or ambling, but of
striding or pacing.
They may revolve, but always
move forward.

They're not aware
that I watch them: they're
absorbed in the dance. There are
no backward looks, nor
sidelong, nor even forward.
Their eyes are downcast.

For three
days Abraham went
northward, his gaze on the ground
two yards ahead, till
the moment to see the place.
Then he lifted up his eyes
to Mount Moriah
there, above the horizon;
stopped; and changed his step.
As he rose, the horizon
widened.

So it extended
when Moses climbed Mount
Nebo, but Abraham had
no eye for the sky's
rim: the altar, knife and ram
were near; the angel not far.

Moses, however,
saw, far as he could see,
promised land; but there
was still the same horizon.
Could he see in his mind's eye
those priests striding down
with the Ark on their shoulders
to cross the Jordan's
gaping bed?

Where there is whole
action, all forgotten but
one purpose, there the
dance begins.

The dignity
of the dancers is
above me; integrity,
beyond me; simplicity,
too deep for me: their
purpose is total—their dance.

I have never danced.

I have imagined transport,
ecstasy, levitation;
but these are merely
movements in space, metaphors
of other movements.
Metaphorical dancers
never pass the horizon.

'How do you know it
is crossed?' 'They go right over
the edge'. Have you been
there?' 'Nobody except the
dancers has been there'.

"The horizon"—are
you sure it is not a mere
convention? 'Yes, I'm
always ringed in: I don't dance.
Only dancers cross the ring.'

I see them pass me.
When they pass over, they will,
by seeing, see for
me; for they are already,
when I see them, those that will
see beyond the horizon:

their power of sight
is their vision; so they dance.

—Arthur Henry King

Going My Way

Timp Trek: A Must for Nature Lovers

by Mark Pyper, a friend of Dick Townsend

It had been a long time since I had seen my high-school buddy, Dick Townsend. We both had come to BYU, but it seems we just never kept track of each other—until lately that is. Dick called me the other day, explaining that he'd just completed an extended vacation with his grandparents in Battlecreek, Michigan, and was returning to school. His roommate Hank wasn't around, so I, he informed me, was being given the honor of picking him up at the airport.

Feeling only slightly used, I granted his request and met his plan a few days ago. "How about a little excitement before school starts again?" I asked the tired but fearless reporter as we drove to Provo.

"What did you have in mind?" he mumbled.

"Well, I think you could use a little lofty mountain grandeur. My roommate and I planned to hike Timp tomorrow, but then he couldn't make it. You can come with me instead." Dick had just enough jet-lag to be unable to refuse but not enough to make him out of shape for the somewhat rigorous hike. In short, he said yes.

The next day, I drove a fully-recovered Dick Townsend up a beautiful stretch of the Alpine loop to a point near Aspen Grove.

"Are you sure you know what we're doing?" Dick asked apprehensively.

"Of course," I reassured him. "I called the ranger station in advance about the trail conditions. To go hiking without knowing what to expect can be lethal. Besides, you know the Boy Scout motto."

"You mean 'Be prepaid'?" he asked.

I gave him a blank stare. "You never did make it as a scout, did you?" I was beginning to remember that this was the same Dick Townsend that used to say, "Forewarned is Foreclosure."

We hadn't been on the trail long when I noticed that Dick was wearing a pair of running shoes. "What do you think you're doing with those?" I demanded.

"The guy at the store said they were suitable for all athletic occasions," he responded. "What's wrong with them?"

"Nothing if you don't mind ending up as a fossil at the bottom of Mount Timpanogos. This path we're on crosses some steep snow fields and if you don't have the proper shoes, you could slip and travel thirty to forty feet before landing on sharp rocks."

"Sounds really down-to-earth."

I ignored his remark and took him back to my car where I had brought along an extra pair of hiking boots, a must for this kind of expedition. Finally we got going and soon were enjoying the scenic climb to the top.

But as the day wore on, Dick began to wear out. "Are we almost there?" Dick whined. "I'm starved."

"Didn't I tell you to bring a lunch?" I responded. "The hike takes most of the day and it simply isn't safe to make this trip if you aren't up to strength."

"I know, I know. But I didn't have time to shop for a food. Our apartment refrigerator only had little leftover food, and believe me, it *deserved* to be left over—to the Smithsonian."

Fortunately, I had brought enough chow for the two of us. After our snack, we continued our journey.

"I love being up here knowing that this was the site of the melodramatic exploits of Indian Prince Timpanogos," Dick observed as we ambled over the peak of the mountain corresponding to the alleged princess kneecap.

"What are you talking about?" I asked. "Surely you know that 'legend' was fabricated by a BYU Coach Eugene Roberts, who used to tell it to parties of hiker. There's hardly an ounce of Indian tradition in it." I so regretted this remark, however, for it left Dick completely disillusioned. A cloud of disappointment spread over his face and for a minute I thought I was watching a rerun of President Nixon leaving office. A well, we all have our bubbles burst from time to time.

After a while, the hike began to get steep, and as I saw Dick inch nervously along the trail, I suddenly remembered something about my old friend: "You have a fear of heights, don't you?"

"What makes you say that?" he managed.

"Well for one thing, your fingernails have dug all the way through the bark of that tree you're holding."

"You're right," he confessed. "I don't even like girls with high-pitched voices."

"Look," I reassured him, "there's nothing to be afraid of as long as you stick to the established trails. The fore ranger told me that most fatalities that have occurred here in the last few years happen when people strike out on their own. Especially dangerous are the snow fields. Many of them have raging rivers underneath and if you fall through the snow into one of them, you'll have little or no chance of getting out. Sometimes the water in the rivers emerges from under a snow field to drop over a cliff and then disappears under another one." Somehow, that didn't reassure him much. I kept it up, though, and almost had him going again when I said, "Look, let's just get *underway*."

Me and my big mouth.

"Listen," I urged. "There is almost no chance of your falling if you stay with me."

"It's not the falling I'm afraid of," he reported. "It's the sudden stop at the bottom that has me a bit concerned. And why did you have to mention fatalities?"

"There have been only five deaths in the past two years," I told him. "That's only a drop in the bucket."

"Don't say *drop*!" he screamed.

"Look, I don't want to have to get down on you."

"Don't say *down*!!!"

Finally, I started to leave without him, which turned out to be the perfect solution. He never left my side for a minute.

But all was not banter and barter on our trek. The hike, far more than just a stroll in the park, took us through some of the most beautiful scenery in the world. We came across a multitude of delicate flowers that seemed somewhat out of place in the background snow-packed mountains and peaks. Along the way you can see natural springs popping up along the trail. The came in very handy when thirst set in. From the trail you can also see a magnificent view of waterfalls that form staircase up the mountain. Near the top of the mountain there is a certain deafening silence and beauty which is hard to duplicate in the valley below. The hike is a must for anyone who is interested in viewing at its best.

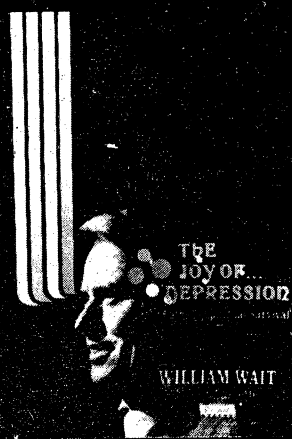
Those who wish to hike Mount Timpanogos should call the ranger station in advance for trail information and safety tips.

OVERLAY

It shakes me
Knowing how much you expect to find here;
More than a man with words
Facing paper with a blank look.
What have they told you a poem is?
All the words we will ever have become suddenly precious?
Praise choirs, pity phrases, stems and branches grown into adjectives,
Nouning and verbing toward recognition?
Why do words need oxygen, or do they?
Are they part water like man himself?
Is there something inherent about verse, richer than blood,
Streaming luminous, lifting monoxide the visions that sleep in us all?
Is a poem any dream for which there seems to be no meaning;
The expressible inexpressible splitting asunder
Soft probing
Until one finds phrases which can shake trees again like real thunder?
How do they distinguish wordservice of those in the gallery
From the frozen worship of what cannot be said?
Where do they think the dust stirs, really?
In the Compositions of Cezanne,
Corot's landscapes gleaming, beyond reproach,
Utrillo's chimneys, townships, more than scapes,
Goya, Montoya, Degas and Rousseau,
Doing their scene without words,
Through the frantic swathing of their overlay?
And reading them, how do we justify
Emily Dickinson's miraculous monotony of words,
Whitman's self-asserting songs,
Tortured Dylan's jewels cast on the backwaters of sewage?
I shudder,
Knowing how much more than metre, stanza, form, you demand of me.
Catching moon on water, birds in a bush
Where lavender is only one of its shadows cannot do it.
The physician takes up his tools,
Seven years friendship with blood;
A picture in the back of his brain
Identifies crossing veins, throbs and masses
He must never touch.
He does what has been done before,
Answers to himself for the turning of a man's life.
I cannot afford an anaesthesiologist; you shall have to endure the pain;
No matter how much money you have, I guarantee nothing.
Quaking,
I perceive more now, than ever,
That a poem is more than the rejected lover,
Watching the 5:30 paper falling short of the porch,
Worrying himself through three hours of T.V.
Before realizing fully
How the words have not failed him,
But that he has failed
The words.

—Max Golightly

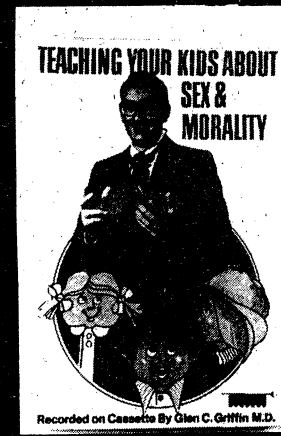
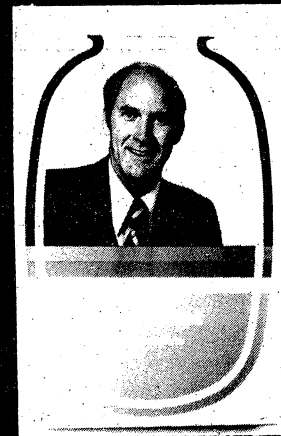
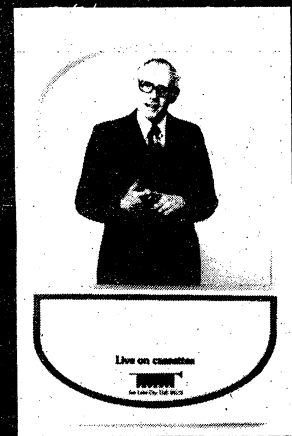
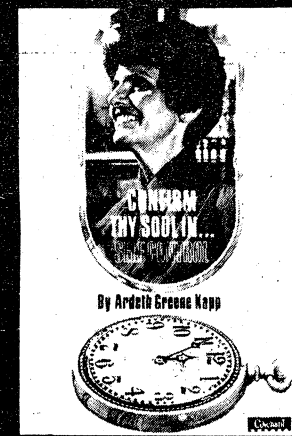
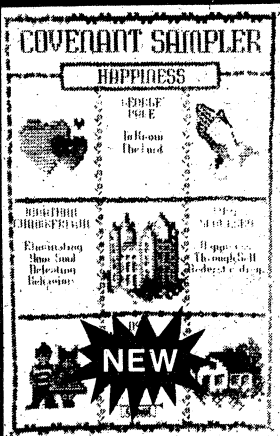
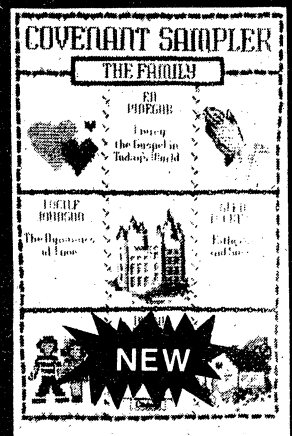
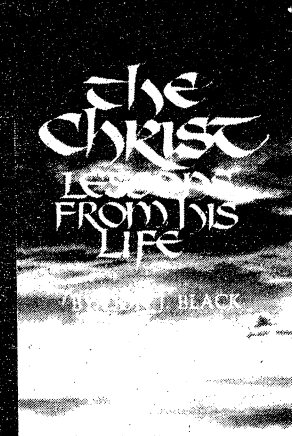
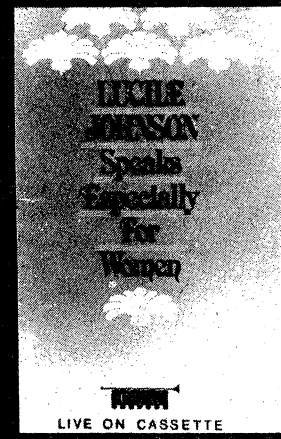
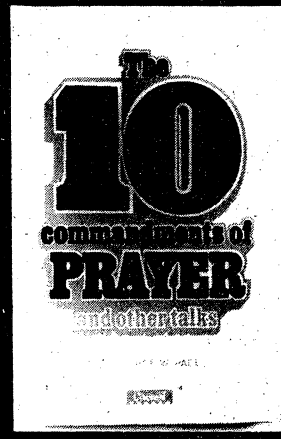
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Volume 2 Number 2

An Independent Student Newspaper

12 October 1982

Gate Gate

Stadium Accident Details Covered Up

by Dean Huffaker

Saturday, September 25 marked the opening day for the new Cougar football stadium. Unfortunately it was also the day of a serious accident involving a part-time BYU employee and a 6000 pound steel gate.

After the BYU-Airforce game was in progress, BYU Events employees began closing the double gates at four corners of the stadium, unaware that the stops had not yet been welded onto the gates. Ticket-takers rolled one gate in the southwest corner out beyond its tracks. It fell on and pinned Robert Blair, a BYU Special Events employee. Blair suffered a crushed pelvic bone along with internal injuries, and is currently in the University of Utah Medical Center.

BYU employees who had worked with construction workers in the final stages of the stadium project expressed concern that in the rush of completion for the opening game, some details were overlooked, such as welding stops onto some of the heavier double gates.

One source commented, "We were working frantically to finish up before the big game on Saturday. Friday we were told to finish and be gone by 4:30 that afternoon 'come hell or high water.'"

This source also reported that the need to weld stops onto the gates was discovered the morning of Friday, September 24 as BYU Grounds employees attempted to close one of the double gates in the northwest corner of the stadium. "As we were pulling the gate closed, it kept rolling and we were wondering when it was going to stop," she said. The gate rolled out beyond its tracks and toppled to the ground, just as the other gate would the following day.

Fortunately the workers were standing on the opposite side of the falling gate and no one was injured. A crane was used to lift the three-ton gate back into position.

Roy Peterman, head of Grounds Maintenance reportedly notified Job Supervisor for Layton Construction Company Larry Dansie of the safety hazard. Dansie reportedly said the stops would be welded onto the gates before the game the following day. A member of Grounds Maintenance was overheard saying, "Now it's their problem, not ours."

Both Peterman and Dansie declined to comment on the matter, neither confirming nor denying they had knowledge of the safety hazard before the day of the game. Employees who had witnessed either gate falling, and who value their jobs, declined to comment because they had been advised by their supervisors not to discuss the matter with the press.

Anderson also declined to comment. He said that he and other Physical Plant members had been told to leave comment on the matter up to Public Communications. Director of Public Communications Paul Richards said no such directive came from his office.

Whether the negligence lies with BYU, Layton Construction Company, or building inspectors, according to Richards, that would be of no concern "unless the family did wish to take the matter to court."

Richards believes the Blair family would like to keep the matter out of court. "Because he was an employee hurt on the job, Brigham Young University will compensate him. In my opinion," Richards continued, "the compensation will be adequate. Of course if the family felt differently, they have the right to settle the question in court."

At this writing three of the four sets of double gates still did not have stops. "I assure you," said Richards, "they will have stops before the next game."

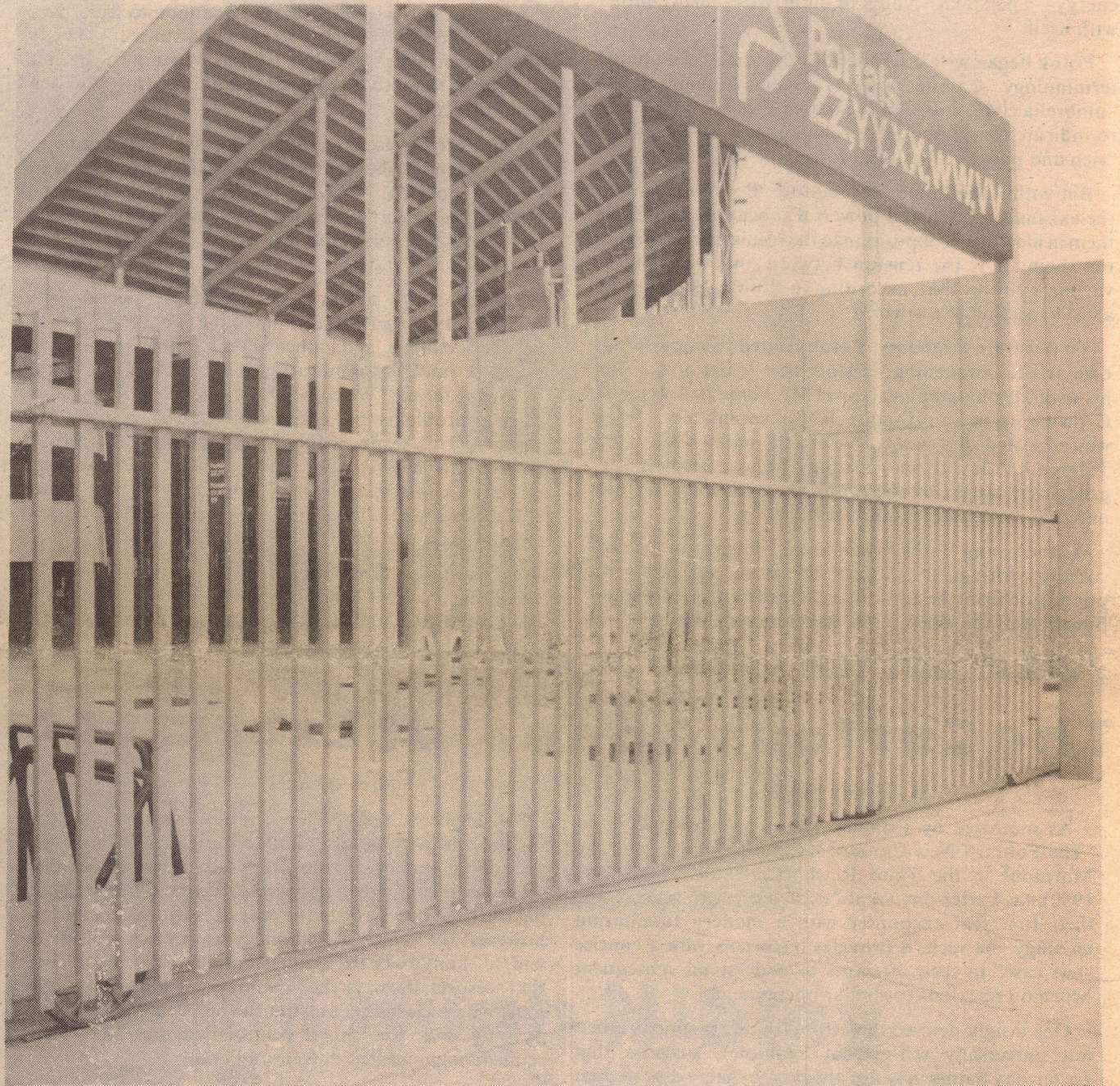


photo by Steve Nelson

Homecoming '75

Confessions of a Bumper Sticker Thief

The fall of 1975 was a good time to be at BYU. It was BYU's centennial year and things were happening.

Not that Dimitri, Wormwood or I necessarily *liked* what was going on. Quite the contrary. When we formed the People's Centennial Coalition, it was with the express intent of being obstreperous with the BYU Centennial Committee, a group of apparent curmudgeons chaired by Dr. Wheelwright, retiring dean of the College of Fine Arts, whose egotism, it was said, was only excelled by his uncanny grasp of the truly tacky.

The PCC had viewed with displeasure some of the new statuary, the various insipid centennial soires, and the tasteless little garnishes about campus, like the "lollipops" that lined the quad extolling the virtues of rich BYU donors. We had protested the building of the carillon tower, and written letters to the editor of the *Universe*, decrying other expenditures that seemed frivolous and inconsistent with the mission of educating students.

It's hard for a more modern Cougar to understand just how pervasive this centennial stuff was. The Centennial

logo, a modernistic little tree with balls for foliage (called the Tree of Knowledge or something by the administration, and the "Dallin Oak" by everyone else out of earshot of our beloved president) was *everywhere*. I mean it was on every sign, every poster, all the stationary, and, it was rumored, on Wheelwright's toilet tissue.

What began to get our goat, however (and eventually led to our life of crime), was the slow incursion of the Centennial Committee into student life. All the tacky hoopla had been tolerable as long as they kept it for the stodgy alumni, but we feared the day when Wheelwright would go too far.

The proverbial fertilizer hit the fan just at Home-

Continued on page 10

Donald Cannon
139 JSB
Church History
(8/83)

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Chaim Potok Visits U of U

By Kurt Sandholtz

With more hair on his chin than his head and with glasses about as thick as his New York accent, he looked and sounded the way most people would expect him to look and sound. And for those who have read any of his novels, the things he said would not have been too surprising, either.

But for everyone at Kingsbury Hall on the night of Wednesday, 29 September, Chaim Potok's lecture was a fascinating exploration of the genesis of creative energy—a personal account of the artist's soul in conflict with itself.

Potok began with a few definitions of his own unique terminology. Calling western secular humanism the "umbrella civilization" of the modern world, he went on to indicate that despite its problems, it is an incredibly "rich and powerful" cultural force.

But within this "umbrella" culture, Potok recognized the existence of rich and powerful subcultures, many of them in ideological opposition to the secularism surrounding them. It is the tension between and within these various cultures that, according to Potok, catalyzes the artist's reaction to his world.

To illustrate his theory, Potok related the story of his own artistic awakening—a story that is fictionalized in his semi-autobiographical novel *My Name Is Asher Lev*. Growing up in an orthodox Jewish community, Potok was educated in a *yeshiva* where the main subject was Talmud, the Jewish holy writings. Secular subjects were grudgingly taught by the rabbis in conformity to state-imposed curriculum requirements.

As the young Potok began to take interest in the not-so-holy writings of western literature, he met with opposition from the authorities of his Jewish community. Speaking of this opposition, he remarked, "In the grand

edifice of Judaism, writers occupy a small corner somewhere in the basement."

In spite of the early pressure to "reform," however, Potok defied authority and continued to read "secular" books. It was in the middle of Evelyn Waugh's *Brideshead Revisited* that Potok experienced what he called "an intergalactic leap into serious fiction." Overwhelmed by the sheer power of fictional creation—"the fusion of words into worlds"—Potok identified Waugh's novel as the pivotal influence in his commitment to become a writer.

With characteristic humor, he described his mother's reaction to his decision. "Mama," he announced one day, "I've decided to spend my life writing stories." "That's fine, Chaim," she replied, "just fine. Writing stories is a wonderful thing to do in your spare time while you're a brain surgeon."

But Potok was determined. Rather than enroll in medical school, he dedicated himself to his dream of being a novelist. "There's no secret," he stated, "to becoming a writer: you read and you write, you read and you write, you read and you write"—a simple enough formula.

More complex, however, were his ideas concerning the creation of great art. Returning to the concept of tension between culture and subcultures, Potok referred to Judaism (and, by implication, to Mormonism) in the following terms: "We come out of our subcultures aware of their problems, but committed to their way of doing things." This leads, in his words, to a "core cultural confrontation." "So often," he claimed, "when the cores of cultures have met, the result has been *gold* that we are still mining today."

Citing Picasso as an example, Potok asserted that the great painter's core artistic values were originally those of the Renaissance. When confronted with the raw power of African artistic tradition, Picasso forged the two into a

new mode of expression—modern art.

Potok was quick to point out that this process of reconciling the core of western culture with our own core values is never easy. "How do you fuse the outside world with your inside world which you hold precious?" he asked.

Referring to his own novels, he gave examples not only of the pain that accompanies this difficult fusion, but also of the tremendous creative energy that is inevitably produced: in *The Chosen* and *The Promise*, Danny Saunders struggles with his own orthodox Judaism in the face of Freud's opposing but brilliant psychoanalytic theories, becoming in the end a great psychiatrist; in *My Name Is Asher Lev*, the conflict between orthodox Judaism and western artistic tradition generates both intense anguish and truly great works of art.

Although Potok's conceptual framework—the "core cultural confrontation"—was well articulated and amply supported with examples and anecdotes, there evidently those in attendance who failed to understand.

During the question and answer period following his lecture, Potok was asked, "What will it take to produce a serious Mormon novelist?" Patiently, he answered, "It doesn't work that way," referring to the step-by-step approach that Mormon culture seems to be so fond of. "It will take a gifted, serious artist who can think and feel deeply and compassionately—someone who can take a small world and lift it to universal dimensions. It isn't the size of the world, but the depth and style of the expression that matter."

Drawing again from his own experience, he told of how he had felt the need to "get outside" of orthodox Judaism in order to gain sufficient distance to write objectively about it. "You have to be willing to pay a price for something you love," he intimated. "The other side of love is pain."

An Election Year Call for Moderation

The Curious Appeal of Extremism to the Latter-day Saint

By Emily Sinclair

As indicated by Douglas Tobler and Alan Keele in "The Führer's New Clothes: Helmuth Hubener and the Mormons in the Third Reich" (*Sunstone*, Nov.-Dec. 1980), the Latter-day Saints' experience with Nazism was their first real encounter with a modern totalitarian ideology. As such, it provides historians with a concise "test case" in their attempts to understand subsequent Mormon reactions to similar phenomena.

One insight derived therefrom (to pick a simple, albeit not universally self-evident example), suggests that Latter-day Saints may not always—by mere dint of their Church membership alone—automatically end up on the "right side" of a political question or unerringly support the "right candidates" or the "right issues."

As nearly as can be determined, the number of Latter-day Saints who approved of Hitler and the New Germany seems to have been roughly equivalent to the number who remained neutral or apolitical. More exactly quantifiable, since they can be counted practically on the fingers of one hand, is that small minority of Saints in Germany and the U. S. who seriously questioned or opposed Hitler and his policies early on: the Hubener group, Rosa Bohringer, and N. L. Nelson (see Nels L. Nelson, *The Second War in Heaven as Now Being Waged by Lucifer Through His Dummy Hitler* [Independence, Mo.: Zion's Printing and Publishing Co., 1941]).

How could such a thing have happened? How could Mormons sincerely committed to doing good be found to have been now in league with, now blasé about, but only rarely opposed to one of the greatest evils history has yet recorded?

The answer, again, is simple, though not at all self-evident: Such movements as National Socialism invariably *pretend* to be good, or they sincerely *believe* themselves to be good. But—paraphrasing—one might say that outwardly, they are as the living grass over unmarked mass-graves, but inwardly, in their real, genocidal essence, they are full of dead men's (and

women's and children's) bones.

Nevertheless, if this pretense of goodness on the part of evil systems were so subtle and sophisticated that only an occasional genius (or someone privy to certain secrets) could see through them, then one might feel better about having been deceived. In the case of National Socialism, however, the veneer of legitimacy was drawn so crudely and so thinly over the quintessentially illegitimate core that—especially with the advantage of hindsight—one must wonder whether any but the most cursory scrutiny by any but the most stultified would not have immediately revealed the contradiction.

Hitler's *Mein Kampf*, for example, in print already in 1925 (in an abridged English translation in 1933, in full translation in 1939), remained largely unread. (Those who did concern themselves with such documents saw early on what anti-democratic deeds its anti-democratic language presaged.) And when, on the "night of the long knives" in 1934, hundreds of Hitler's previous associates like SA leader Ernst Rohm were brutally murdered, the veneer gaped open again for all who had eyes to see. The entire history of the Third Reich is one of verbal and then actual atrocities, none of which—despite later protests of ignorance—were completely, and few of which were even partially, hidden from public view.

The problem, then, for Mormons as for any other contemporary group, was not that Hitlerism was such a subtle conspiracy, but that they themselves were content to cast a cursory glance at its propaganda facades and pronounce it good, or at least harmless. Our particular LDS perspective, for example, seemed to reveal, among many other similarities to our gospel beliefs and practices, that

—Nazis were anti-Communists who opposed atheist Bolshevism as a threat to believing people.

—In addition, Nazis taught that the Christian God supported their cause, yet Nazis were *not* in league with the traditional churches who had persecuted the Mormons and labeled them a "sect."

—Nazis seemed to be pro-family, for they encouraged large families. They also taught that the mother's place was in the home.

—They stood for law and order and opposed crime in the streets, pornography, homosexuality and other forms of decadent behavior.

—Nazis were patriotic.

—They offered a program of full employment and encouraged the work ethic.

—Unlike in previous eras, under the Nazis the Saints were greatly assisted in their genealogy work.

—Their leader was a non-smoking teetotaler who encouraged similar abstinence on the part of youth. The party emphasized physical fitness generally, promoted athletic events and sometimes invited American LDS missionaries to help coach basketball teams.

—One Sunday per month Nazis ate a simple one-dish meal and contributed the money saved to charity. Mormons were told that this idea had been borrowed from that of their Fast Sunday.

—There are, Nazism taught, ultimately only two forces in the world: a good force with God on its side, in which resides absolute truth, and that evil force, the works of Satan.

—Nazism was millenarian and proclaimed the advent of a 1,000-year kingdom, a time of great peace and prosperity when evil would be defeated.

A less cursory look at Nazism may have revealed to Latter-day Saints—as history has since—that such similarities were specious:

—The absolute dictatorship of National Socialism under Hitler actually imitated Soviet Communism under Stalin in many ways, from its "National" or state "Socialism," for example, to the fact that it "opposed" Bolshevism with the methods of Bolshevism: the terror of a secret police, the use of concentration camps, a controlled press, etc. The Nazi cure for Communism,

Continued on page 4



One Reason Hugh Nibley Urges You To Support Ted Wilson For The U.S. Senate:

"I came to Utah many years ago because I love the natural surroundings where my grandparents settled and where I wanted my children to grow up.

"My strongest reason for supporting Ted Wilson for the U.S. Senate, therefore, is that he shares these deep-seated feelings with so many of us.

"This fair portion of America The Beautiful is threatened as never before by plunder and pollution.

"Such physical devastation cannot be without spiritual impoverishment converting The Land Bountiful to The Land Desolation for future generations."

Continued from page 2

then, was at least as bad as Communism itself.

—Far from being the Christian movement it styled itself to be, Nazism was a surrogate faith, a new pagan "mythos," analogous to Christianity only in such superficial (and blasphemous) details as the common folklore of the *Fuhrer* as the "savior" of Germany, aided in his ministry by his "apostles" Goering, Goebbels, etc.

—The Nazis' pro-family attitudes were largely a result of projected manpower needs for war-time. Their efforts to increase the population even included such methods as the operation of human stud-farms under the *Lebensborn* ("well of life") program, where selected Aryan maidens were scientifically bred by genetically qualified SS-men, with the offspring reared by the state. All things considered—including the war and the genocide the Nazis perpetrated—the net effect of Nazism was to prove more disruptive to more families than any other movement in the history of mankind.

—Just as Rohm's murder was "justified" because he was a homosexual, many other homosexuals ended up in concentration camps. As for other law-and-order issues, it is obvious that any organized criminal regime which ignores the concept of due process under the law can quickly suppress street crime and other undesirable behavior. Because it can also replace it with its own variety, however, the actual result of Nazi "morality" was, of course, much *more* violent crime and much *more* decadence.

—What was mistaken for Nazi patriotism was really a form of acute jingoism. How much real love Nazis had for their country was demonstrated not only by how quickly they led it into a war, but by such things as Hitler's refusal to capitulate even after it became apparent even to him that defeat was inevitable. Announcing that Germany and the German people had proven themselves unworthy to continue their existence on the planet, he barricaded himself in his bunker and allowed the *Gottterdammerung* to proceed.

—It now appears that from "defense industries" like coal, chemicals and steel to the strategic *Autobahn* construction project, most of the Nazi full-employment programs existed to prepare the German people for conquest. Far from being a peaceable work ethic, this feverish form of warmongering exploited workers in the most cynical way, paying them to dig their own graves.

—Even early on, the pernicious reason for the Nazis' interest in genealogy should have been evident: their anti-Semitic version of the four-generation program consisted, very simply, in determining Jewish ancestry. Six million victims died solely because of their genealogy.

—Unlike his fabled abstinence from tobacco and alcohol, Hitler's drug abuse was not a matter of public record until later (though N. L. Nelson correctly identified him for the Mormon audience as early as 1941 as a sexual pervert). The racist and chauvinistic reasons for his various physical fitness programs was clearly visible, however, at the latest by 1936, the year of the German Olympic Games.

—The idea of a "one-dish Sunday" (whose proceeds went *not* to charity but to the war effort) was, of course—like the folklore which had it that Hitler had joined the Church while growing up, that he had read the Book of Mormon, etc.—totally false.

—Their dualistic (sometimes called "gnostic" or "manichean") worldview and its concomitant "devil theory of history" led the Nazis to believe in and to perpetuate such myths as that of the international conspiracy of bankers (often Jewish) who financed the Bolshevik revolution and other "evil" movements. Never mind that their chief documentation of this plot, the so-called *Protocols of the Elders of Zion*, was a patent fraud. [The *Encyclopaedia Britannica* explains that this book was a "fraudulent document that served as a pretext and rationale for anti-Semitism. The document purports to be a report of a series of 24 meetings held at Basel, Switzerland in 1897 at the time of the first Zionist Congress. There Jews and Freemasons were said to have made plans to disrupt Christian civilization and erect a world state under their joint rule. Liberalism and socialism were to be the means of subverting Christendom."] For the Nazis, as Norman Cohn has shown, this crack-pot *idée fixe* was to become nothing less than a "Warrant for Genocide" with absolute, divine right residing in them and absolute, satanic evil residing in the conspirators. Without the slightest ethical qualm, the former could eliminate like so many vermin anyone they held to be associated with the latter.

—Millenarian thinking is common to almost all totalitarian ideologies. National Socialism and Communism included. These invariably posit a teleological historical force, inexorably propelling events toward social and political chaos, at which point then a great leader will arise to lead the chosen people into the promised land of the 1,000-year *Reich* or the classless society, respectively. To the secularized millenarian mind, of course, whenever this process can be helped along, whenever the chaos can be partially "arranged," for example, so much the better. The net result is often violence in the name of peace, hell on earth in the name of heaven, with the means—even genocide—justified by the paradisiacal end.

It does seem possible, then, as the case of the Mormons and the Third *Reich* suggests, for good, God-fearing but politically naive people to be deceived by a thin facade of ideological 'similarity.' This tendency may help account for why Mormons have for years equated certain aspects of the Gospel (viz. the United Order) with Communism.

(A more prevalent trend of late, it would seem, is for LDS visitors returning from totalitarian countries to express their approval at not finding any pornography or street crime there. Such naifs again fail to recognize, apparently, that the absence of *Playboy* can hardly justify the existence of *Gulag*.) Yet the extreme left, for all its allure, has never been and probably never will be a real ideological temptation for most Mormons: Like a bogus bill clearly labelled "COUNTERFEIT!" its atheistic stamp alone neutralizes practically all its appeal.

Other, more recent anti-democratic ideologies, however, refuse to perform for Latter-day Saints that inadvertent service. In the first place, many of these profess, no doubt sincerely in some cases, to be Christian, and certain home-grown varieties like the *Freemen Institute* point to their Mormon roots even in their titles. Then too, these particular ideologies are not 'alien' like Marxism-Leninism, but patriotically 'American': as strongly opposed to 'godless Communism' as they are supportive of the 'divinely inspired Constitution of the United States.' In many other ways, these political ideologies promise direct parallels to Mormonism:

—Almost all extreme organizations of this type claim to be pro-life and pro-family.

—Such organizations believe in freedom and in the necessity to defend it.

—They stand for law and order and oppose crime in the streets, pornography and other forms of decadent behavior like homosexuality.

—They encourage the work-ethic and teach that it is evil to be idle.

—Many teach not only that God exists, but that the Devil (who is the source of the world's problems) also exists.

—In addition, these believe that the Devil and his minions are gaining, that the world is inexorably becoming more evil.

—Before it is utterly ruined, however, the good will rescue it from itself.

—After a final confrontation between good and evil, evil will be destroyed, and the world will enjoy prosperity, peace and righteousness.

When one examines each of these points in detail, some rather startling inconsistencies begin to emerge: Consider, for example, the inconsistency of an ideological group strongly opposed to abortion (hence calling itself 'pro-life'), yet also strongly in favor of the death penalty. "We favor the death penalty, however, only as a deterrent to deadly crime," such groups might respond, "hence we *are* consistently 'pro-life.'" Strange, then, that the same groups are *not* interested in deterring violent crime by limiting or otherwise controlling the manufacture, sale and use of handguns, as police forces nationwide have urgently requested. (The reason given, of course, is that such control would limit God-given

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by Garry Trudeau

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Emergence of Bipartisonism in Utah

By Milt Christensen

When Mormons settled in Utah, they continued to look to the organization of the Church for civil as well as ecclesiastical government. Church members believed that God had conferred his priesthood on the church leaders and that they had the right and duty to govern as his representatives on the earth. When the Compromise of 1850 brought territorial government to Utah, church leaders naturally became civil authorities. This ecclesiastical domination of civil government persisted well into the 1890s.

Although neither national party found much support in Utah before the early 1890s, Mormons, generally speaking, were opposed to the Republican party. When the 1846 national Republican platform linked polygamy with slavery as the "twin relics of barbarism," Mormons and Republicans found themselves on opposing teams.

In January 1888, Utah petitioned both houses on Congress for statehood. The memorial met with strong opposition led by Fred T. Dubois, the anti-Mormon usader from Idaho, when it was considered by the Republican controlled Senate Committee on Territories. Committee members thought the antipolygamy clauses could not be trusted. The Republican minority in the House Committee on Territories successfully urged postponement of action "until obedience to the rightful and reasonable authority of the general government should be accorded by the Mormons."

Although Idaho and Wyoming, while bearing the Republican banner, were admitted to the union in 1890, Utah was halted in her drive for statehood until 1895.

Early Utah politics were controlled by local parties. After William B. Godbe, E. L. T. Harrison and Eli B. Kelsey were excommunicated from the Church in October 1869, they and others who had become disgruntled with the Church's economic and political stronghold on the territory formed the "Godbeite" movement. In February 1870, the "Godbeite" leaders and other prominent non-Mormons formed the Liberal party. The Godbeite journal *Mormon Tribune* changed its name to the *Salt Lake Tribune* and became the spokesman of the Liberal party.

Utah Gentiles provided numerical support to the Liberals while Mormons supported the Peoples party. Because Liberals and Republicans alike were opposed to the Mormons' political stronghold on the territorial government, Liberals generally supported Republican positions on national issues.

In response to the founding of the Liberal party, Mormon leaders founded the Peoples party. During the 1870s and 1880s, the Peoples party and the Liberal party controlled Utah territorial politics. Most elections were dominated by the Peoples party, but the Liberal party did surprisingly well against a Mormon majority.

Early attempts to establish a Democratic party in Utah during the 1880s were unsuccessful. Between 1884 and 1888 several attempts were made by a group of young men of Mormon parentage to establish a third party in Utah. However, their direct repudiation of both local parties and especially of the political position of their fathers sowed seeds of dissolution in their ranks, and the Democratic Club, as it was called, soon expired. The beginning of a permanent Democratic party didn't arise

until 1890.

Although no national party organizations boasted of Mormon support during the 1880s, most Mormons had Democratic sympathies. While Republican politicians authored legislation designed to crush the institution of polygamy and the political power that protected it, Southern Democrats, resentful of Reconstruction excesses, lent a sympathetic ear to the Peoples party representatives. Because of the Democrats' aversion to extreme legislative measures, Mormons were persuaded to that party. Utah was considered as Democratic country by most observers in the early 1890s.

Reasons for Dividing the People

Until mid-1890, Church leaders felt inclined to promote neither national party. In a meeting of Church leaders held on 5 April 1890, the advisability of the Saints uniting with either party was discussed, and "President Woodruff announced that he did not feel otherwise than that we should hold ourselves aloof from both parties. This feeling agreed with all present," recorded Abraham Cannon. Many felt the First Presidency and the Council of the Twelve should keep out of politics.

By late May 1891, opinions were changing. With the passage of the Edmunds Act in 1882 making illegal cohabitation a felony, many Church leaders found themselves on the wrong side of the law. The Liberals had been very active in promoting prosecution, and the situation had become untenable.

Following a meeting in the Gardo house in May 1891, Abraham Cannon, who was a member of the Council of the Twelve, wrote in his journal, "the brethren feel that these national party organizations now taking place in our midst will eventually bring us great relief, whereas if we do not give them our full support the Liberal or *Tribune* gang will finally rule and ruin our fair country."

"Many feared that if left alone, most Mormons would affiliate with the Democrats "and such a course would prove most disastrous to us, for we would have a repetition of the persecutions which we have endured for five or six years past," Cannon wrote. If the people could be divided along national party lines, many members of the Liberal party, along with its oppositions to the Mormons, would sink into oblivion.

Likewise, Church leaders recognized that Utah would not gain statehood and home rule from a Republican-dominated Senate as long as the majority of Utah voters held Democratic sympathies. After Utah had obtained statehood, Joseph F. Smith was quoted as saying:

When the brethren were being hounded from place to place by the United States marshal, persecuted for living their religion, [and] imprisoned for

keeping the commandments of God . . . [they] obtained an audience with James G. Blaine, Thomas B. Reed, Senator Stanford and other leading men of the nation as to how the afflictions could be stopped. These men told us that our people were Democrats, and therefore they would have to decline to do anything for us. We told them we might show them more Republicans than they counted on. They replied that if we could make a good showing this way they would try to do something for us.

(*Salt Lake Tribune*, 10 May 1896)

Church leaders concluded that Utah must be organized along national party lines if they wanted prominent Republican leaders to help them stop the persecutions and secure statehood.

How the Mormons Were Divided

Accordingly, they set out to organize the Republican party and secure supporters. John Henry Smith records in his journal that on 14 May 1891, "President Woodruff, George Q. Cannon, and I talked over the political situation and it was thought best to go ahead and organize the Republican party." Consequently, the Republican party was organized on 20 May 1891 at a meeting held in the Salt Lake Little Theatre.

Once the Republican party had been officially organized, the Mormon people had to be convinced to join. So on 10 June 1891 the Peoples party was dissolved. The action was taken in a meeting of the Territorial Central Committee when a motion to disband, presented by Chairman Franklin S. Richards, carried unanimously.

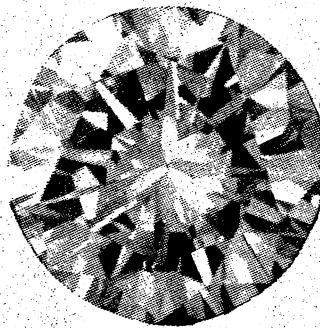
Following dissolution of the Peoples party, a number of the Apostles met with the delegates from the party in the Gardo house, and Joseph F. Smith, George Q. Cannon, and Wilford Woodruff each spoke. Abraham Cannon recorded that "while they desired the saints to join the different organizations, they did not want them to go en masse to either party. If we can divide about evenly between the parties, leaving an uncertain element to be converted to either side it is thought the best results will follow."

Because the Mormons were naturally inclined toward the Democrats, the Republican party would have to be promoted if an even split were to be effected. Therefore, according to the *Salt Lake Tribune*, those in attendance resolved "that men in high authority who believed in Republican principles should go out among the people, but those in high authority who could not endorse the principles of Republicanism should remain silent." This became known as the Gardo House Resolution.

All in attendance, except Apostle Moses Thatcher,

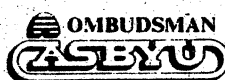
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Speaking in Tongues

By Duncan Barber

Barber is a senior majoring in Near Eastern Studies. He teaches Hebrew classes at BYU.

The memory of Yohanan Ben Zakkai is an important chapter in Jewish history. This great man, who foresaw the future, secured the survival of the people of Israel by his works at Yavneh. He laid the foundation for Jewish identity, which the Jews have maintained through all generations. There are many legends about this man, but today I will recount only one: how he received permission from the Romans to establish a center for Jewish civilization and religion at Yavneh.

Yohanan Ben Zakkai lived in Jerusalem and was a Tanna during the first century C.E. Yohanan and his students were in Jerusalem at the time of the siege of the Caesar Vespasian and the Romans. This siege was very severe. The Romans had built a wall around the Holy City and would not permit anyone to enter or leave, their desire being to starve the Jews into submission. As a result of this, there was a great famine within the city, so great that the people of the city cooked straw in water and drank it. Also, the various factions among the Jews within the city fought against one another.

Yohanan knew that Jerusalem and the great temple would fall. He also knew that when the Romans were successful, the destruction among the Jews would be very great. He knew that someone would need to give the Jews hope and a foundation upon which to build their faith after this great destruction, so he decided upon a plan.

He lay in a coffin; his students brought him to the city gate and sought to bury him outside the city, a thing the Romans permitted to do. But at the city gate something terrible happened. The gatekeeper wanted to stab Yohanan to make sure he was dead—what were his students to do?! The Holy One, blessed be He, softened the heart of the gatekeeper, and he brought them through the gate in safety.

Immediately, Yohanan went and found Vespasian. When he came to Vespasian, he said: "Peace be upon you, O king, may the Lord bless you!" In surprise Vespasian said to him: "What are you saying? I am not the king, and for saying so you are guilty and worthy of death!" Yohanan said to him: "What do you mean, 'you are not the king'; you are indeed the king." In the midst of this conversation an envoy from the Roman Senate arrived to tell Vespasian that the Caesar Nero was dead and that they had decided to appoint him as Caesar. Vespasian said to Rabban Yohanan Ben Zakkai: "Yohanan, you are a wise man. Request from me anything, and I will give it to you." Thus Yohanan had obtained his desire. He asked Vespasian for Yavneh and its Rabbis.

From that day on Yohanan stood at the head of the wise men of Yavneh and established the Torah in Israel. And how did Yohanan secure the survival of the people of Israel through his work at Yavneh? From the beginning of Jewish history until the destruction of the Second Temple, the center of worship was focused on the temple, but after the Destruction, Yohanan taught the people the laws of Torah so that the Jews lived according to Torah laws.

Just how the Jews were now to live according to the laws of Torah is illustrated by the following story.

One day Yohanan and one of his students had gone out to see the destruction of the temple. Rav Yehoshu said: "Woe is us, that the temple is in ruins! Woe is us, that the place in which the sins of Israel were atoned is in ruins!" But Yohanan Ben Zakkai said to him: "My son, there is another atonement for Israel; it is the works of loving kindness, as it is written: 'for I desire kindness and not sacrifice.'" (Hosea 6:6)

The teachings of Yohanan and the other Rabbis are found in the Talmud. By the laws and instructions of the Talmud, the Jews have remained a particular people and have thus secured their survival throughout all generations and for the length of their great history.

יוחנן בן זכאי

זכרו של יוחנן בן זכאי, מהווה פרק חשוב בהיסטוריה היהודית. האדם הנעלה הזה, הראה את הנולד, שמר על שרידת עם ישראל, על ידי המעשים שלו בזבנה. הוא הניח את היסוד לזהות היהודית, אשר קיימת על ידי היהודים במשך כל הדורות. יש הרבה אגדות על האדם הזה, אבל היום אספר רק אחת, איך הוא קבל רשות מהרומאים לקיים את הפרבות והאמונה של היהודים. יוחנן בן זכאי גר בירושלים והוא היה תנאי במשך המאה הראשונה. יוחנן ותלמידיו היו בירושלים במשך המצור של אספסינוס הקיסר, והרומאים. המצור הזה היה קשה מאוד. הרומאים בנו חומה מסביב לעיר הקדושה, והם לא התירו לאף אחד לצאת מירושלים או לבוא אליה. הרצון שלהם היה להרעב את היהודים. כתוצאה מכך היה רעב גדול, ואנשי העיר היו כל כך רעבים שהם בשלו תבן במים ושתו אותו. גם הסיעות השונות בקרב היהודים אשר בעיר נלחמו אחד בשני. יוחנן ידע שירושלים ובית המקדש הגדול יפלו. הוא גם ידע שכאשר הרומאים יצליחו, החורבן בתוך היהודים יהיה גדול מאוד. הוא ידע שמישהוא צריך לתת ליהודים תקנה ויסוד כדי לבנות את אמונתם אחרי החורבן הגדול הזה, כך הוא החליט על תוכנית אחת.

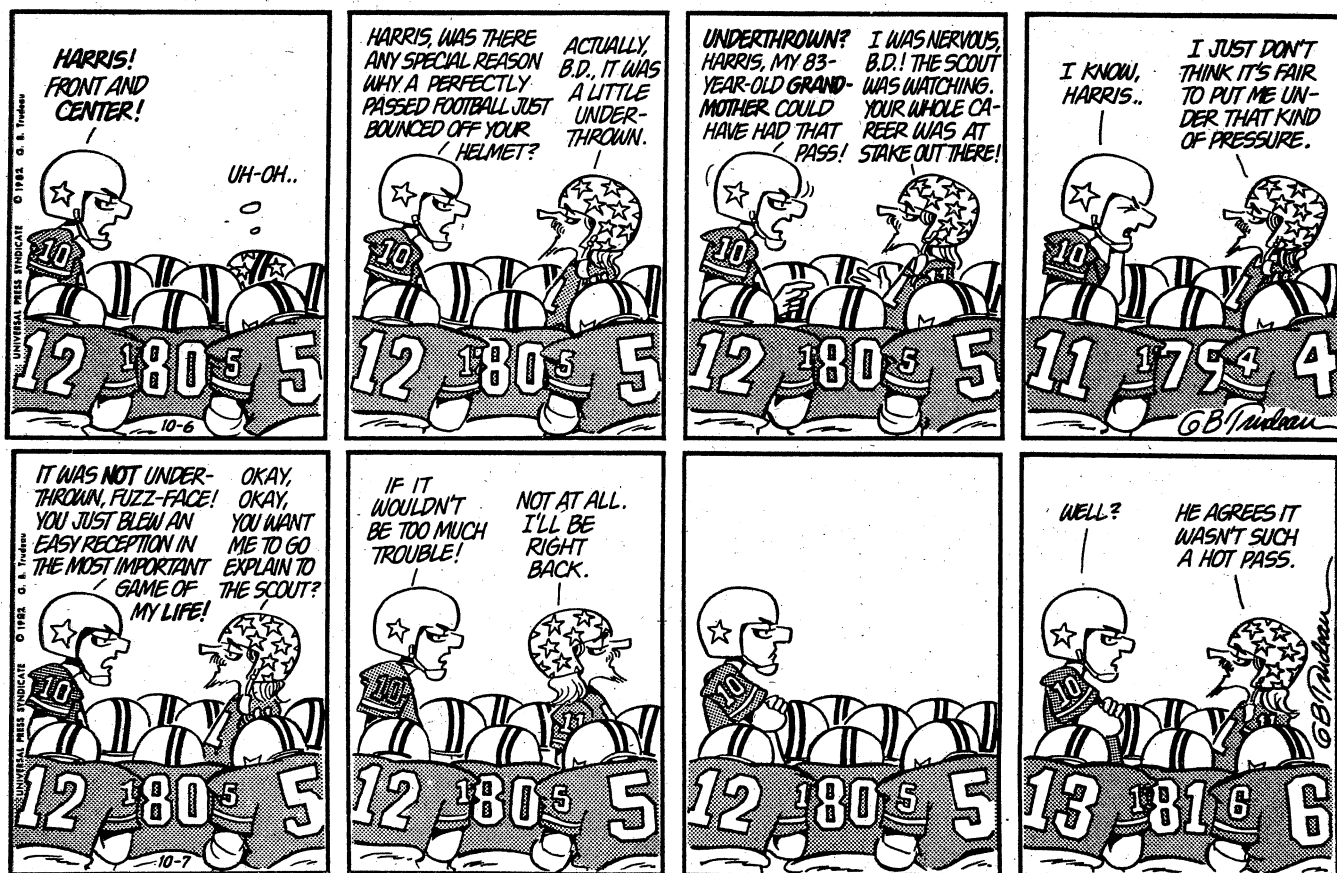
הוא שכב בארון מתים, ותלמידיו הביאו אותו לשער העיר, בקשו לקבור אותו מחוץ לעיר, דבר שהרומאים התירו לעשות. אבל בשער העיר גישה נורא קרה. השוער רצה לדקור את יוחנן לבעת אם הוא מת, ומה התלמידים שלו יכלו לעשות? הקדוש ברוך הוא דבר על לב השוער, והשוער הוציא אותם בביטחון מהשער.

מיד יוחנן הלך ומצא את אספסינוס. כאשר הוא בא לאספסינוס, הוא אמר: "שלום עליך המלך, יבנה השם את המלכו" אספסינוס היה מופתע ואמר לו: "מה אתה אומר? אני לא המלך ולכן אתה אשם, ואתה חייב למות!" רבן יוחנן אמר לו: "מה אתה אומר שאתה לא המלך, אתה הוא המלך באמת!" במשך השיחה בא שליח מראשי הרומאים וספר לאספסינוס שהקיסר, נירו, מת, וגדולי הרומאים החליטו להמליך אותו להקיסר. אמר אספסינוס לרבן יוחנן בן זכאי: "יוחנן, חכם אתה בקש אותי משהו, ואני איתן אותו לך" כך יוחנן השיג את רצונו. הוא בקש מאספסינוס שהוא יתן לו את זבנה ותכניה.

מהיום שהוא יוחנן עמד בראש החכמים של זבנה, כדי לקיים את התורה בישראל. ואיך יוחנן שמר את שרידת עם ישראל? במשך כל ההיסטוריה היהודית עד החורבן של בית המקדש השני, מרכז העבודה היה בבית המקדש, אך לאחר החורבן, יוחנן למד את העם את חוקי התורה, כך שהיהודים חיו לפי חוקי התורה.

יום אחד יוחנן ואחד מתלמידיו יצאו מירושלים לראות את חורבן בית המקדש. אמר רב הושע: "אוי לנו שבית המקדש חרבו אוי לנו שהמקום, שמכפרים בו עוונות ישראל, חרבו" אבל יוחנן בן זכאי אמר לו: "בני יש כפרה אחרת לישראל, זו המילתת חסדים שנאמר: 'כי חסד חפצתי, ולא זבח.'" (הושע ו, ו.)

ההוראות של יוחנן והרבנים האחרים, נמצאות בתלמוד. על ידי החוקים וההוראות של התלמוד, היהודים קיימו ומקיימים את הישרדותם במשך כל הדורות ולאורך כל ההיסטוריה הנעלה שלהם.



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- Member Metals Engineering Institute
- Past Member American Petroleum Institute
- Past Member American Welding Society
- Past Member Institute of Electrical and Electronic Engineers
- Past Member Governors Select Committee on Health Care Cost Containment
- Past Member American Radio Relay League
- Member Squaw Peak Chapter International Footprinters
- Past Investigator Federal Communication Commission Radio and Television Interference, Utah Valley
- Director Utahns Against Pornography
- Past Member Provo Chamber of Commerce
- Member Coalition to Save Geneva
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Continued from page 4

rights which are guaranteed by the 'inspired Constitution.' Even stranger, then, is that these same groups, on other occasions, advocate "supporting your local police" and favor widely increased 'police powers' such as those involving warrantless search and entry, wiretapping, etc., the net effect of which is to limit individual rights guaranteed by the Constitution.

Similarly, such groups oppose the Federal Government and its programs (especially those involving taxation) as an immoral encroachment upon individual liberties. But their attitudes about the evils of big government and high taxes contrasts sharply with their attitude about weaponry. Throwing aside their professed beliefs in the free-market, in the need for labor to be more productive, in individual freedom, in the Christian ethic and in the sanctity of the family, they clamor for the expenditure of extra billions and trillions on ever-more sophisticated and lethal machinery of extermination, as well as for costly systems of induction or recruitment capable of taking larger quotas of men and women away from their families and from productive employment to operate that machinery. "But," they would argue, "all these expenditures are necessary for world peace, to ensure that no war ensues, and that no one is killed in war. We are, you see, very consistently 'pro-life.'"

If this were true, then why would such groups be so opposed to any peace initiatives or attempts to create better understanding in the world? They do, in fact, oppose the United Nations, the Council on Foreign Relations, the Trilateral Commission, in short, any organization or institution which would promote international dialogue. And why is this the case? Because of their one, overpowering *idée fixe*: The Conspiracy. Weapons are good and the U.N. is evil ultimately because godless Communism is everywhere and threateningly all-powerful. Yet, one of the pillars of their own doctrine is that in the intricate and evil system of conspiracy, Communism itself is simply a creation of the super-rich, whose wealth has accrued in no small part from the armaments industry. Capitalist conspirators, in other words (often Jewish, like those in the house of Rothschild), created Communism so they could make more money and eventually control the world. Despite specific disclaimers, the proximity of such theories to the *Protocols of the Elders of Zion*¹ is obvious.

By their own logic, then, to spend money on armaments to oppose Communism would benefit only the evil conspirators who created Communism in the first place for precisely that profitable purpose!

There are many similar inconsistencies inherent in such ideologies, as anyone who is willing to devote time and energy to the reading of *American Mercury*, *The Citizen*, the writings of Cleon Skousen (*The Naked Communist*, *The Naked Capitalist*), Ezra Taft Benson (*An Enemy Hath Done This*), Robert Welch (*The Blue Book*), Jerry Falwell, or other books and periodicals of the type will find. As Richard Hofstadter has noted in *The Paranoid Style in American Politics*, "The Ecumenicism of hatred is a great breaker-down of precise intellectual discriminations." (p. 15) So, it should not surprise us to encounter

certain inconsistencies. Racial views, for example, may range from Cleon Skousen's pro-Jewish and pro-Israeli stance (stemming in large part, one deduces, from his teleological and millenarian visions, in which he sees the state of Israel playing a key role) to the most rabid anti-Semitic utterances of *American Mercury*, *The Citizen*, etc. For Latter-day Saints, of course, both positions—the anti-semitic doctrine of Nordic supremacy in *American Mercury* and *The Citizen* or the curious blending of Nordic with Jewish racial supremacy represented by Skousen's strange theory about their common Aryan origins—are worlds away from the Christian ideal that all men are brothers, equal before their Creator (or that of our Constitution, which attempts to guarantee essentially the same equality).

It is not difficult to multiply examples of this phenomenon, but in the interest of space, a recent statement by President Kimball may serve to summarize the thesis. Whereas many, if not most American Mormons regularly vote for large military expenditures, believing, apparently, to one degree or another, the extremist doctrines that our enemies are exclusively evil, that we are exclusively good, and that someday soon these will fight it out at Armageddon, President Kimball has stated:

In spite of our delight in defining ourselves as modern, and our tendency to think we possess a sophistication that no people in the past ever had—in spite of these things, we are, on the whole, an idolatrous people—a condition most repugnant to the Lord.

We are a warlike people, easily distracted from our assignment of preparing for the coming of the Lord. When enemies rise up, we commit vast resources to the fabrication of gods of stone and steel—ships, planes, missiles, fortifications—and depend on them for protection and deliverance. When threatened, we become antienemy instead of pro-kingdom of God; we train a man in the art of war and call him a patriot, thus, in the manner of Satan's counterfeit of true patriotism, perverting the Savior's teaching:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

"That ye may be the children of your Father which is in heaven." (Matt. 5:44-45.) *Ensign*—June, 1976

Taken together, the lesson of the Mormons in the Third Reich and such admonitions of President Kimball suggest that Latter-day Saints might do well to be cautious about counterfeits and perversions of true principles, especially in the political arena. Perhaps it is for this reason that Church leaders have long admonished members to avoid confusing the Church with any specific political point of view. The Lord himself said to Joseph Smith (Doctrine and Covenants, Section 98):

Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

Seeking "diligently" for honest, wise, and good leaders implies an informed LDS electorate, which does not

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who was an avid Democrat, honored the Resolution. With general preparations now completed, supporters had to be recruited.

Next, a committee was appointed by the Church Presidency to promote Republicanism in the territory, and Apostle John Henry Smith was sent on a roving mission among the Saints for the same purpose. Franklin D. Richards and Moses Thatcher (both Democrats) opposed this action, but Joseph F. Smith defended it, saying:

We have received the strongest admonition from our Republican friends that we must not allow this territory to go strongly Democratic. We favored Henry's going on the stump so as to convince the people that a man could be a Republican and still be a saint. I wish more of the Apostles belonged to this party and would sign the rolls.

John Henry Smith was commissioned to the work, and President Woodruff told him to "select such men as [he] wanted to go with [him] in that work," Smith recorded. True to President Woodruff's commission, he spent most of the summer and fall of 1891 recruiting supporters for the Republican party.

His journal indicates he held political meetings in Plain City, Ogden, Payson, Salt Lake, Smithfield, Logan, Brigham City, Pleasant Grove, Holden, Meadow, Knosh, Deseret, and Richfield between May and November of 1891. On 29 January 1891, he records, "I talked politics in the third ward at Provo tonight." He often mixed church and state as he promoted the Republican party throughout the territory.

Abraham Cannon records in his journal that the First Presidency "decided that John Henry Smith should visit Wyoming and urge our people as far as possible to vote the Republican state ticket, as a reward to delegate Carey and his party for getting Wyoming admitted as a state without any anti-Mormon legislation in the charter."

John Henry Smith's election to the office of president

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necessarily vote as a monolithic bloc for a fashionable ideology which has superficial similarities to Mormonism. Such an electorate asks, rather, whether or not candidates' world views square deep down and consistently with more fundamental Christian doctrines. An informed LDS electorate will then choose those political directions—of whatever party—which require them to be more charitable Latter-day Saints, and shun those which merely serve to affirm and reinforce the worst attributes of human nature: prejudice, selfishness, pride, hostility and greed.

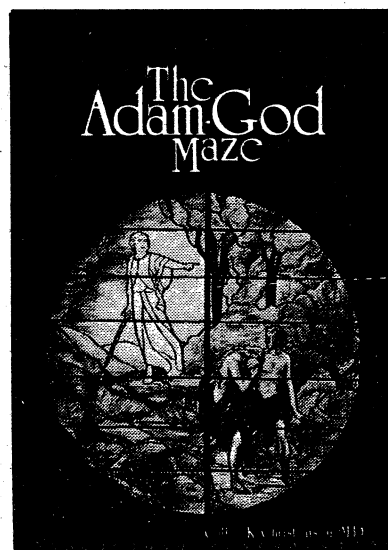
¹The *Encyclopaedia Britannica* explains that the *Protocols of the Learned Elders of Zion* was a "fraudulent document that served as a pretext and rationale for anti-Semitism. The document purports to be a report of a series of 24 meetings held at Basel, Switzerland in 1897 at the time of the first Zionist congress. There Jews and Freemasons were said to have made plans to disrupt Christian civilization and erect a world state under their joint rule. Liberalism and Socialism were to be the means of subverting Christendom."

Sheldon L. Baker:

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"Some years ago I advanced a doctrine with regard to Adam being our Father and God. That will be a curse to many of the elders of Israel because of their folly with regard to it. They yet grovel in darkness and will. It is one of the most glorious revelations of the economy of heaven. Yet the world holds it in derision." (Brigham Young, Oct. 8, 1861).



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Continued from page 8

of the State Constitutional Convention some four years later indicates that he was very successful in making friends for his party and himself.

While most members of the First Presidency and Quorum of the Twelve had to be very careful about being accused of mixing church and state, John Henry Smith had already been politically active for some time, and most felt his stumping for the Republicans was self-inspired rather than Church initiated. Likewise, local church leaders found it fairly easy to express themselves without fear of Liberal retaliation.

With this in mind, on 21 June 1891 following a stake conference in Beaver City, Utah, Francis Lyman, Anthon Lund and Abraham Cannon met with church leaders from Beaver, Millard, Panguitch, Parowan, and Kanab. Abraham Cannon records:

We spoke about the political situation and urged the brethren to start the agitation in their respective counties, but to see that each party had a fair show. The Presidency of the stakes should use endeavors to have the two parties about equally divided as to strength. Our counsel given to them was to be kept secret, but they were to act as if from their own volition.

Evidently the brethren did as instructed. A certain Uncle Tom Huson of Panguitch maintains that "men were sent out from the church with the message. One came to his home where there were four eligible men and said, 'now you two be Republicans, and you two stay with the Democrats.' This they did, and the two brothers voted the Republican party so long that they really became Republicans."

Non-Approved Endorsements

Occasionally, church members spoke out of turn and, acting as agents for the Church, endorsed the Republican party without the approval of the presiding brethren. Abraham Cannon records that his Uncle Angus spoke a few moments at a YMMIA conference convened on Sunday and "very unwisely talked about politics. He almost announced himself a Republican, and urged the

young men to join that party."

A major incident occurred during the campaign of 1892 when the secretary to the Church Presidency wrote a letter on Church Presidency stationery which contained the sentence, "The men who have at heart the welfare of Utah want Logan to go Republican at this election." The letter was privately circulated in Logan but the Democrats got hold of it. After some investigation, the Church Presidency determined that the secretary had written the letter of his own account and shortly thereafter they issued the following declaration:

As rumors have been circulated and publicized accusing the Presidency of the Church of Jesus Christ of Latter-Day Saints with interference in political affairs, so as to control elections and to direct members of the church as to which political party they should support, we hereby declare those rumors to be false and without foundation in fact.

The Presidency had not been personally involved in the political lives of church members, but they had instigated and directed a major shift in political opinion. They saw themselves acting as civic leaders rather than church leaders, although, at times, it is difficult to see the distinction.

Church leaders were not unopposed in their drive to divide the Mormons. The Liberals saw the consequences of a division of the people between the Republican and Democratic parties and were not anxious to relinquish the influence they held. Abraham Cannon recorded:

The *Tribune* ring are laboring very energetically to prevent the division of the people in this territory on party lines. They desire to continue the old antagonisms until the Mormons are robbed of every vestige of right, and the control of the territory is given into their corrupt hands.

Moreover, Church leaders were not uniformly united in this effort.

Several members of the Quorum of the Twelve found it difficult to sit idly by while the Republicans were taking over the territory. In a meeting when the Quorum was

discussing the political situation, Moses Thatcher "spoke rather discouragingly of John Henry Smith's labors in politics and seemed to feel that he [John] had been doing wrong in the course he had been taking in politics," Cannon wrote. Franklin D. Richards spoke up and said "he knew of times when Bro. Smith had caused great offense by calling those who did not believe as he did some pretty hard names. Many people felt insulted at his remarks, and he for one did not approve of such talk."

While the Presidency of the Church, sustained by most of the Quorum of the Twelve, was ardently promoting the Republican party, other leaders such as Apostles Moses Thatcher and Heber J. Grant, Bishop John R. Winder, Franklin D. Richards, William H. King, Brigham H. Roberts, Charles W. Penrose, John T. Caine, Joseph L. Rawlins, and ex-governor Caleb W. West supported the Democratic cause. In preparation for the November 1892 election, Thatcher, Roberts and Penrose, ignoring the Gardo House Resolution, campaigned vigorously for Democracy. They were severely censured by the Church Presidency for this violation of counsel, and strained relations developed in official Church circles.

Eventually, most Democratic church leaders begrudgingly accepted and followed the counsel of the Presidency. However, Thatcher continued to be out of harmony with the majority of the Quorum and lost his membership in that body in 1896 because he would not sign what came to be known as the Political Manifesto and agree to stay out of politics without prior approval of the Church Presidency.

Effects of the Split

The efforts of Church leaders to convert members to the Republican party were successful. In 1891, Democrats and Liberals filled all the seats in the territorial legislature. When the 1892 election rolled around, the Democrats had won another victory and had elected ex-Mormon Joseph L. Rawlins as delegate to Congress. He defeated Republican Frank J. Cannon by 15,201 to 12,390 votes. Liberal Clarence E. Allen trailed with 6,986. By November of 1893, a shift in relative party strength was manifest when the Republicans won 15 seats in the

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Horseshoe Canyon:
The Wall Paintings

Suns, sand, and wind render everything ghost.
Wall paintings in the canyon say:
We have no will. Canyon walls,
Flowers as thin as our children are will.

No love, only the worship of flesh:
Flesh of water, skins of light,
Brawn, cornmeal, bones and breasts,
Singing, ever before our eyes.
No hate, though there is the vengeance of loss.
Our spears are the teeth of this place; death
Goads us into the rock
And out of the rock.

We are as in the water we drink.
We sleep as in the flowers that change.
Sun brings together hunger and meat.
Moon divides the living stars.

Our gods stand by in the yellow cliffs.
Our prayers do not ask; we call to us
The pleasure deer, the body rain.
Our fathers do not abandon us.

We have visions but not of ease,
With the writhing tree, the mud-sleeping toad,
The dry raven in the rock.
We see sand and devils of thirst.
We know the slow swiftness of blood.
There is no waking; we are veiled in the sun.
At night, we dream the moon and her flocks.

—Patricia Gunter

Cri Du Chat

The most remarkable feature of 5p Monosomy is the one for which the syndrome is named: the shrill and plaintive nature of the cry, unmistakably calling to mind the mewling of a kitten. . . . The craniofacial dysmorphism is also very evocative.
—Jean de Grouchy, *Clinical Atlas of Human Chromosomes*

How could a cat's cry be the voice of God?
Yet he will speak there, swift, inerrant, awed
Perhaps by his own sorrow for this child
Who mewls at birth. The seamless sound comes wild
To the ears of parents. They recoil, thrilled
With fear. Sometimes they dream that they had killed
It from the womb, had warned themselves with cold
Knowledge through amniocentesis, boldly
Flushed away the foetus, so that the wide-
Set eyes and moon-wide face had never cried
This way. But they had not: they find God's word
Not in some pure intending force that stirred
The dark tangle of chromosomes and cut
Merely one tip of number five so that
The child lives on, losing the cry, but void
Of language, sense, response, its features called
Monstrous. It seems, to them, God speaks in dreams
Of their responsibilities.

—Eugene England

Sleigh Ride

When the earth shall be as a sea of glass
It will be, I think, like the snow fields,
Iced and burnished by the wind, on some Idaho prairie.
And out of the darkness on returning to earth
The first color shall be fine, high blue,
The color of cold and air, brilliant,
Bursting from the night.
But from the earth in December:
Thin tree arms, mountains (and beyond?)
A widening sky. And stars.
A cold beyond the memory of cold, when
We had just been wed.
A team of horses pumped us across the snow,
Sweat freezing in crystals inches long.
We wrapped ourselves in blankets,
While around us wound the clarity of space,
The distance of so much blue night.
There in the sound of bells on horses,
The smell of snow, the night grew silver
And each snow-laced hoof led to a place we had never
seen,

—Sharon Newton Pritchett

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Continued from page 1

coming. The centennial gala was in full swing about then, you see, and Wheelwright was on a roll. Meanwhile, the ASBYU Homecoming Committee had planned the usual student shindigs, and had also prepared their own promotional materials. With the theme "Celebrating a Century: 1875-1975," they had even printed up a batch of bumper stickers.

On September 16th, the following article appeared in the *Daily Universe*: "There will be no special homecoming bumper sticker this year. More than 400 stickers printed for homecoming have been rejected by J. Elliot Cameron, dean of Student Life, as inappropriate to represent BYU during the centennial year. The bumper stickers were not approved because they carry nothing which identifies them with the university," said Dr. Lorin F. Wheelwright, director, Centennial Committee...The stickers were printed at a cost of \$300 in allocated student funds...No more stickers will be printed. 'We have no time or money to print more (stickers),' said Dave Barrus, chairman, ASBYU Homecoming Committee. When the design was decided upon by the committee last year, the students decided to go ahead with the sticker, although they were warned...that the design could have trouble without the Centennial emblem. 'We wanted to create our own identity,' Barrus said, 'we do not like the Centennial symbol, and had no input in choosing it. We chose a symbol we felt reflected the attitude of the students.' Barrus said he didn't feel the design would really be rejected...The design was not rejected because it didn't bear the centennial logo, Wheelwright said, but merely because it didn't identify BYU. 'However,' he said, 'everything that is part of the official Centennial celebration should have the Centennial emblem...' Dr. Wheelwright stressed that the Centennial Committee is not a bunch of "ogres" who are trying to squash student creativity and initiative... 'This is not a typical year—it is all very complex because of the dimensions of the centennial celebration. Students who would like to join in that celebration should use the logo.' 'The whole thing has been a matter of misunderstanding,' said Cameron. 'All activities this year will have to go through the Centennial Center for approval. The reason for this is because this is a once-in-a-lifetime experience. We are making history with this celebration.'"

Well, thus the word had come down from Mount Olympus. The administration and Bro. Wheelwright had made up their minds and didn't wish to be confused by the facts. When you fight against the BYU administration, you have about as much chance as a hippie at a Marine Corps barbers' convention. All the PCC's letters to the editor were like wetting your pants in a dark suit: it gives you a warm feeling, but nobody notices.

As I talked to the members of the Homecoming Committee, it became increasingly obvious that this was

a time for a truly stupid and futile gesture: we would liberate the bumper stickers.

Dimitri and Wormwood were eager for a post-mission encore to their freshman dorm hijinks. We made our plans. On the night before the offending stickers were to be discarded, our sympathizers on the Homecoming Committee gave us the information about their location, and then, sensing something illicit, arranged to be out of town.

Fueled by our student chauvinism, abetted by the phenomenal gullibility of the average Cougar, and fortified by liberal libations of Y-sparkle, we hit the Wilkinson Center and strode out ten minutes later with our contraband. Door and locks are no challenge for the wiles gained in our combined years in the BYU residence halls.

We had planned well. Within hours a small army of sympathizers swung into action. With code names to protect their identity, our operatives made sure the stickers were well distributed.

The next morning every *Universe* stand had a pile of stickers. More stickers fluttered to the floor of the Fine Arts center at noontime. Each BYU Security car bore one on its bumper, as did Brother Wheelwright's, and even President Oaks', car.

What happened next was vintage BYU. We had submitted the following confession to the *Universe*:

Moved by the poignant sensibilities of a tender conscience, we confess—we dunnit. In an apparent act of disobedience to the other centennial committee, we liberated the homecoming bumper stickers and distributed them among the students.

Brother Wheelwright has stressed that his centennial committee is not a group of 'ogres' out to stifle student creativity and initiative. Taking him at his word, we seized the initiative.

...waste is a sin. The founder of this institution, Brigham Young himself, said: 'Never let anything go to waste. Be prudent, save everything, and what you get more than you can take care of yourselves, ask your neighbors to help you consume.'

In order to comply with the wishes of the administration, we appeal to our fellow students to inscribe the letters 'BYU' somewhere on the stickers before displaying them.

Such acts are not easily, nor lightly, decided upon, but are only undertaken after intense soul-searching—that is, most of them are.

The People's Centennial Coalition

But, the next morning's edition of the *Universe* contained the following story:

Over 2500 controversial homecoming stickers, stolen Monday night or Tuesday morning from the ASBYU Homecoming Committee office in the ELWC, were found stuck on walls, windows and doors all over campus this morning.

The stickers, valued around \$300, were previously printed by the Homecoming Committee, but rejected by J. Elliot Cameron, dean of Student Life, as inappropriate to represent the centennial homecoming because they did not identify BYU.

A letter received by the *Daily Universe* Tuesday claiming responsibility for the theft was signed by the People's Centennial Coalition...

Lee Swenson (publicity chairman for the Homecoming Committee) said the stickers were kept in a filing cabinet behind two locked doors...Swenson said he didn't believe anyone on the Committee was responsible... 'We would have been too easily traced and blamed,' he said.

According to Hal Visick, BYU legal counsel, the action could be classified as a felony and could carry a punishment of five years in jail. He said, however, he didn't feel such a penalty would be appropriate in these circumstances...Visick said he believes the stickers were stolen as a prank by people who didn't realize the seriousness or legal implications of their act.

Chief Robert W. Kelshaw, BYU Security, said the incident would be determined to be either a crime or a prank when more about it is known, such as the motives and attitudes of those involved.

Either way, those responsible will be turned over to BYU Standards, he said. If it is classified as a crime, he continued, it would also be turned over to local authorities.

The administration for some reason did not want the true story told. Dean Wheelwright was seen at least three times the day after the deed at the *Universe* offices, assuring that the PCC's confession or subsequent letters never see the light of day. The administration expressly forbade the *Universe* to pursue any investigation. Perhaps they feared that our little rebellion might prove contagious—they have always been able to depend on student government to play the lapdog, and on the student body to be more concerned with their next date than with any substantive issues.

The campus was widely divided on the issue. For some, a sticker on a briefcase was the ultimate chic; for others it was the mark of Cain. Letters to the editor poured in, both for and against the action of the PCC. One member of the *Universe* editorial staff claimed that no other issue in the centennial year generated more letters than the sticker heist. Only three, however, appeared in print:

This is an open letter to those involved in the bumper sticker flap. I see that some of our population of androgenous cretins have taken it upon themselves to decorate our fair campus with the infamous Y-less stickers. Furthermore, I read that this civic-minded effort was the postlude of a bifurcated felony: first, the conspiracy to commit the burglary and then the robbery itself.

That such absurdly childish behavior should occur among a group of presumed priesthood holders in direct, open defiance of commandments which specify obedience to the laws of the land, that this criminally stupid behavior is also rebellion against the principle of sustaining those whom the priesthood has placed over us... (etc.)

—W.E. Gray

It's reassuring to know that Campus Security is so effective in discharging their duties. Not only have they identified the biggest scandal on campus

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Celebrating a Century!

this school year, but in the process they've uncovered the existence of a lawless underground movement right here on our fair campus.

This group, known as the People's Centennial Coalition, as everyone knows, was responsible for the blatant theft of \$300 worth of homecoming bumper stickers declared unfit for student use because of the (no doubt) intentional effort to hide BYU's glory 'under a bushel this centennial year.'

The group is apparently bigger than most of us realize, and has obviously infiltrated the highest ranks of the administration, for we can see BYU vehicles travelling around campus, unabashedly displaying this piece of shameless contraband.

Let's hope Security catches these outlaws soon. I have great faith they'll work around the clock until this case is closed, and every member of the movement is behind bars. After all, it's only at BYU that people could get charged with a felony for stealing something that was going to be thrown away.

—Van Hamilton

Anyone with a sense of the ridiculous had a great laugh at the 'lifting' and distribution of the centennial homecoming stickers, and an even better one over the comments of BYU counsel Hal Visick regarding the gravity of this 'felony.'

The homecoming sticker situation already bordered on the ludicrous and the fact that someone is considering punishment of 'up to five years in jail' for the People's Centennial Coalition kicks the whole affair into the realm of absurdity. This is better than *Alice's Restaurant*.

Jamis Johnson

BYU Security pressed its investigation with a vigor theretofore reserved for homosexuals or rapists, and they were as successful as usual. Fortunately, PCC members and sympathizers were everywhere and much misinformation was dispensed. Informants in the Security office kept the Coalition informed of each step in the investigation, which was eventually dropped.

At the height of our jeopardy, one of the members of the governing board of the PCC wrote the following letter to President Oaks:

Although the whole affair is really unworthy of your attention, you may have noticed the item in the *Universe* concerning...the theft of the homecoming stickers. In that article, Bro. Visick and

BYU Security seem to be rattling their sabres, with threats of felony imprisonment and (minimally) inquests before BYU Standards.

They are proceeding on the highly improbable assumption that we will be caught...

We submitted a confession to the *Universe* which we felt made our motives quite clear. It was predictably squelched—leaving Security in the dark, we read, as to whether or not our 'motives and attitudes' will show us to be hardened criminals. Still, for your benefit (and, in the event

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territorial assembly compared to the Democrats' 13 and the Liberals' 8. Realizing the futility of continuing the fight, the Liberals disbanded their party in December 1893 and moved en masse into the Republican party.

By 1894 the Republicans had gained control of the national elections and sent Frank J. Cannon to Washington as delegate to Congress. They also elected 59 of the 107 delegates to the upcoming constitutional convention and elected John Henry Smith to preside over it.

On 5 November 1895, when the Utah State Constitution was ratified, the voters also selected the first officials for the prospective new state. The Republicans won every stateside race and commanded a majority of seats in the new Utah State Senate and House of Representatives. The Republican domination of Utah politics in 1895 was the result of the consistent effort Church leaders put forth to promote Republicanism. They had had a significant effect. When the Liberals joined the Republican party in 1893, they provided the Republicans with the majority necessary to win at the polls.

Since all three members of the Church Presidency were Republicans, one might suppose that the Church support of Republicanism was rooted in the personal biases of the Presidency.

Evidence indicates that the decision to promote Republicanism was motivated by Church leaders' desires to end the theocratic domination of civil government that had characterized Utah government since 1847. They wanted to end the anti-Mormon persecution, eliminate the united anti-Mormon front represented by the Liberal party, and secure statehood and home rule. This could not be accomplished without once again pitting the Mormons against the Gentiles unless the Church leaders

promoted Republicanism.

Naturally, some Democrats were offended by the Church's partisan politics. More than once the local papers carried bitter accusations from the Democrats accusing the Church of political interference, but such had been the case since 1847. Although the Democrats lost the opportunity for exclusive control of the new state, they remained a viable force in Utah politics.

While very state office for the next 20 years was occupied by a Republican, the Democrats virtually dominated the State Legislature between 1897 and 1901. In 1897 the Democrats sent Joseph Rawlins to the U. S. Senate. William H. King (D) was Utah's U. S. Representative from 1896 to 1902. After 1902 Republicans virtually dominated Utah's politics until 1917. No wonder some Democrats were embittered.

The shift to the national two-party system brought an end to the Utah Mormon theocracy that had existed since 1847 and brought an end to the economic and political isolationism that had characterized Utah during this period. Utah political battles were now fought between the Republicans and Democrats rather than the Mormons and Gentiles.

The victory was complete. The Liberal party had been eliminated, Utah had statehood, and the persecution of Church leaders had almost ground to a halt. Church leaders had played a significant and noteworthy role in Utah's transition to a national two-party system. The shift from ecclesiastical to civil government was complete, and a separation of church and state had been effected in fact as well as in appearance.

The preceding article was based mainly on the material in the following sources:

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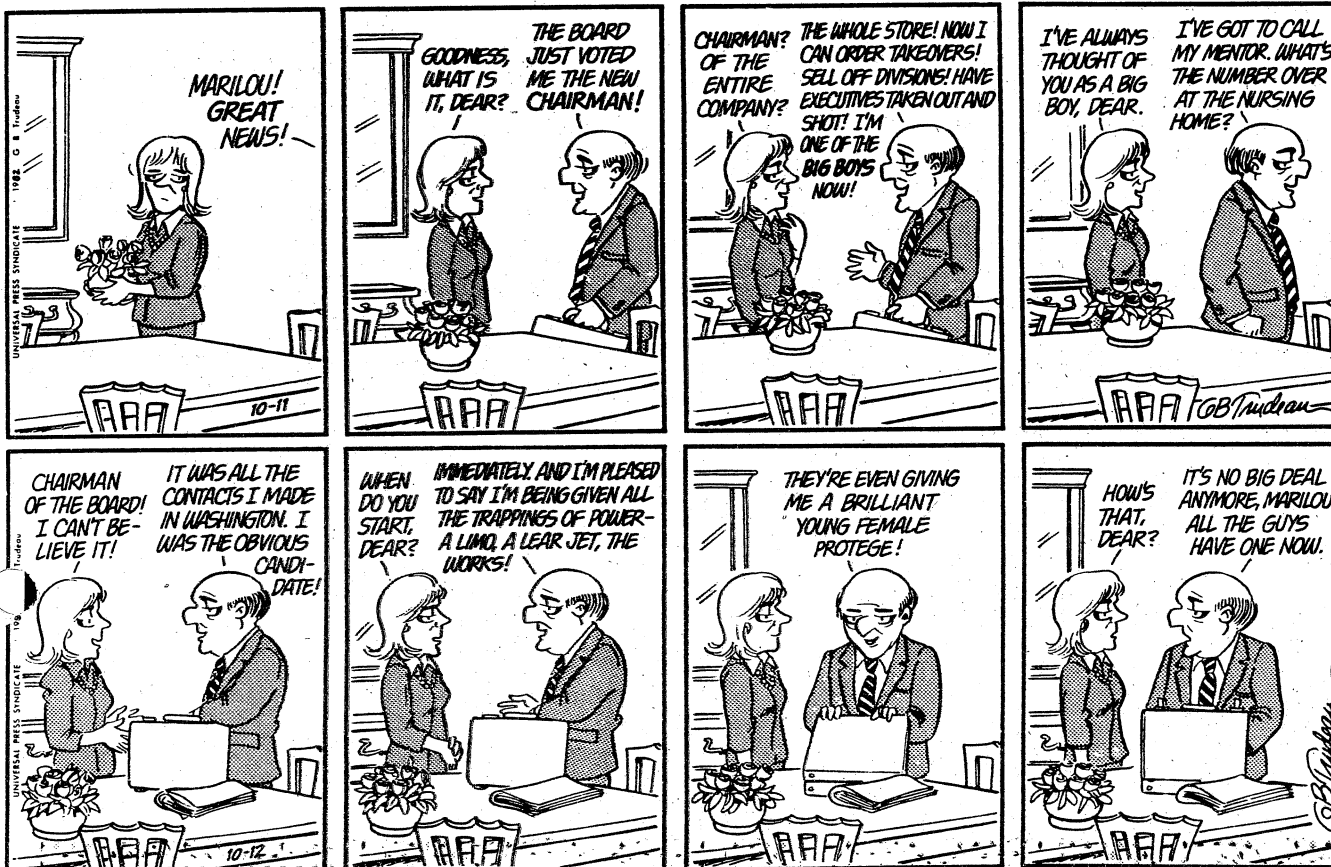
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Editorial

Mormons and the State of Israel

We Mormons in the United States tend to think we have most of the answers about the Arab-Israeli conflict. Not only do we share the essentially pro-Zionist mentality of those who have grown up in this country hearing only one side of the story, but we have an added advantage: an ostensibly scripturally-based prophetic understanding of what is *really* going on in the Middle East.

We also sense a spiritual and historical kinship with the Jewish people—both Mormons and Jews have been, at one time or another, a peculiar people chosen by God for specific responsibilities and persecuted by Gentiles for their beliefs. We share certain scriptures, and Mormons are completely at ease talking of “Zion” and “Israel.” One of our Apostles even dedicated the Holy Land for the return of the Jews.

All of this seems to produce a widespread attitude of confident assurance that despite occasional problems, all is basically well in that other Zion. Recent events in Lebanon, among others, may have given some of us pause, but since we believe that God is in control, we must also accept that such occurrences are somehow part of the plan.

Unfortunately, this attitude has less basis than we might hope in scripture or reality. This editorial proposes to broach three (of many) fundamental misconceptions which may contribute to our faulty understanding of the modern Middle East. It would be unrealistic to expect to treat this difficult subject in any depth in a forum such as this. Neither is it anticipated that this article alone will have any great impact in terms of changing anyone's mind. The sole purpose is to raise the issues and stimulate some serious thinking about our odd brand of American Mormon Zionism.

First of all, there seems to be serious confusion about the prophecies which we assume foretell the creation of the state of Israel. This confusion may be illustrated by an account of a recent event of the sort that is woefully common in the Church.

The topic of discussion in a Gospel Doctrine Sunday School class was the “dry bones” prophecy in the 37th chapter of Ezekiel about the gathering of “the whole house of Israel.” The verses were read, the requisite comments from the teacher's manual were made, and the class was proceeding to the next point, when a hand was timidly raised. “Uh, does this prophecy refer to the gathering of Israel within the Church, or to the gathering of Israel in Palestine today?” “Gosh, I don't know,” responded the instructor, “but I guess it must refer to what's going on in the Middle East.” A third, and in this case probably correct, possibility was not even considered: that the prophecy had to do with the gathering of the Ten Tribes.

This is not meant to reflect badly on that Sunday School teacher or student; it is simply an example of what can result from a lack of serious study and thought about these matters. The prophecies are at best awfully difficult to comprehend, especially as many of them have multiple levels of meaning. Sometimes it is impossible to tell which is which, but before we can begin to figure them out we must attempt to distinguish between “gathering” prophecies that refer to (a) the gathering of Israel as it relates to missionary work and the growth of the Church in this dispensation; (b) the gathering of Israel (or, more accurately, the return of the Kingdom of Judah) from its captivity in Babylon to its home in Palestine in the 6th century B.C.; (c) the gathering of the Ten Lost Tribes that were scattered by the 8th Century B.C. Assyrian invasion of the Kingdom of Israel; (d) the gathering of Judah in Palestine as a prelude to the Second Coming; or (e), several or all of the above. One of the most immediate benefits of attempting to make these distinctions will be a drastic reduction in the number of firesides at which we sing “Israel, Israel God is Calling” to prepare us to see someone's slides of his Easter trip to the Holy Land.

Once we straighten out which prophecies are which, as best we can (and practically no one can with infallibility), we need to focus on those prophecies which appear to fall

within category (d), the modern gathering of Judah. Those prophecies reveal some startling things.

For example, 2 Nephi 6: 8-11:

And now I, Jacob, would speak somewhat concerning these words. For behold, the Lord has shown me that those who were at Jerusalem, from whence we came, have been carried away captive [by Nebuchadnezzar's army to Babylon].

Nevertheless, the Lord has shown unto me that they should return again [after the conquest of Babylonia by the Persians under Cyrus]. And he has also shown unto me that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh; and after he should manifest himself they should scourge him and crucify him, according to the words of the angel who spake it unto me.

And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold, the judgements of the Holy One of Israel shall come upon them. And the day cometh that they shall be smitten and afflicted.

Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh, and shall not suffer to perish, because of the prayers of the faithful; they shall be scattered, and smitten, and hated; nevertheless, the Lord will be merciful unto them, that *when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.* (emphasis added).

In similar but more emphatic words, the Savior spoke to the Nephites, as recorded in 3 Nephi 20: 29-33:

And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

And it shall come to pass that the time cometh, when the fulness of my gospel shall be preached unto them;

And they shall believe in me, that I am Jesus Christ, the Son of God; and shall pray unto the Father in my name.

Continued on page 16

Grey Matters

The Church and Plural Marriage

By Gary James Bergera

There was a time in the Church when the terms “plural marriage” and “celestial marriage” were synonymous, when the penultimate ordinance for eternal exaltation was the practice of polygyny (i.e., one man married to more than one woman). Only after statehood, as the Church continued to struggle for respectability, were the two doctrines redefined, thus allowing the continuation of celestial marriage (i.e., one man sealed to one woman for time and eternity), but not of plural marriage.

For the Church's founding prophet, Joseph Smith, plural marriage was an indispensable step towards godhood. Yet it also represented the single most problematic teaching he had ever dared reveal. That it continues to elicit questions, concerns, criticisms, and castigations from members and non-members alike today—when the issue of its validity today is nil—indicates that the subject in theory, if not in practice, may be just as controversial in 1982 as it was 140 years ago.

Though tenuous at best (especially when compared with later sources), the origins of plural marriage may date as early as 1831. W. W. Phelps reported to Brigham Young in 1861 that the Prophet Joseph received a revelation on 17 July 1831 in Missouri. In part, Joseph prophesied, “In time ye should take unto you wives of the Lamanites and Nephites, that their posterity may become white, delightsome and just.” Three years later, Phelps pointedly asked the Prophet how they could “take wives of the natives,” since all were married men. Joseph hedged, “In the same manner that Abraham took Hagar and Keturah; and Jacob took Rachel, Bilhah and Zilpah; by revelation.”

In 1835, Joseph may have taken his first plural wife, Fanny Alger. If so, the marriage would have been plural only, not celestial, as the doctrine of sealing for time and eternity had not been developed. It was not until 1841,

when the Prophet took Louisa Beaman as wife (possibly his fourth) on June 5, that the just recorded instance of plural marriage occurred.

When the Quorum of Twelve—or a majority of its members—returned in 1841 from its two-year mission to England following the Kirtland Anti-Banking Safety Society fiasco and the expulsion from Missouri, many Apostles soon realized, albeit reluctantly for most, that their file-leader had begun taking additional wives as part of the “restoration of all things.”

The Prophet moved almost immediately to introduce the new doctrine to his closest associates, most of whom were counted among the Twelve. He did so initially on an individual basis, devising a test of loyalty and obedience. The test consisted of the Prophet's requesting the Apostle to relinquish his wife to Joseph, that she might become his plural wife. While the Apostle's answering yes invariably resulted in his sealing to his own wife for time and eternity, there were occasions when the Prophet was

joined to the other man's wife (e.g., Nancy Marinda Hyde, wife of Orson).

This evidently continued for one year before Apostle Orson Pratt “failed to pass” Joseph's test in July 1842. Sensitive to the vociferous scandal that could easily erupt from additional failures, the Prophet ceased requiring such a show of faith. Later that month, however, he evidently introduced a slightly different variation of the “Abrahamic” trying of his most faithful followers: he approached husbands and wives to ask that they give him their marriageable age daughters. To the parents of one such young woman, Joseph confidentially wrote, “The only thing to be careful of is to find out when Emma [Joseph's wife] comes, then you cannot be safe, but when she is not here, there is most perfect safety.”

There is some reason to believe that Joseph's testing of his followers resulted from anticipated opposition to his practices from both his brother Hyrum and his wife

Continued on pg. 14

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Letters

Editor;

Re Jeff Keller's article "Mormonism and Masonry (September 28)," a few observations:

1. According to Dean Jessee, an authority on Joseph Smith's handwriting, neither the body of the letter from Joseph Smith to Joseph Hull (not "John Hull" as cited in the article) nor the signature are in the Prophet Joseph's hand, nor is the style his. It appears to Brother Jesse as though someone has made a conscious effort to imitate the Prophet Joseph Smith's handwriting style. I might add that even if no conscious forger is involved this may simply be the letter of another man with the same name as the Prophet (there were doubtless thousands of Joseph Smiths living during the 1840s). What is described as "the best evidence of Masonry's direct influence on the Prophet Joseph Smith's thinking" turns out to be highly dubious evidence, to say the least.

2. I have made inquiries and have it on reliable authority that the legend of Hiram Abif, "the widow's son," as presented on the article, does not belong to Masonic tradition in America. If it does belong to any Masonic tradition (and there grave doubt about that), it would only have been available in sources so esoteric that it is unlikely that the Prophet Joseph Smith would have had access to them.

3. In the article the association of Master Mahan with Master Mason on the basis of "klang" (sound) is cited, while that of LeBel with Laban is implied. However, a plausible etymology has been adduced for the name Master Mahan by Hugh Nibley; the personal name Laban is attested in the Bible. Where other etymologies exist, "klang" associations strike me as being frivolous.

4. To note that there are similarities between the secret combinations in the Book of Mormon and popular conceptions of Masonry current in the 1820s (cited in the article) is to imply that the one must have been borrowed from the other. But this ignores the fact that secret societies of benign and malevolent intent have been attested throughout the world and through much of its history. It has been said before but bears repeating; it is surely more productive and ultimately more decisive to test the claims of the Book of Mormon by comparing it with available evidence from the ancient world (from which it claims to derive) than from any presumed nineteenth-century parallels.

Stephen D. Ricks

Dear Editor,

I enjoyed the articles about President Holland and Masonry and Mormonism in the past issue. 7EP has done much to make us think of who we are and what we actually believe. This is healthy, especially in an academic atmosphere.

The editorial "7EP and BYU: A Reaffirmation" was basic yet necessary to insure 7EP sales from the conservative element, a weak minority here in Happy Valley. One statement, core of the editorial, "First, we are members of The Church of Jesus Christ of Latter-day Saints," lost a large amount of credibility with the appearance of Ed Decker's advertisement, "Saints Alive--Ex-Mormons for Jesus." The reader had only two pages in which to believe the editorial statement before reaching page ten, assuming he reads from left to right.

If your claim is true, that you are faithful members of the Church, you should be unfaithful to "Saints Alive--Ex-Mormons for Jesus" rather than support their cause by accepting the advertisement. Perhaps a review of one of the temple interview questions would be appropriate.

Merrill J. Clark

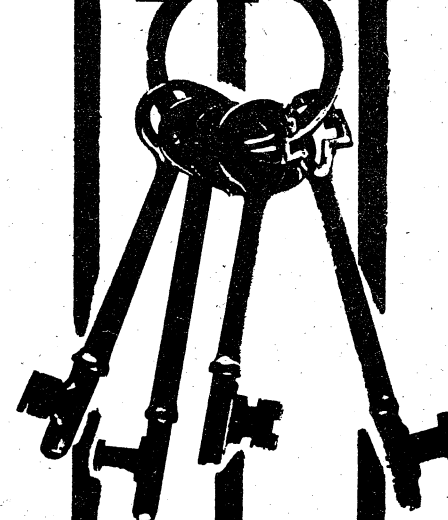
The 7th East Press welcomes the submission of articles on school and Church news, doctrinal matters, and editorial opinions on related material, as well as poetry. We prefer typed, double-spaced manuscripts. We reserve the right to edit for grammar, punctuation, clarity, and the like. We do not pay for publishing such articles.

We also, of course, consider letters to the editor for publication, unless specifically indicated that such correspondence is not for publication. We reserve the right to edit for length and for grammar and punctuation. We will not publish unsigned, anonymous letters (though names may be withheld upon reasonable request). We also reserve the right not to publish a letter.

Attention Students!

A 22-page black & white brochure similar to this one is available at the Student Housing Office in the Smoot Building. Inside you will find rules catering to your every need, including information regarding the illustrious list of approved off-campus housing which has met the rigid standards of the Student Housing Office. These standards have been adopted to protect the student from such dangers as living next door to a person of the opposite sex or rooming with persons who are not also students of BYU. Students finding themselves in "sub-university standard" housing can be assured a visit from a member of Housing's staff of trained investigators, who will be very helpful in relocating the student to a safer environment. Pick up this delightful, illuminating brochure now! And while you're at it, grab one for your non-student roommate, too! It's free!

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RENDERING UNTO CAESAR

By Scott S. Smith

The 1 March 1842 issue of the early LDS publication *Times and Seasons* included a letter written by Joseph Smith to John Wentworth, editor of the *Chicago Democrat*. It was designed to improve the public image of Mormonism and contained 14 (later revised to 13) statements about Mormon "doctrines" which we know as the Articles of Faith.

Anyone who knows anything about Mormonism knows that the Articles, in fact, do not present a real picture of the religion, leaving out most of the peculiar teachings in favor of an image of variant Protestantism. This is consistent with Joseph Smith's apparent intent in writing the letter.

At the time, the Church was very sensitive about the regular accusations that it was seditious, and Joseph included a statement about secular law and government as the 13th (now the 12th) Article:

We believe in being subject to kings, queens [later deleted], presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

While the Articles were never intended to be used as a kind of creed, they have, since then, been elevated to this status. At the same General Conference in which the Manifesto on polygamy was voted on, the Articles of Faith were accepted for inclusion in the scriptures. The year 1890 signaled a dramatic shift in the relationship of the Church to government.

Indeed, most members today are politically conservative and content with the concept of unquestioning obedience to secular powers. Our history has been tempered so that the thunderings of the early prophets against the national government are forgotten, Johnson's Army is barely mentioned, and polygamy is thought of as an embarrassment once practiced by a handful of members which ended with the Manifesto.

The assimilation of Mormondom into what was seen as an evil "World" has been fairly complete and comfortable, so artfully done that few reminders of the differences surface (see, for examples, Mark Leone's *Roots of Modern Mormonism* and articles by Robert Rees and John Sorenson in *Dialogue* VIII:4 and Duane Crowther's *Thus Saith the Lord* for discussions of this subject).

A simplistic approach to scriptural understanding does not yield truth very readily, and a surface reading of a few well-known passages is an inadequate way to determine doctrine and policy. The teachings of the prophets are not very systematically organized and reconciled; a great deal of variation in interpretation is allowed, and members are expected to apply study and inspiration in understanding revelations and the anecdotes of leaders to dealing with problems which are faced. Thus, what the average member of the Church in the United States (or elsewhere) believes about LDS teachings on law and government is not necessarily doctrine.

The position of subservience to the powers that be is not a belief unique to Latter-day Saints, of course. Christ himself was confronted by the Pharisees in an effort to make him appear rebellious to the Roman state. Christ illustrated his position in the well-known story (Matthew 22:15-21) in which he pointed to Caesar's image of a coin and suggested that Caesar should be rendered what was his.

The early apostles upheld the concept of general cooperation with secular government (Titus 3:1, Romans 13:1-7, 1 Peter 2:13-17), and James Talmage noted that emphatic statements were necessary because of the volatile situation at the time (*Articles of Faith*, p. 421). Nevertheless, Talmage quotes Farrar approvingly: "Occasions there are—and none knew this better than an apostle who had himself set an example of splendid disobedience to unwarranted commands (Acts 4:18, 31;

Emma. Never once during the first 24 months he secretly promoted and practiced the "celestial law of marriage" did either Emma give her husband another wife or Hyrum offer to teach or perform the holy ordinance. When Emma begrudgingly acceded to her husband's wishes, though on the condition that she select the new wives, she unknowingly chose two sisters who had married the Prophet surreptitiously only two months previously. Not wanting to give Emma cause for believing she had been deceived, the sisters allowed her to teach them the principles of plural marriage, and Joseph, rather than offend his wife by revealing the existing marriage, had the sealing ordinances performed a second time. One week later, Joseph and Emma were sealed for time and eternity. Not unexpectedly, though, Emma's support proved short-lived, and she shortly became an active advocate against the principle.

Hyrum, apparently, proved more difficult to convince. In May 1843, he openly preached against "the ancient order of things as Solomon [and] David having many wives [and] concubines." Only when Brigham Young, not Joseph, explained the doctrine to him did Hyrum come to accept plural marriage as divine.

Not only were the theory and practice of plural marriage conducted in private, but there were occasions when Joseph went to surprising extremes to conceal his own involvement. After his marriage to one young woman, the 17-year-old daughter of Church Bishop Newel K. Whitney, Joseph had her "married" to her father's brother-in-law. As her "husband" later explained, "According to President Joseph Smith's Council and others I agreed to stand by Sarah Ann Whitney as to be her husband and had a pretended marriage for the purpose of bringing about the purposes of God in these last days spoken by the mouth of the prophets."

Forty women have been identified by Daniel Bachman as having been sealed to Joseph during his lifetime. They average 29 years at the time of their marriages, ranging in age from 15 to 59. The 18 with verified wedding dates average just under 31 years. The probable range for the other 22 is from 14 to 54; the average is about 28. Of these 40 women, 19 were single at the time of their wedding to the Prophet; 13 were already married; two were widows; and the marital status of the remaining six is not known. Though rumors continue to persist that Joseph fathered children in addition to those born to Emma, there presently exists no reliable evidence to support the claim.

The difficulty and resistance that rocked Church councils in the 1840s as plural marriage was introduced into dogma was reflected again through the 1890s and early 1900s as the Church attempted to disassociate itself from its celestial principle. In the mid-1880s, Church leaders apparently became convinced that if the territory was to gain statehood, they would of necessity have to divest themselves somehow of plural marriage.

At first, their intent seems to have been in re-locating polygamist members from Utah to Mexico where laws could be more easily overlooked. With the issuance of the Woodruff Manifesto in 1890, however, the continuation of plural marriage became temporarily moot. Most Church authorities were unquestionably sincere in their determination to suspend its practice.

Beginning in the mid to late 1890s, however, some strong advocates of the principle pushed to revive it. George Q. Cannon, a member of the First Presidency, was the first to conceive the idea that we could consistently countenance polygamy beyond the confines of the Republic where we have no chartered law against it, and consequently he authorized the solemnization of polygamy in Mexico and Canada after the manifesto of 1890, and the men occupying presiding positions who became polygamists since the manifesto did it in good faith.

Male members would carry with them to Mexico, for example, in addition to their intended wives, a letter of veiled authorization from Cannon. One such letter, addressed to Anthony W. Ivins, a stake president in the Mormon colonies under special dispensation from presiding authorities to perform plural marriages, read, "I have a friend who starts on a pleasure tour in a few days. He is a business man, but proposes to take this trip for relaxation. He may visit your region before he returns. Should he do so, I shall feel obliged if you will extend any courtesy to him that he may need. He will appreciate your kind offices, I am sure." Ivins later assured his son, "You may depend on it I have never performed a marriage ceremony without proper authority." Official (semi or otherwise) sanction was finally

Campus Chatter

President Holland recently fielded questions—sometimes hedged on questions—from **seventy non-LDS students** at a dinner sponsored by the Christian College Fellowship. When asked why BYU students are required to take fifteen hours of religious study, Holland said, "This is—I won't say token payment, but—the minimal repayment to the sponsoring institution for the chance to come here." One girl complained of "coldness," "impersonality," and a lack of sympathy for students' problems on the part of university personnel. "I can assure you that we're absolutely ecumenical in the damage we do there," said Holland. Someone asked if an LDS student would be dismissed from school for joining another Church. Holland said that the matter would be considered "beginning with the dean of student life and ending with the board of trustees."

"I wouldn't have considered this job if I had not had problems at BYU," said **Louise Degn** from Salt Lake City where she is now the producer of KSL's ten o'clock news program. Ms. Degn was news director at KBYU until the flap over the three-part homosexuality series, only two parts of which were allowed to air. "Until then, I was planning on staying at BYU a couple of years," said Ms. Degn.

The success the Church currently enjoys in Mexico has come about only after considerable struggle and pain. Over 40 years ago, a sizeable portion of Mexican saints, since termed the **Third Convention**, decided to leave the Church rather than submit to what it perceived as paternalism, discrimination, and insensitivity on the part of Church authorities in Salt Lake City. While their criticisms and concerns were, in some ways, accurate, their motives and objectives were largely misinterpreted, and over 1,000 members were excommunicated for rebellion, insubordination, and apostasy. Ten years later, emotions considerably less vitriolic, a reconciliation was finally achieved. The ruling of excommunica-

tion was changed by the First Presidency to disfellowshipment, and 1,200 conventionists were readmitted into the Church. Additional details regarding the Third Convention are included in one volume of what was to be one of the now defunct 16 volume sesquicentennial history of the Church series. Lamond Tullis, of the Political Science Department, has dealt with the Church in Mexico from its origins in the 1880s to the present. His book has been submitted to the University of Utah Press for consideration.

Beginning May 1, 1983, a **ceiling** restricting the number of enrollments in the College of Engineering Science and Technology will take effect. Not only will interested students have to apply for admission to BYU, but, after completing their general education requirements, they will also have to apply directly to the College of Engineering for admission to its undergraduate programs. College officials note that they are still working on the ceiling, which will appear in the next edition of the University Catalogue.

This year's version of the **Law School Admissions Test (LSAT)** differs significantly from that administered previous years. Gone are the English grammar, English usage, and math sections. The emphasis is on logic and reasoning. Though the test still contains a composition section, essays are ungraded, but sent to the school the applicant is applying to.

Gail S. Halvorsen, assistant dean of student life and famed "**Candy Bomber**" pilot of the Berlin Airlift, was among nine well-known pilots from across the U.S. honored in San Antonio on the 35th anniversary of the Air Force. Halvorsen flew C-54s during the 13-month Berlin Airlift, which supplied much-needed food, fuel and other supplies to communist blockaded West Berlin. He earned the nicknames, "Candy Bomber," "Chocolate Pilot," and "Uncle Wiggle Wings," for dropping small candy-laden parachutes from his aircraft to Berlin children.

Continued on page 15

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Continued from page 14

"It was an exciting premiere for me," said Dr. David H. Sargent, associate professor of Music Theory and Composition, in Rochester, New York. Sargent was in New York to attend the premiere performance of his newest composition, "Images," a three movement work for solo tuba, brass and percussion that was commissioned by Dr. Cherry Beauregard, professor of tuba at the Eastman School of Music and a renowned soloist. As a direct result, Sargent has been commissioned to write two new pieces. Sargent was a member of the faculty of the Eastman School of Music for three years before he accepted his present position at BYU.

A \$200,000 grant has been awarded to the Y's catalysis laboratory for a three year study involving the production of gasoline and chemicals from gasified coal. The grant, one of 24 such awards made for coal-related research at laboratories and universities in the U.S. this year, will enable the catalysis laboratory to continue its investigation of boron-promoted cobalt and iron catalysis for the Fischer-Tropsch Process.

Karen Worthen, a 1982 graduate of the J. Reuben Clark Law School, has been appointed law clerk to U.S. Supreme Court Justice Byron R. White for the court's term beginning in the fall of 1983. "Most of these clerkships go to Ivy League schools and a few others, but this is the third one we've had" in the Clark Law School's ten-year history, Dean of the Law School Carl S. Hawkins said. That record indicates the training BYU law students are getting is "equal to the best in the nation," Hawkins added.

Accounting professor G. Fred Streuling will assume the presidency of the American Taxation Association next year. The ATA is a national body whose purpose is to allow tax educators to exchange ideas and to provide direction for development of academic curricula on taxation. Streuling will be responsible for planning the Association's 1984 Toronto, Canada, convention.

Tom Rogers—language professor, author and playwright—will be spending Winter Semester in Jabalpur, India. There, Rogers intends to brush up on his Hindi (one of the languages he teaches) and to begin learning Sanskrit.

A BYU professor recently confessed to misrepresenting his credentials in securing a position on the faculty. When first hired by BYU, the understanding was that he would complete his degree within a certain period of time. When the probationary period was about to end, he falsely claimed that he had received his degree. He points to family problems as the reason for the delay and maintains that he had intended to complete the dissertation within three months. It has now been nearly ten years. The department chair says he regrets that the department is losing one of its best teachers.

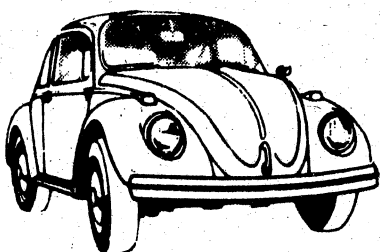
Alumni who have come to expect more from *BYU Today* than from the *Church News* are in for a surprise. Ken Shelton, who has related in the alumni paper how students sleep in on Sunday mornings, who examined what it is like being a black student on campus, who has revealed the reservations some professors have about BYU, who told how the President intends to get rid of the dead wood, and who ran the controversial Albrecht Durer woodcut, has been released. His temporary replacement is his former assistant, Kathy Frandson. A search is underway for a permanent editor.

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The Book of the New Sun

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Vol. 4—*The Citadel of the Autarch* (1982)

By Todd Compton

In these days when I find myself reading fewer and fewer works of fiction—because fewer and fewer novels seem to even hold my interest minimally, let alone attract me or delight me deeply—it is rare to find a book that offers me a sense of relief, knowing I can count on a continued sense of substantial involvement till the final page.

It is still rarer to find a book that moves me authentically and changes my emotional and intellectual vision of life (books by Marquez, Borges, LeGuin, Le Carre, Tolkien, Frank and Flannery O'Connor are all too infrequent).

Such a book (when found) is cause for rejoicing: happily, Gene Wolfe's four-volume fantasy (or science fiction?) novel, *The Book of the New Sun*, is such a work. It is really a stunning accomplishment, a series of pyrotechnic virtuosity in nearly all aspects of novelistic endeavor—in many-leveled intricacy of plotting, in evocation of setting and culture, in stylistic ambition and grace, in variety and realism of characterization.

Such virtuosity might seem offensive in an author less wise than Wolfe—and the twentieth century is full of such writers, for whom excessive worship of fragmented elements of novelistic technique has produced scores of tragically ineffective, if fitfully brilliant, books—but *The Book of the Sun* is a novel whose technique, though a thing of delight in itself, also has a compelling purpose.

The odyssey of the book's protagonist, Severian, in a far-future world is a deeply-felt, elaborately constructed quest; it is obvious that the book expresses ideas and feelings that are of primary importance to the author. Wolfe combines a thorough mastery of the novelistic art and an almost Dickensian exuberance of invention with a resonant humanity; his technique does not dazzle shallowly.

The more perceptive readers of this review will possibly

have guessed by now that my general reaction to *The Book of the New Sun* is, on the whole, somewhat positive. So I will restrain myself (with difficulty) from further hyperbole and will attempt to describe what exactly the book is about.

Action takes place uncounted millenia in the future when our planet's sun has become increasingly dimmer; as sunlight has declined, so has civilization. Though mankind has experienced, in the far past, an era of stellar exploration, those sciences have been forgotten—but certain extra-galactic influences and visitors still linger on Wolfe's "Urth."

The atmosphere of the novel is primarily medieval, with intriguing cultural intermixes from nearly every historical period in mankind's history.

We first meet Severian as an apprentice in the guild of Torturers, who practice their "mystery," so necessary for the government of the Autarch (Urth's supreme ruler), in the Matachin Tower of the Citadel: a castle whose gothic battlements are not all they seem to be at first glance. Severian is a torturer who is supremely devoted to his guild, but who finds himself—after falling in love with a 'client' (a prisoner)—unable to live by his guild's strict demands for unthinking, unfeeling obedience. He leaves the Citadel to become a provincial executioner, but must live thereafter tragically divided. Severian's agonizing inner conflict extends through *Shadow of the Torturer* and into *Claw of the Conciliator* and *Sword of the Lictor*.

After Severian leaves the Citadel, the rest of *Shadow* takes place in the immense city Nessus that surrounds it. He meets a small circle of characters who will figure throughout *Claw* and *Sword*: his beloved companion Dorcas, whose background is so mysterious; the giant Baldanders and his "master," Dr. Talos; the beautiful and inhuman Agia; the irresistible Jolenta.

Severian, by a fateful turn of events, stumbles into the possession of a powerful religious relic, the Claw of the Conciliator, and spends *Claw* and *Sword* attempting to return the jewel to its rightful owners, the traveling order of Pelerines. His travels and adventures in Urth, counterpointing his spiritual conflicts, failures, and successes, open up to us a marvelous world, terrible, beautiful, decadent, continually unexpected—only Marquez's fiction captures as well the relentless unexpectedness of life.

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Continued from page 12

Then shall their watchmen lift up their voice, and with the voice together shall they sing, for they shall see eye to eye.

Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance. (emphasis added).

It would appear, then, that the promised return of the Jews to Jerusalem is predicated on their repentance and acceptance of the gospel. Other scriptures to essentially the same effect include 1 Nephi 19:13-16; 2 Nephi 9:1-2, 10:5-9, 25:15-17; 3 Nephi 21:26-29; and Mormon 5:14. While it would be a mistake to attempt too literal an interpretation of these prophecies, their language seems to indicate at least the possibility that the real, full-fledged prophesied gathering of Judah is some time in the future, after the Jews accept Christ as the Messiah.

Perhaps what is taking place now is only a preliminary gathering, for some purpose or other, and not the long-awaited gathering foretold in the scriptures. Then again, perhaps not, but a careful reading of the prophecies which appear to deal specifically with the modern-day gathering of the Jews reveals that the answer to the whole question is rather less clear than we often assume.

It may be that this confusion is one reason why the Church has never taken an official position about the state of Israel. A second source of misunderstanding is the presumption that the Church is pro-Israel. The majority of its American members may be, for any number of reasons. But it is emphatically not "Church doctrine" that the Israelis are right and the Arabs are wrong. On the contrary, the brethren recognize that there are many millions of Arabs to whom the gospel must be preached, and so have carefully avoided any semblance of an official pro-Israeli stance.

An example of the harm that can result from a misinformed representation of the Church's position may be seen in an exchange that reportedly took place a number of years ago. A Palestinian Muslim who had joined the Church in Beirut had succeeded in converting his brother and a cousin, who both lived in the West Bank town of Ramallah and so came under the jurisdiction of the Jerusalem branch of the Church. They desired baptism, but very nearly changed their minds upon being told during the baptismal interview that it was official Church doctrine that at least 4 million more Jews would be coming to Israel and that the Palestinians would

simply have to move out to make room. Luckily, a combination of their faith and the reassurances of others that the branch president had misstated the case kept them from backing out.

The problems inherent in that sort of misrepresentation are obvious. Frequent pro-Israeli statements by individual Church leaders (on any level) and BYU religion professors should not be construed to constitute an official Church position.

A final point has to do with the nature of prophecy itself. Even if it turns out that the state of Israel as it exists today is in direct fulfillment of scriptural prophecy, it does not follow that we who believe the scriptures must lend Israel our uncritical support. Much of what Israel does, particularly with regard to the Palestinians, is patently unrighteous. Long before this summer's invasion of Lebanon, for example, Menachem Begin had gone Moses one better: in terms of civilian casualties caused by Israel's retaliatory attacks following PLO attacks upon Israeli civilians, the ratio was something on the order of 200 eyes for an eye, and 200 teeth for a tooth.

Other examples abound. Israel was responsible for the only state-ordered airplane hijacking on record, when its fighter planes intercepted and forced down a Middle East Airlines flight en route from Beirut to Damascus in early 1973 (PFLP leader George Hobash was reported to have been aboard). The Israeli air force shot down a civilian airliner from Libya that had strayed a little over the Israeli-held Sinai, killing all passengers and crew. The country's actions vis à vis its neighbors' territories are fraught with violations of international law. And even the most ardent supporter of Israel would have tremendous difficulty justifying the invasion of Lebanon that produced such tragic results.

The point, of course, is that simply because something is predicted by the scriptures, it is not automatically right, or approved by God. It was foretold that Christ would be betrayed; Judas, however, will have a hard time trying to exculpate himself by pleading that he was merely trying to aid in that prophecy's fulfillment. We are told that the world will become extremely wicked in the last days; should we then engage in criminal activity to help that wickedness come to pass? Must we be knee-jerk supporters of Israel just because its existence may be a fulfillment of prophecy?

Continued from page 11

of capture, for our own) I shall attempt some random clarification:

1. None of us is, to my knowledge, a Bolshevik or even a liberal. At least some of us are Buckleyite conservatives.

2. We all love the Church and we love BYU...

3. We have all served missions...

4. Although we were not attempting to make a cosmic statement through our heist, we did hope to express our dissatisfaction with—and to stop—the quite extravagant waste of \$300 in student funds.

5. We fail to see how the University could be upset with us for the reclamation of items which it regarded as trash and had marked for disposal.

6. The only official act of the PCC was to liberate the stickers. We do not control even our own operatives, let alone the hundreds of ordinary Cougars to whom the contraband has been distributed. Therefore, we plead innocent to the damning charge of having plastered the nasty little things all over campus.

...Certainly Bro. Visick has a sense of humor when he mentions five years at Point of the Mountain for our dastardly deed...I wish you to understand that we support you. If ever there is anything we can do to help you—short of turning ourselves in—please let us know.

—Dimitri, PCC

This episode in the history of Cougardom ended peacefully. The administration eventually forgot about the whole affair, and except for a bumper sticker that periodically appeared on Dr. Wheelwright's car, nothing else was ever done. The PCC, on the other hand, lived on. But more of this later.

There is no need to belabor the point further. There is a need, however, for much more critical thought about difficult issues. Few questions of this nature can be answered with any certainty; it is at least as difficult, in this instance, to make a case for unquestioning support of the PLO. But we do ourselves a grave disservice when we blithely allow sentiment and propaganda and misinformation unduly to influence our attitudes. Paul's admonition to prove all things and hold to that which is good is a helpful guideline in any area of inquiry.

ARE YOU A CULTURE VULTURE?

OCTOBER	Tues	Wed	Thurs	Fri	Sat
			10:00 TAKE TEN CONCERT (Memorial Lounge) STUDENT GUILD Fine Arts Meeting 10:00 ELWC 252	Film Society: MARBI "Cool Hand Luke" 6:30, 7:45, 8:45 MARBI II "Meet Me in St. Louis" 6:15, 8:00, 9:00 HOMECOMING SPECTACULAR (8:00 Marriott Center)	
	19	20	21	22	23
	26	27	28	29	30
	UNSINKABLE MOLLY BROWN opens	Young Artists In Concert Auditions (contact Culture Office for applications ELWC 429) 378-7183 Multimedia New Zealand Production (Free) Pardoe 7:30	"FARLEY FAMILY REUNION" 8:00 Pardoe	Film Society: MARBI "High Noon" MARBI II "Duck Soup" "FARLEY FAMILY REUNION" James Arrington 8:00 Pardoe	REPERTORY DANCE THEATER 8:00 pm De Jong
NOV.	Mon	Tues	Wed	Thurs	Fri
	1	2	3	4	5
	ART DAY Garden Court DISPLAYS 12:00	DANCE DAY Garden Court 12:00-2:00 PERFORMANCES	CINEMATIC ARTS DAY Don Bluth (lecture & film) 8:00 pm Ballroom (FREE) "SECRET OF NIMH"	MUSIC DAY YOUNG ARTISTS IN CONCERT 8:00 pm De Jong Concert Hall. tickets \$2	THEATER DAY Noon Time Performances
CULTURE WEEK					CULTURE OFFICE CASEY

Continued from pg. 13
5:28-32, 40-42)—when we must obey God rather than men.”

It is clear that government generally is beneficial, maintaining order and administering justice, usually protecting most individual rights. However, Christian cooperation with or passive acceptance of the state has sometimes resulted in abrogation of the obligation to help others and in identification of Christianity with tyranny.

Indeed, this is one of the dangers of the present Mormon posture. While a low profile may be helpful in dealing with difficult governments, we face the prospect of identity with oppression when apparently we seek public approval of regimes in places such as Argentina and the Philippines. This could result in expulsion of the Church or retaliation against members if the government is overthrown.

While protection of the institution and individual members necessitates a role less heroic than that, say, of the Jehovah's Witnesses, we need to face the fact that sins of omission can be as damaging as those of commission when it comes to government-church relationships.

Members should be taught principles more clearly that will motivate them to get involved in social reform and to see the oppressive governments that the Church has to work under in a less benevolent light. Unless the blanket blessing of governments is lifted, in the eyes of the general membership, we will have repeats of the Huebner incident in Germany (*Sunstone* 5:6) or the ostracization of American members who filed as conscientious objectors during the Vietnam War (for which they had ample grounds; the C.O. status was not in violation of the principle of obedience to law).

While it need not encourage civil disobedience as an institution, will the Church allow individuals to exercise their personal consciences this way? Will it encourage their social consciences in a way which will motivate them to be in the forefront of those critical of governments which oppress human rights?

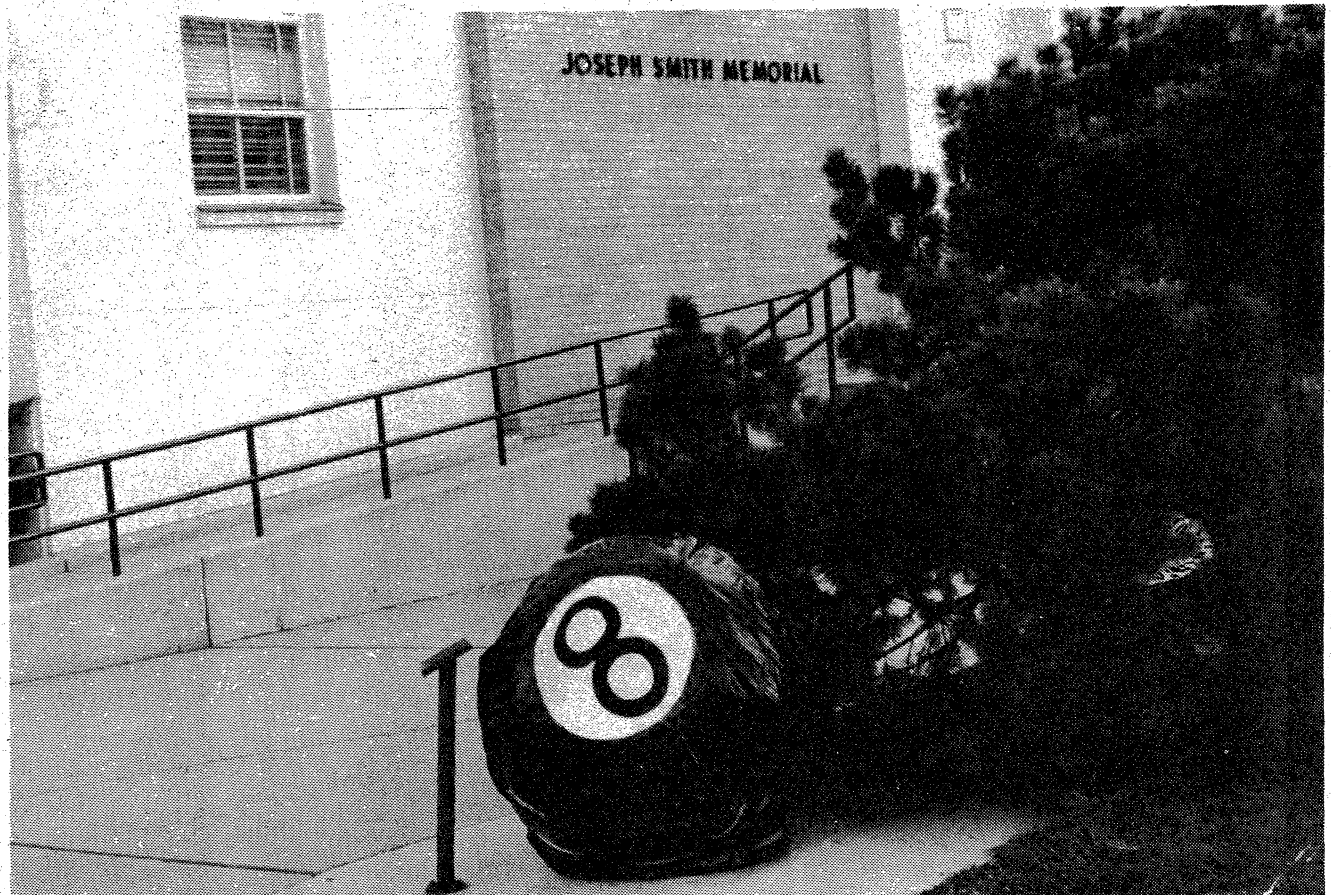
Clearly, some priorities need to be weighed, or we would give approval to those condemned at Nuernberg and condemn those who struggle for civil rights in Poland and Russia today.

There are three modern scriptures which have supported the general interpretation of the 12th Article of Faith and the New Testament teaching of obedience to secular power that have to be re-examined in order to put things in perspective.

Doctrine and Covenants 58:21-22 states:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet.

The *Doctrine and Covenants Commentary* by Apostle Hyrum Smith and Elder Janne Sjodahl, published with



Pre-Columbian 8-Ball/Purpose Unknown

photo by Steve Nelson

the sanction of the Church, notes (p. 339) that this section refers

to the Constitution and all laws that are Constitutional . . . Civil authority . . . is better than anarchy. Revolutionary movements that aim at the abolition of government itself are contrary to the law of God; those which are aimed at the correction of abuses are not wrong . . .

Section 98, verses 4 to 7, also emphasizes the idea that the "law" that is referred to scripturally is "constitutional." This does not, however, resolve many problems, conflicts, and ambiguities; it is difficult to apply to countries other than the United States.

The most extensive commentary on the subject is, of course, Section 134, "A declaration of belief regarding governments and laws in general." Most of this is quite sensible. *Doctrine and Covenants Commentary*, however, goes out of its way to point out the human origin of this section:

This . . . is not a revelation. It was . . . prepared by Oliver Cowdery and was read at the General Assembly of the Church, August 17, 1835, at the time the revelations, which had been prepared for publication, were submitted for the vote of approval by the elders of the Church. At the time this conference . . . was held, the Prophet Joseph Smith and his second counselor, Frederick G.

Williams, were in Canada. . . . Since the Assembly had voted to have this article . . . published in the *Doctrine and Covenants*, the Prophet accepted the decision and permitted this to be done.

It should be noted that in the minutes, and also in the introduction to this article on government, the brethren were careful to state that this declaration was accepted as the belief, or "opinion" of the officers of the Church, and not as a revelation, and therefore does not hold the same place in the doctrines of the Church as do the revelations.

(p. 852)

Smith and Sjodahl go on to suggest that the first sentence, claiming that "governments were instituted of God," should be changed: "The Lord in the very beginning revealed to Adam a perfect form of government . . . but we do not hold that all governments, or any man-made government, was instituted of God . . ." Indeed, it would be difficult to see the inspiration and ultimate benefit of a good many powers of ancient or modern times, and the presumption of their divine support would make it difficult to rationalize the struggle for the Magna Charta, the American Revolution, or the Church's own early practice of polygamy.

Another comment on Section 134 is found in the 1971 Sunday School manual *Scriptures of the Church of Jesus Christ of Latter-day Saints* (pp. 168-169):

. . . but a wise qualification is added, which reflects the experience of many nations—" . . . while protected in their inherent and inalienable rights by the laws of such governments." In other words, governments are a means to an end. They must serve man, protecting him in his basic rights. When they fail this, they no longer merit man's loyalty and allegiance.

This last sentence, consistent with Brigham Young's statements about government (*Discourses of Brigham Young*, pp. 35, 40), has radical implications most members and leaders would probably balk at, given reflection. Up until now it has been relatively easy for members to take the conservative, passive stand because most belonged to an assimilated middle class in the United States. As the Church continues to expand into the Second and Third Worlds, the complexities of church-state relations will have to be faced, including the dilemmas we are ignoring right now in countries where we are established (such as Paraguay and South Africa).

The scriptures of modern revelation refer to "non-constitutional law" as being "of evil" (D&C 98:7). It would seem fair to suggest that to ignore conscience in the face of commands of secular government would be to become a "tool of the devil." Perhaps it is time we examined the other side of Caesar's coin and more clearly understood our obligations as citizens of the Kingdom and the world.

Redford Addresses Law Students

By Larry Hollis

Actor Robert Redford appealed to members of the legal profession to be aware of their power and influence as future leaders to aid the states and nation to attain a balance between land-use development and environmental concerns.

Addressing a session opened only to BYU law students, Redford said he looked with "great optimism" to the legal profession as a means of bringing an end to the current adversarial relationship existing between too many businessmen/industrialists and environmentalists.

Lawyers, Redford claimed, can exert great power and influence because of their status within the business and government worlds. While this influence may not always be immediately felt, constant direction and expression of concerns can enact strong effects within legal circles over a period of time. He cited the changes seen in civil rights attitudes during the 1960s and 1970s resulting from concerned law students entering the legal field and working to bring about a shift in perspectives.

Speaking to the students 1 October in the Moot Court Room at the Clark Law Building, Redford said, "I don't delude myself about the impact" of what he had to say. He noted that he was speaking not as an actor, but as a concerned citizen with an intense interest in politics.

"I feel that we are living in an accelerated time warp," Redford said. The nation is in a tremendous period of change in which we are moving out of the industrial age, becoming a dispensing, throw-away society and becoming filled with too much information.

As a family man, Redford stated that he was concerned about the quality of leadership and of life that would be available for his children.

Though not a Mormon, Redford said he had "enormous respect" for the Mormon Church and the forces which its leaders have set into effect. He quoted verses from Doctrine and Covenants relating to man's God-given stewardship to care properly for the earth and its resources. He also referred to statements by Joseph Smith, Brigham Young, Spencer W. Kimball and Hugh Nibley on stewardship responsibilities for the land.

Redford said he sees these statements as guidelines for the proper development of our resources, seeking an orderly balance between land development and the maintenance of the environment.

"I came here because I was drawn to it [Utah] for the reasons Brigham Young speaks of," Redford said, referring to Young's visions of the land as a heavenly place which could be made fit for angels to visit.

Today, though, there are too many outside interests coming into the area without proper concern for the land's preservation and its cautious development, he claimed. While recognizing the need for some development—housing, industry, power plants, etc.—Redford urged more thoughtful balance to protect the environment, not to mar its beauty and uses needlessly.

Asked about the Sagebrush Rebellion, Redford indicated that it was motivated more by outside interests who use "states rights" issues as a means of lessening federal control to allow them to come in and use the land for their own interests, not that of Utah and other concerned states.

Currently business and government are hand-in-hand in their failure to properly maintain balance between development and the environment, Redford said. This is because business interests exert too much influence over the government. Lawyers can help to change this by exercising their leadership in legal circles to convince business it cannot continue to succeed without more concern for wise and proper land use, Redford said.

Lawyers, he claimed, can do this by making business and industry interests aware of their own wasteful greed. Lawyers also can show them that citizens are becoming more concerned about environmental matters and economic impacts and that they are more ready to reject the "bullying tactics" of big industry and business, he said.

Citizens also should be informed of the environmental and long-range economic effects created by new land uses.

Before any new land development is permitted, citizens

should study the history of the issue, learn of the leadership directing the new project, demand impact studies, express their concerns, and become actively involved, he said. Lawyers can help here, he noted.

Change is going to have to come "from the bottom up," Redford stated. Congress is too "constipated" a body to take much active energy in needed changes. Instead, citizens are going to have to participate in a form of grass-roots action to enforce changes in local community areas, into the states area, and then into national reforms.

Redford reported that he has had to resist certain projects suggested by his own lawyers and business managers to maintain the quality he wants for his Sundance area in Provo Canyon. These have included the advice to build high-density condominiums and to realization with the turn to competition and capital struggles in an economic system departing from its proper stewardship roles.

People are "still out of control," he said, too caught up in the scramble for money and capital at the expense of the land.

"We need to start talking more about stewardship again," Redford said. construct a large number of overnight lodging units.

Instead, he has conducted impact studies, cut down vehicular access, built nature trails, and otherwise sought to develop the land wisely to aim for balance, keeping as much of the land's natural beauty as possible while opening it for use by visitors.

Progress needs to be slowed, Redford urged, to allow proper assessment of developmental and environmental needs. In many areas, "we're moving too fast to allow the land time to recover."

People in the Utah area especially should be concerned with these issues, Redford said, because of their Mormon heritage. Brigham Young's vision of "a land where heavenly beings could dwell" has largely fallen short of

HARRIS LETTER

Editor's Note: Brent F. Ashworth, a Provo attorney, recently announced the discovery of the following letter written by Martin Harris. Ashworth obtained the letter, which had been owned by at least three different collectors, nine months prior to his announcement, which came just one and one-half months after his announced discovery of the Lucy Mack Smith letter, which he had obtained from collector Mark Hofmann.

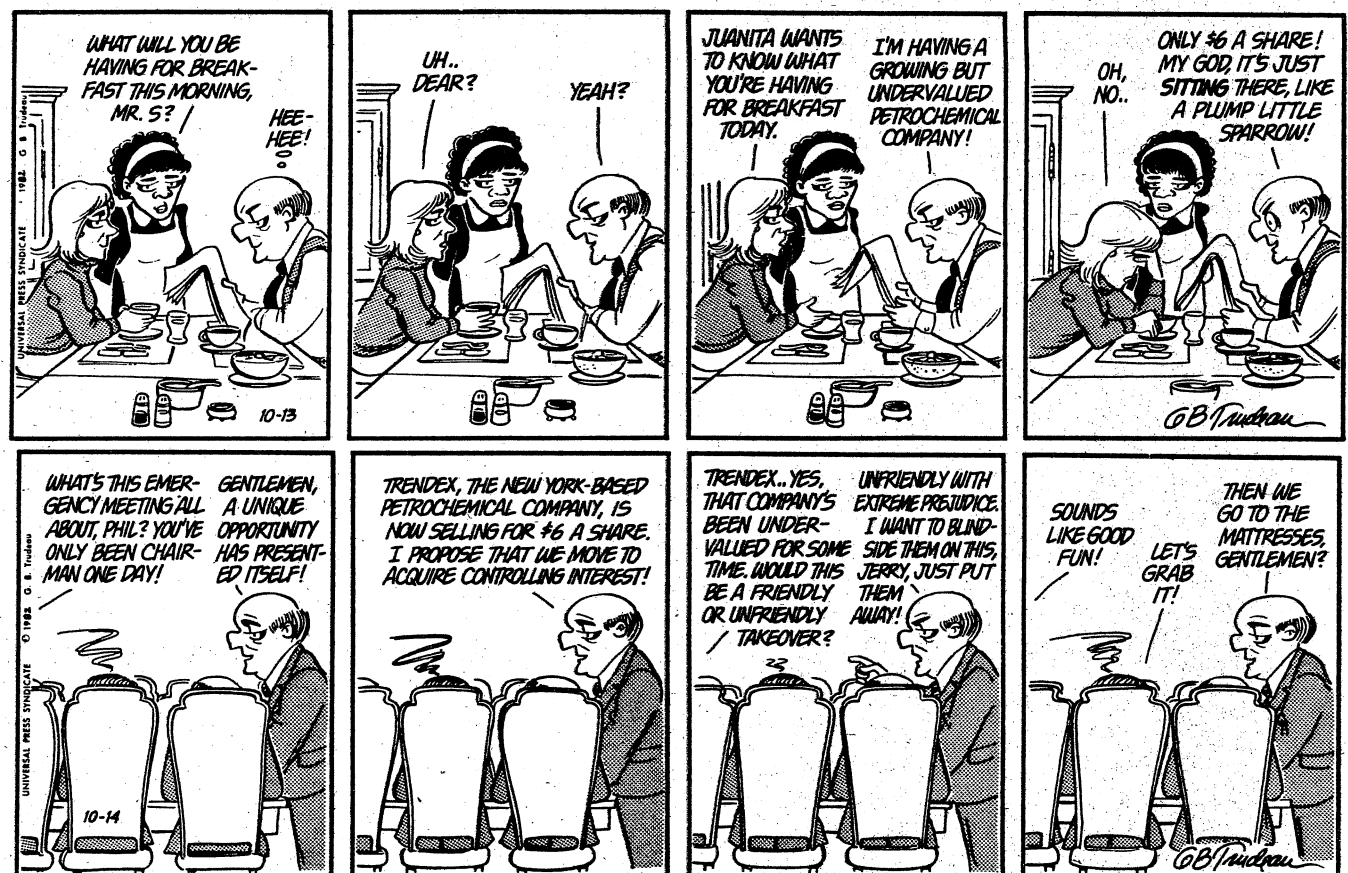
Elder G. Homer Durham, Managing Director of the Church Historical Department, said the Martin Harris letter is "among the top 2-3%" of all documents in Church possession in terms of historical value. Its significance lies in the fact that it is the first signed evidence corroborating Harris's testimony as one of the Three Witnesses to the Book of Mormon.

Smithfield
Cache Co. Utah
Jan. 13th 1873

Brother Walter Conrad.

Dear Sir.--Your favor of the 7th inst. has been purused with much pleasure, and I am pleased to reply. it is truly gratifying to hear of the continual increase of influence manifested by the Book of Mormon, and as you have entreated me to write my witness of said Book (and have graciously enclosed a stamp for the same) I now solemnly state that as I was praying unto the Lord that I might behold the ancient record, lo there appeared to view a holy Angel, and before him a table, and upon the table the holy spectacles or Urim and Thummin, and other ancient relics of the Nephites, and lo, the Angel did take up the plates, and turn them over so as we could plainly see the engravings thereon, and lo there came a voice from heaven saying "I am the Lord," and that the plates were translated by God and not by men, and also that we should bear record of it to all the world, and thus the vision was taken from us. And now dear brother, I would that you might look upon my countenance and know that I lie not, neither was I deceived, but it pleases the Lord that I must be content to write these few lines. Yours in the Gospel of Christ.

Martin Harris



Lloyd's

324 West Center Street
Provo

374-0725

Since 1953

Dr. Ray Beckham
1260 East Oak Crest Circle
Provo, UT 84604

Dear Ray:

Dr. Ray Beckham
 1260 East Oak Crest Circle
 Provo, UT 84604

Dear Ray:

In light of questions that continue to be raised regarding our response to recent inquiries made of us by the Utah County Democratic Party, I am anxious to put several rumors to rest. This matter has been painful for all of us, and we are sorry it was so extensively exploited as a campaign issue.

First of all, it is regrettable that my letter to the Democratic Party was released to the media during the final days of the primary campaign. As you already know, we did not release that letter. Even though the timing of the letter and its release were unfortunate, you also know that we were under extreme pressures from the Democratic Party for a statement in answer to their inquiries about you. As stated in the original correspondence, we were obligated to see that the university maintained, in fact and in appearance, strict neutrality in political affairs.

Second, you, your co-workers and the entire community need to understand that the issue was never a question of your integrity or honesty. As we acknowledged in the initial letter, you did act appropriately in discussing with your department chairman the matter of student involvement in your campaign. Your chairman also acted responsibly in assigning the three students to another professor for supervision and grading. Unfortunately, the sensitivity and appearance of these decisions impacted far beyond the department level and required a university response. I apologize for any impressions in the letter which could be construed in any way to imply dishonesty or a lack of integrity in the conduct of your classes. Those were not the issues for us and never have been. Any rumor or innuendo implying moral turpitude on your part or which questions your standing in the community or at BYU is as unfounded as it is inappropriate.

We are looking forward to your return to the faculty in the near future. Your record of unselfish public service over the years is enviable. We will be proud to have a man of your stature and professional strength once again instructing our students. In our several conversations, I hope the love which I have for you has been obvious. I will be forever grateful to you for your care and concern toward me when I was a student nearly 20 years ago.

Please give our love to Ida lee and your children.

With best wishes

Jeffrey R. Holland

While many hackneyed fantasies, tired imitations of Tolkien, have a historical vision that extends only as far back as the medieval era, very shallowly understood or envisioned, usually derived second-hand from other fantasies untroubled by research, Wolfe's historical sense is solid, and extends past a complex and convincing medievalism to pronounced Greek and Roman cultural elements—vocabulary, myth, government.

A technique Wolfe uses to telling effect is coining new words from Greek and Roman roots, instead of making up drab nonsense words for foreign cultural elements, as less rigorous authors do. For instance, *cacogens*, Wolfe's word for extra-terrestrials, comes from classical roots meaning "evil race"—showing the human view of the aliens.

The extent of Wolfe's vocabulary and cultural borrowing is staggering: those of us who are addicted to dictionaries have found out-of-the-way curiosities in *The Book of the New Sun*—though Wolfe's prose, if tinged with the baroque at times, is by no means difficult or obscure. One of my more esoterically inclined friends was enormously pleased with himself at having recognized, in the name of a torture Severian is supposed to administer, the name of a Babylonian god of intestines.

A good example of how Wolfe moves from seeming cliché to unique vision lies in *Shadow's* Citadel. The first third of the book takes place in a castle that would seem to be a gothic commonplace, though described authoritatively and convincingly. But one soon begins to notice subtle variations from convention. On page 20 Severian, who is the first-person narrator of the whole book, speaks of a ruined part of the Citadel, where he "used to climb the fallen slabs of unsmeltable grey metal to look out over the necropolis that descends that side of Citadel Hill."

But aren't castles usually made of stone? The hints continue.

On the same page, a wall is referred to as a bulkhead; on page 28, private rooms are referred to as cabins. Cally, on page 29, the answer to this riddling nautical terminology is revealed, in a description of the Matachin Tower: "Just underground lies the examination room; beneath it, and thus outside the tower proper (for the examination room was the propulsion chamber of the original structure), stretches the labyrinth of the oubliette."

In a series of seemingly offhand clues, Wolfe has given us a concept of a castle that no medievalist would ever have dreamed of. And it is only later that one realizes

what a perfect symbol of cultural decadence that castle is.

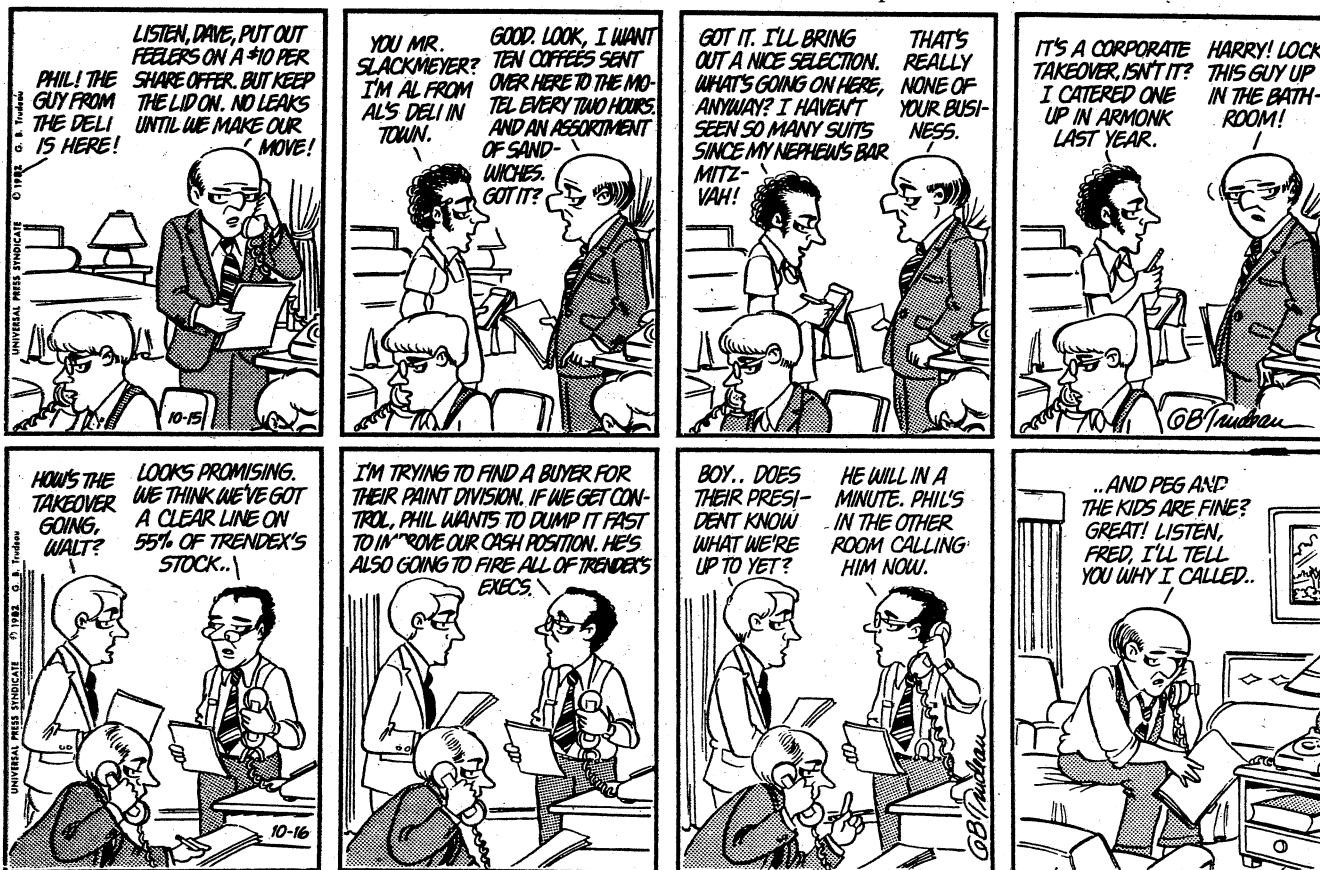
Cultural decadence is one of the obsessive concerns of Wolfe's work, here and elsewhere. Another main theme of *The Book of the New Sun* is the problem of public and private loyalty. Severian feels a strong devotion to the Commonwealth, the Autarch, and especially to the guild that has raised, protected, and taught him, an illegitimate child. But his increasingly sensitive humanity turns him away from his gruesome skills—which, however, he believes are necessary for justice, the good government of his land. He struggles to disentangle personal conscience from public duty.

Religious imagery is also a persistent thread throughout *New Sun*; Wolfe is a committed Christian, a Catholic. Severian periodically contemplates the "Increate" and "the Conciliator," whose gem he carries. The Claw's influence on Severian becomes obvious in *Sword*, while its supernatural effects are evidenced in *Shadow* and *Claw*.

Perhaps the central theme of Wolfe's novel is his perception of Christ's character and mission; Severian, however, is certainly one of the more unlikely Christ figures in modern fiction.

Though some are bound to not find Wolfe to their taste—and some are bound to dismiss him without trial simply because (in their view) any books labeled science fiction or fantasy are bad by definition—I recommend *The Book of the New Sun* series almost unreservedly (though I do wish I knew how that last book, due to be published soon, will wind things up). And I admit that Severian's relationships with women—in which love and sex are sometimes opposed, sometimes combined—sometimes leave me mystified.

I reread *Shadow* and *Claw* recently, and though I was originally wary of overpraising Wolfe in this review, I ended those books wondering if I had underpraised him. The series certainly seems to me to be the best fantasy since Tolkien—pace LeGuin.



Notes From a Guardian Angel

The fourth installment of Scott Card's newest fiction

Basketball and the Foundation of Faith

No matter what you do, you're never safe.

California was getting ugly. Of course, the Californians didn't see it, but we in the SW knew. The pattern was plain. The older Watchers, they remembered from the Nephites, from the Romans, from every people who had ever prospered. The cycle is endless. America had acted it out in a generation. Prosperity in the twenties led to arrogance, to worship of wealth and pleasure. The result, as always, was collapse. Poverty, suffering. The enemy, as always, exploited suffering to bring monsters to power all over the world. When they're hungry, people always realize their own inadequacy, the fact that no worldly benefit is sure. And so they turn to a higher power. The good ones turn to Father, repenting of their sins and remembering that joy only comes through the spirit, never through the flesh. The rest turn to the enemy, and the monsters he raises up to do his work. And so there was a war, and Father strengthened the hands and minds of the only nations that still put some trust in him, and when they had the victory they were generous and good, and so they prospered, as always. And now the cycle had come round again. They had started to believe that their prosperity was the result of their own cleverness. And their children were growing up, as they had grown up, to worship pleasure, and seek for happiness through the flesh.

In a few words: drugs, sex, arrogance, and of the three, arrogance was the most dangerous, for enslavement to the first two would merely put them in the devil's power, while enslavement to the last would make them devils.

Forgive me. I get angry, just remembering. After Steven was asleep at night, I would go in and discreetly watch as Will and Dolores lay awake, talking about their children. "You know the stake president's boy, Nathan?"

"I heard about it."

"Did you know he was arrested?"

"No!"

"Shoplifting. And the bishop's daughter—"

"I know about the bishop's daughter."

"She refuses to marry the boy. They'll probably have to move, if she goes ahead and has the baby. Craziest thing I've ever heard of. The boy's willing to take responsibility . . ." Will fell silent. They were both thinking the same thing.

"It can happen to anyone," Dolores said. "What can parents do?"

"You know what I want to do," Will whispered.

"But your work, Will."

"They say that they're smoking marijuana at the high school now. Do we want Steve to go to a school like that?"

"Steve doesn't hang around with that kind of crowd."

"What kind of crowd? Besides, that's today, in junior high. Who knows what they'll become? I want to get out of here. Out of California. To some backwater where things like drugs will never reach."

"Why are children tempted so? They have good parents, but they don't seem to learn anything from them."

I remember how Red Bird Woman looked at me then, as if she wanted to laugh and cry at once. We spirits who once had bodies, we miss that—laughing and crying. And after Will and Dolores were asleep, Red Bird Woman and I talked awhile. "They have good parents, but they don't seem to learn anything from them," she repeated. "With their Aristocrat Land Cruiser in the driveway and the boat out back, with the three televisions and the pool table and all of it bought on time. Where in the world did our children learn to believe that joy comes through the flesh rather than the spirit?"

And we saw each other thinking: The cycle is on the downward slope again.

They moved. To Arizona, the town of Mesa, in those days half Mormon. Quiet, sleepy. Will got a job with a Phoenix company. Good money, of course, so they could go on buying wonderful, pleasurable things to entice their

children to stay home, not realizing that you can't defeat the enemy by matching each of their temptations with equal temptation. What does it matter if a child becomes worldly and corrupt at home rather than at school?

Still, we could make the best of a bad situation. That's all we Watchers ever get to do—make the best of bad situations. That's the way the world is these days. And because Mesa was still pretty much an old Mormon town, there were advantages.

And disadvantages.

The first disadvantage was the local ward. Steve was not the Boy Scout type. But in California he had endured the camp-outs, the knots, the hideous aluminum-foil hamburgers, the endless, pointless hiking when he'd much rather be reading a book. He had nothing to talk about with the other boys. He didn't even understand their dirty jokes. But he endured.

In Mesa, however, he was older. An Explorer. Which meant, in those days, that there was nothing to do at all. Every now and then the Mutual got ambitious and took the boys on trips to study different careers. What did dairy farming have to do with a boy who was reading Gibbon's *Decline and Fall* and writing marginal comments arguing with the author's conclusions? How could a visit to the police station help in the career choices of a boy who was plowing through Plato's *Symposium*, wondering why Plato would be such a fool as to think perfect joy would be sitting around contemplating nonexistence.

But the field trips were the high points for Steve. The rest of the time the boys left opening exercises and charged off to their room, where they had a prayer, planned the next party for ten minutes, and then went and played basketball. His first night as an Explorer, when Steve realized that everyone was expected to play, he didn't know what to do. He hadn't played basketball except with his little brother since he was nine. If he played, the other boys would know how bad he was. That kind of humiliation he couldn't bear. And so he refused to play.

What kind of boy refuses to play basketball? The Explorer leader was baffled. He encouraged Steve. Come on and play. It's OK. The other guys want you to play, don't you, guys? They did. Sure they did. The more they coaxed, the more Steve withdrew, the more he refused, the more ashamed and angry he grew, until finally he said, angrily, "Look, are you going to excommunicate me if I don't play?"

The Explorer leader narrowed his eyes. "If you think you're too smart to play basketball with the rest of the guys, that's your privilege. But let me tell you, boy, you're going to be a failure in this life. If you're too stuck-up to get the team spirit and get out and sweat with everybody else, then nobody's gonna want to have you around. You can count on it."

The Explorer leader's Watcher apologized to me afterward. "Charlie's not a very good reader," he explained. "Never did well in school. Your boy makes him feel stupid."

I wasn't feeling charitable. "Well, now they're even."

"But you don't have to worry. Your boy is so good that he'll pull through."

You can be sure that I was deeply comforted.

I put in an immediate complaint. Why was a ward being permitted to run a program that consisted entirely of basketball? I was sure there was something seriously wrong with the ward. But Hymie came to me and explained it as gently as he could. "Where have you been for the last fifteen years?"

"Watching Steve, of course," I said.

"You still have to make some effort to keep up on things. It isn't just this ward. It's most of the Church. They don't know what to do with teenagers. They haven't figured out how to compete with the temptations of the world. You've just got to do your best."

"Who's supposed to be in charge of inspiring Church programs?" I asked. "Why isn't something being done? Do you realize what's going on here? They had sex education lessons for the boys—do you know what it was? Some farmer type came in and told dirty jokes."

"I got your complaint on that one, too," Hymie said. "They were just trying to establish rapport with the boys. They didn't know how to do it."

"And the bishop's interview—"

"He's doing his best." Hymie was getting a little testy.

"I know, I know, everybody's trying their best, but this program is a complete failure, a total—"

"No it isn't," Hymie said. "You're getting trapped inside your mortal's life, that's all. Step back a little, Ginny. Get a little perspective. The program is doing pretty well, considering what the enemy's throwing at them. It takes the Church a while to get in gear, takes adults a while to understand what's happening, but they're doing pretty well—for most kids."

"Most." I'm afraid I was radiating scorn at the moment. Nobody ever said I was ready to go Celestial myself.

"Yes, most," Hymie answered. "Be patient, Ginny. Remember that your mortal is exceptional. The overall program isn't necessarily going to fit him."

I'm afraid I lost my patience then. "It doesn't fit anybody. They play basketball because 'at least the boys come to Mutual.' Apparently they have so little faith in the power of the gospel that it never occurs to them that excellent teaching of the gospel itself might have more power to hold the boys than any amount of basketball."

Hymie went cold on me, and I knew I had gone too far. "It's your job to help your mortal, not to tell the entire Church and every member of the Saint Watchers how they're supposed to do their jobs. I think it's time you remember who is at the head of this whole project, and keep in mind that every individual Saint must find his own way to exaltation."

"In other words, let it be a challenge—"

"In other words, Ginny, I am forbidding you to file any more complaints on this matter. You have been harrasing the other Watchers in this ward long enough. Get control of yourself. Keep your mind on your work, instead of expecting everybody else to do your work for you."

I still think I was right, at least about the program. I don't think it was working for any of the kids. Adults always get so confused when they're dealing with children. They always treat them with such contempt. It never occurs to them that most children are ready for adult-level gospel teaching by the time they're ten. Steve had been ready since he was six. And at fourteen he was still waiting for it.

The Sunday School and priesthood instructors were amateurs, bless their hearts. They read the lesson manuals and prepared what they were supposed to prepare. But how could they get through a Samson lesson when Steve raised his hand and asked, "Is Samson supposed to be a hero? The only time he ever did anything for anybody was when he got personally mad—not one time does he do a single thing because it's righteous."

The teacher had no answer. And once that kind of doubting had started, it was contagious. There was another boy who was a misfit in class, for other reasons—long-haired Rob, who hung around with the wrong crowd and came to church only half the time. Rob raised his hand. "I think he deserved what he got. If he's dumb enough to tell Delilah after she's proved she's gonna shaft him twice before—"

And the class agreed. "I think Samson's a jerk," said one articulate child.

"And how come God answered this guy's prayer?"

At which point Steven sealed the teacher's doom by asking, "Yeah, if the Lord didn't help the Saints who were persecuted in Missouri or the righteous people who were burned to death in front of Alma and Amulek, why did he help a guy like Samson, who wasn't worth anything at all?"

The teacher went home after Sunday School and cried for two hours, and her husband called the Sunday School superintendent. The next week there was a new teacher. And the new teacher had been warned. The first time Steve asked a tricky question, the teacher snapped, "I'm not going to put up with smart questions, Brother Kelly. This lesson manual is inspired, and if you start doubting

it it's because you aren't in tune with the Spirit."

Well, it worked. Steven didn't disrupt the Sunday School class again. Didn't so much as raise his hand. And that night he had a talk with his parents.

"I'm not going to Sunday School anymore," he said. "Or Mutual. I'll go to sacrament meeting because I need the sacrament, and I'll go to priesthood meeting because I hold the priesthood, but there's nowhere in the scriptures that it says I'll go to hell for not attending the auxiliaries, and I'm not going anymore."

Dolores immediately started wondering aloud where she and Will had failed. Will immediately started laying down the law about attendance at meetings. But Steve was patient with them, and they eventually listened to his reasons.

"If they aren't teaching you anything in Sunday School," Will said, "then you can take part in the discussions and help *them* learn."

"They aren't exactly grateful when I do that."

By two in the morning, they had worked out a compromise. Steve didn't have to go to Mutual anymore. He could attend the adult Sunday School class with res.

Whatever other failings that the ward might have had, it certainly kept good attendance records. One of the counselors in the bishopric took Will aside after priesthood meeting a few weeks later. "Will, do you realize your boy hasn't been in Mutual or Sunday School for the last three weeks?"

"He's been in Sunday School. I'm taking him to the adult class with me."

The counselor was appalled. "Will, what do you think you're doing? This is an inspired program. You don't just go changing things around to suit yourself. We have a youth program because that's what the Prophet says the youth of the Church need! Just because your son's a troublemaker doesn't mean you should *reward* him by giving him special treatment."

"Troublemaker?" asked Will quietly.

Steve, who had been waiting for his father so they could go home from priesthood together, overheard the whole conversation, and he was ashamed. Troublemaker. He refused to play basketball, he expected Sunday School lessons to make sense, and so he was a troublemaker.

And there I was, forbidden to make any sort of complaint. I had cried wolf too often before, I guess.

Will helped a little, by looking coldly in the counselor's eye and saying, "Brother Harmon, my son is not a troublemaker. My son obeys the commandments, studies the gospel, and if there's been any trouble near him in Sunday School, it hasn't been his fault."

The counselor was, of course, *extremely* understanding. "Oh, I know, Brother Kelly. Parents always feel that way. It's never *your* child's fault."

Will, who was used to having more than a thousand people follow his instructions at the office—Will had never had anyone speak to him with such condescension. In *my* time there would have been a duel. But because face-slapping and challenges to duels were no longer in fashion, he could not think of anything to do except stand there, stupidly, as the counselor walked away feeling complacent at having helped Brother Kelly learn a little humility. Isn't it amazing how it makes people so proud to teach another person humility?

But I did not file a complaint. Sung and Red Bird Woman and I could only watch helplessly as our mortals suffered through the torture of the enemy all that night.

"Why did we move away from California?" Will demanded. "We came to Mesa because the Church was strong, and now the Church is doing more harm than good!"

"What did we do wrong?" asked Dolores. "Why isn't the Lord helping us?"

They were saying the enemy's lines so loudly that poor Sung and Red Bird Woman couldn't get a word in edgewise. Their only consolation was the enemy's tendency to gloat. The enemy can never quite decide, at times like that, whether their main purpose is to cause the Saints to suffer, or to tempt them to cease to be Saints. So most of the enemy did nothing but torment Will and Dolores, so no permanent damage was done, except the

memory of pain.

Unfortunately, *Steve's* main adversary was not a gloater. He was right there beside me, ready to catch me in a mistake. So of course I made one.

It's one of the temptations of a Watcher. We don't have much discretionary power, but one of the few things we can do is give our mortals certain feelings. A feeling of sureness, when we want him to know something is right. A feeling of peace, when we want him to be comforted. A feeling of love, when we want him to know he isn't alone. Not exactly the power to move mountains—*that* takes a special requisition with a waiting period of years.

The temptation is to use these feelings too often. Mortals are so uncertain, so lonely, and so often miserable, and we who have been through mortality, we know those feelings and want to spare our mortals some of the pain of life. I recklessly did what my pity demanded: I comforted Steve with a feeling of peace, because I couldn't bear the anguish and shame he felt.

Steve responded immediately; I thought it was because of my ministrations only. I was too confident. Only when it was too late did I realize that the enemy had done it to me again. For Steve had reached a private conclusion, one that I would spend years struggling against. He now believed he was at peace because he realized that, while the gospel was true, the Church itself was hopelessly flawed. It had nothing for him. He had no place within it. And so he would no longer care about the Church except as necessary to keep his parents happy and avoid trouble. The Church was nothing to him—only the gospel mattered.

By the time I heard those thoughts in his mind, it was far too late. The enemy had used me again to confirm the error he wanted my mortal to believe. Yes, I had wanted him to be patient and forgiving with the Saints, but not because the Church was *nothing* to Steve—on the contrary, because the Church, in the long run, was *everything*. The enemy was too clever for me.

That night, after the family had finally gone to bed (and Steve was sleeping all too well) I went to Hymie and asked to be replaced.

"No," he said.

"Steve deserves better than me."

Continued from page 14

withdrawn in 1904 when Joseph F. Smith issued the "second" Manifesto largely in response to disclosures generated at the Reed Smoot Hearings in Washington, D.C. Most leaders agreed to follow their President's counsel, though not everyone was convinced the course was more inspired than expediential.

No other two periods in Church history have been as threatening to the internal structure and harmony of the Church's hierarchy than those during which plural marriage was first introduced and later when it was abandoned. If ever the existence of the Church was in danger it was then. The irony is that what was seen as an essential part of the gospel once has now become grounds for excommunication.

"No," he said.

"The enemy is cleverer than I am."

"The enemy," said Hymie, "is unimpeded by empathy. He's no cleverer—just more ruthless."

"But I should have been ruthless," I said.

"Yes," Hymie said. "You should have remembered that your job is not to make Steven feel good now, it is to make him joyful forever—and to accomplish that, you have to be willing to let him suffer grief along the way. Even to cause him grief."

I knew. From my own life, from all they had taught me since I died, I knew. "Joy," I recited, "cannot exist in the absence of grief."

Then Hymie grew bright with love, and said to me, "Now you know our weakness in battle with the enemy. Our weakness is that we are good, that we cannot conceive of perverting the truth, and so we cannot anticipate what the enemy will do. Sometimes it seems we dare not act at all, because there is nothing we can do that is so good or so true that the enemy cannot use it to destroy the Saints."

"What hope do we have?" I asked.

"Well, Ginny," Hymie said, "we have our greatest strength. And it's the same as our weakness. Our strength is that we are good, that what we tell our mortals is always true, and that only through heeding us can they find joy. As long as a mortal desires good and loves the truth, he can't be deceived for long."

"He despises the Church," I said. "And he thinks that I approve."

"So? Do you think we don't have a few clever moves of our own? Wait and see what's coming. I put in a request for Special Intervention on Steve's behalf. It was approved. You'll see it when it comes. And the best thing is—the enemy think they're doing it!"

If spirits could laugh aloud, Hymie would have been roaring. And if spirits could hear such noise, his laughter would have been heard all over paradise.

I have a good imagination. I remember hearing it, even though he didn't make a sound

Old Woman's Instructions To a Girl in Love

Catch a white mare and bridle her
With an ivy bridle; braid her mane
With marigolds; go in the slender
Light with her to the water tender
To where the fish rise and count the flames.
Free the mare; if she trumpets like a swan
Say your beloved's name and pray till dawn.

Mask your body with horsemint; turn
Away from the sun; do not go toward
It all day; do not wash or burn.
Fiddlehead of the hart's tongue fern—
Seethe it in mild; eat it from a gourd.
If you meet him keep your body mute.
Pick no flower dove and eat no fruit.

—Patricia Gunter

Incantation for Zion

Atlantis of our blood, in plodding auguries,
In the mild cadences of spheres, in broad volumes
And documents, we survey for your wheat-gold columns,
Your thoughtless flourishings, your cogs of ease,
Windmills in breezy afternoons, maple bees
Clinging to pure blossoms in our orchards, the solemn
Safety of eyes. In our healthy symposiums
We scatter at your name, and where there are trees,
We gaze from our offerings into what path,
What gap between the lights, what word,
What qualified purification by white wrath,
What igniting chariot with tame, calico horses,
What inflamed seasons and cauterizing sword
Will bless us with that name that through names courses.

—Patricia Gunter

THRILLS

HFAC—ART through October

Dennis Smith's **SCULPTURES** and Gary Smith's **PAINTINGS** are on display in the B.F. Larsen Gallery of the Harris Fine Arts Center. The gallery is open to the public 7am-10pm daily. In the secured gallery (open 8am-5pm M-F) is a display of "FANTASY sculpture" by Joel Hagen.



POETRY IN DANCE October 16

A **SLIGHTLY TWISTED EVENING OF MISPLACED LOVE** is a combination of dance, drama, and music, and an interpretation of the works of contemporary poets. Presented by the **Dance Theatre Coalition** on Oct. 16, general admission at the **Egyptian theatre**, Main St., Park City will be \$6. For information call: 1-649-9371

PRE-PLAY DISCUSSION October 21

Thomas Rogers, author of **JOURNEY TO GOLGOTHA**, will lead a pre-play discussion on opening night in room F-201 of the **Harris Fine Arts Center**. The discussion will begin at 7pm. For information about tickets to the play and showtimes call: 378-3875.

BOLIVIAN BARITONE October 22

A special guest recital featuring **JORGE SOLAS** and sponsored by the Utah-Bolivia Partners will be presented in the **Madsen Recital Hall**, HFAC at 8pm. Admission is **FREE**.



October 23

The **Repertory Dance Theatre** performs a modern dance concert: **THEN...THE EARLY YEARS OF MODERN DANCE**. The concert commemorates the works of early experimenters in modern dance—Isadora Duncan, Doris Humphrey, Ruth St. Denis, and Ted Shawn. The performance will begin at 8pm in the **Pardoe Drama Theatre**, HFAC. Call 378-7444.

FRESH AIRE Oct 28-31

Mannheim Steamroller's FRESH AIRE returns to Salt Lake this year with another "Concert of Multi-Images." This experience of Classical and Rock, photography, film, dance, special effects, and poetry promises to be a sell-out success. At the **Symphony Hall**, 20 SW Temple, the performance begins at 8pm Thurs.-Sat., and at 3pm on Sunday. Call Datatix at 1-532-5147 for ticket information.



FILMS

IT'S A WONDERFUL LIFE, BYU's celebration of the work of award-winning movie director **Frank Capra** will take place **Oct. 13-16**. Capra will be here to attend the screening of many of his film classics. Don't miss it! Call 378-3875 for ticket information and showtimes.

Blue Mouse's offering for **Oct 13 & 14** is a premiere presentation of the stirring film collage, **THE ATOMIC CAFE**. The movie emphasizes reactions to nuclear war from the 50s and 60s, but is strikingly applicable today. The show starts at 7 and 9pm and the theatre's located at 260 E. 100 S., Salt Lake. Call 1-364-3471.

The **Chapman Library** continues its Film Series featuring **MA AND PA KETTLE**. They appear in "Ma and Pa Kettle" on **Oct 13**, "Ma and Pa Kettle Go to Town" on **Oct 20**, and "Ma and Pa Kettle Back on the Farm" on **Oct 27**. Showtimes are 4 and 7pm and admission to the library at 577 S. 9th W., SLC is absolutely **FREE**. For information: 1-363-7594.

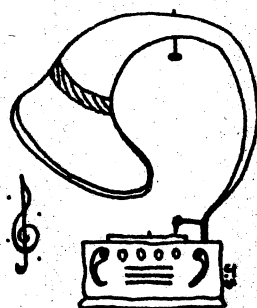
A Life Science Film, **GRAND CANYON**, will be shown on **Oct 18** at 6, 7, and 8pm at the **Monte L. Bean Life Science Museum**. As an added attraction, a **live reptile show** will be presented between showings.

NOSFERATU, a German vampire movie, is offered by the **BYU College of Humanities** as one of their **International Cinema** films **Oct 27-30**. Following the 5:15 showing on the 27th, **John B. Harris** will lead a discussion on the history of the **Dracula** legend at 7pm. The Cinema theatre is in 250 SWKT, and 262 SWKT is the room for the discussion.

The **SLC Library** will present the 1960 film version of H.G. Wells' classic science fiction thriller **THE TIME MACHINE**. The Library, at 209 E. 5th S. (1-363-5733) will charge 25¢ at 2pm and 50¢ at 7pm on **Oct 29**.

A double horror feature, **NIGHT OF THE LIVING DEAD** and **INVASION OF THE BODY SNATCHERS**, are the choices at the **Blue Mouse** for **Oct 29-31**. "Living Dead" will begin at 7:45 pm, and "Body Snatchers" at 9:30.

Oct 30 and 31 are the nights to be at the **Salt Lake Art Center** auditorium, 20 SW Temple. **Ingmar Bergman's WILD STRAWBERRIES** begins at 7:30pm and **Les Blanks' GARLIC IS AS GOOD AS TEN MOTHERS** and **WERNER HERZOG EATS HIS SHOE** begin at 9:30pm. Don't miss these culinary delights! Phone: 1-328-4201.



FM/AM

KUER FM-90 airs a 13-part weekly series called **TAYLOR MADE PIANO: A JAZZ HISTORY WITH DR. BILLY TAYLOR** Mondays at 9pm. On **Oct. 18** Dr. Taylor will present "Early Ragtime," on **Oct. 25** "Ragtime-Stride," and on **Nov. 1** "Blues-Boogie."

The **History of Religion** Series on **KBYU-FM 88** will continue at 10pm on **Oct. 20** when the topic will be **JUDAISM** and on **Oct. 27** with **BUDDHISM**.

THE NEW YORK PHILHARMONIC Orchestra will present works by **Vivaldi, Marx, and Beethoven** on **KWHO 860 AM**, **Oct 28** at 1pm.

TV

MY BRILLIANT CAREER, the award-winning Australian film about a young woman torn between love and her search for personal fulfillment can be seen on channels 7 and 11 on **Oct. 13** at 8pm. It's inspiring!

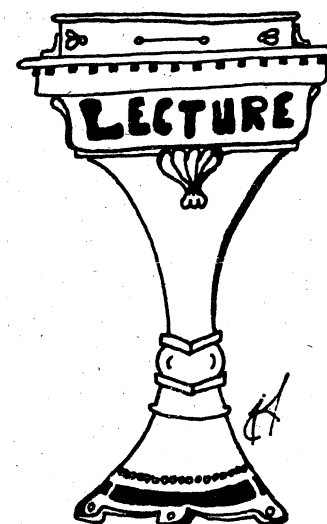
Dr. Johnathan Miller, a specialist in neurology and comparative anatomy, narrates **THE BODY IN QUESTION**, a look at man's search for understanding of his body through art, literature, and science. Part 1 of this 6-part series can be seen **Oct 15** at 9:30pm on **KUED Channel 7** and **Oct. 19** at 7pm on **KBYU Channel 11**.

Mark Twain's Mysterious Stranger, the story of a painter's apprentice, a stranger called "44," and a confused magician, will be aired Saturday, the **16th of October**. Channel 7 will show it at 6pm and Channel 11 at 8pm.

The **League of Women Voters** presents the second of two **CONGRESSIONAL DEBATES** about issues facing voters this November on **Oct. 19**. Channel 11 has it at 8pm and Channel 7 at 10. Domestic and economic issues are expected to be treated.

Don't miss **KBYU's** special presentation of **PURSUIT OF THE MARVELOUS**, a study of intellectual, historical, and creative factors that led to the **Surrealistic Movement**. That's on Channel 11 at 11:30am on **Oct. 24**.

Channel 7 presents **ODYSSEY LUCY AND THE FIRST FAMILY** at 10pm on **Oct. 28** and at 7pm on **Oct. 31**. Lucy, oldest and most complete human skeleton ever found. Discovered in Ethiopia, the skeleton has sparked much controversy about human evolution.



LECTURES

LIVING WITH THE PRINCIPLE: Brigham Young's Household is the title of the free lecture given by **Jeffery Hohnson** at the **Sons of the Pioneers Headquarters**, 3301 E. 2920 S., Salt Lake. The lecture begins at 7:30 pm on **Oct. 13**. Call 1-533-5755 for more information.

This month's **BYU FLEA MARKET of Ideas** will be held in 321 ELWC on **Oct. 14**. Among the featured lecturers will be—**Susan W. Easton**, speaking on "The Nature of God" at 9am, **Douglas H. Thayer**, on "The BYU Undergraduate Mind" at 12:10pm, and **Gerald R. Williams**, "How to Negotiate With Russians, Lawyers, Con-artists and Other Human Beings" at 2:10pm.

As a part of Westminster College's **EXECUTIVE LECTURE SERIES**, Governor **Scott Matheson** will speak on "The Role of Government in a Changing Economy" on **Oct. 19**, and on **Oct. 26** **BYU President Jeffrey R. Holland** will lecture on "The Role of Values in Management." The College's Amphitheatre is at 1840 S. 1300 E., SLC. Phone 1-484-7651.

HISTORY WEEK at **BYU** will feature two lectures. On **Oct. 20**, **Dr. Thomas L. Karnes** of Arizona State University will speak about "The United States and Central American Military Regimes" at 10am in room 375 ELWC. At 10am and in 375 ELWC on **Oct 21**, **Dr. Frederick M. Nunn** of Portland State University will address the subject, "Professional Militarism in South America and the U.S. Response."

CHEAP THRILLS

Try this budding idea for a get together: throw a **POTATO PARTY!** You supply the potatoes and invite friends to bring their favorite toppings. Simply mashing!

CHINA RIDGE at 1425 S. State St. in Provo offers 15% off their entire menu on Monday nights for Family Home Evening. If you're a Chinese-food lover, China Ridge is the place to get it **Peking Style**. The restaurant's open for lunch and dinner until 10 pm. Mon-Thurs., and until 11pm on Fri. and Sat.

PERSONALS

Tim, we hit a thou. amen. Max

Julie—I recommend that you eat a hot dish of bananas.
Get well soon. Chelsea

Elbie-one-Kanobi: the not was not meant for you. MH

Larry: Looking forward to seeing you soon (for obvious reasons). Ron

Kitt:
Where are you? We miss your figures.

—RLP

Jim—
I met a Traveler from an antique land
and with Calendars of the time we knew I saw
and averted the cryptic eyes of the warm Sun.
My isthmus was not California Anaheim
nor Washington the state of my birth
but the Tendencies we share are compatible.
I have searched for 7th heaven and like you
have been misunderstood.
Can we be friends?

—Steve

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84057.

Steve & Mary in D.C.—
Happy Brithday. Hello. Write soon.

—msh

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going my way Provo Canyon Cuisine

By Dick Townsend

"So where's a good place to eat?" I asked Hank as I combed my freshly shampooed hair.

"Don't tell me you have another date with Laurette!" he responded. "That's the second time this week. I thought you two were just good friends." What better

person to take to dinner than a friend?" I asked, evading his real meaning. "Now tell me where to go."

"There will be plenty of time for that the next time we fight over the last frozen pizza. How about something downtown?"

"No," I whined, "I'm tired of those places; no originality. I want to go to someplace with a little class—or at least something different."

"How about one of those places up Provo Canyon? You could review it for *Going My Way*. Better yet, how about all of those places up Provo Canyon?"

"That's it!" I rejoined. Within minutes Laurette and I were driving up a stretch of canyon that is easily one of the nicest places to be in or around Provo. We soon came to the first of three restaurants I was to visit in the next few days, namely the *Squaw Peak Steak House*. This restaurant consists in the main of a single immense room with a plain cement floor the center portion of which is lower than the entrance level. Picnic-like tables and benches are found on both levels. The restaurant sports a bar and is bent on carrying out an Indian/Country Western theme. Decorations include a large moose head, a tepee, and a snapshot gallery. The western theme is abandoned when it comes to the windows, however, which are occupied by neon beer signs.

We were escorted to an empty table where we were given a menu featuring a non-alcoholic wine list and announcing dishes with Indian names. "I don't know," I said hesitantly. "It seems a little cannibalistic to order 'Cherokee Steaks' or 'Hiawatha Ribs.'"

"Maybe that's why no one else is here," Laurette observed. She was right. The restaurant, much larger than I expected, was only sparsely populated. But then we had come a little early.

Soon a charming waitress wearing an Indian costume made of fake rawhide came to take our order. when she had gone, Laurette commented on the dress's material: "I hope they don't have to go out in the rain in a costume like that."

"I hope they do," I mused as I watched the waitress amble back to her station. "Now I know why they call this restaurant 'Squaw Peek.'"

The food was good, though the beans and salad bowls weren't served with saucers (consistent, I suppose, with the informal atmosphere). the prices were reasonable.

After a little while, the 'band' began to play. "Oh good," Laurette exclaimed. "Live entertainment!"

"Only partially live entertainment," I corrected. "Half the music is coming from a rhythm box." The group, consisting of two men with guitars and electronic backup, sang country-western melodies with well-rehearsed finesse. All very nice—if you like that kind of music.

The next night I went with Hank to the next restaurant down the road, a venerable old building resembling a Swiss chalet known, appropriately enough, as the *Chalet*. Very different from the previous night's environment, the Chalet had only six tables and a bar. We took a table near a stone hearth where a cozy fire was blazing. We were immediately impressed with the unpretentious warmth which the Chalet exudes. Even the tacky prints (there is one original painting), video games, and Hostess goodies rack somehow fit into this homey tavern. Along one wall was a nice picture window which looked out on a serene nature setting. The menus had been decoupaged on wooden cutting boards and were refreshingly free of silly names.

"This place certainly is a change from 'theme' restaurants like Lorenzo's or Squaw Peak," I observed.

"Yeah," Hank agreed. "It's sort of—you know—"

"Earthy?" I asked, prompting him.

"Well, I was going to say 'dirty,'" he finished.

Hank was not referring to the physical environment,

which was nice and clean. He, like me had noticed the clientele, who seemed to specialize in cowboy hats. W- couldn't help overhearing one such customer:

"The first time I brought Suzie up here to --- her, it was rainin' like a sonuva----, so we came in here and I been comin' here ever since."

The food, unfortunately, was not quite as impressive as the quiet genuine atmosphere. Still, we found ourselves in an uncharacteristically forgiving mood. How can you argue with a restaurant that has regular customers from Heber all the way to Springville?

For the finale of our canyon restaurant tour, Hank and I doubled to Sundance's ritzy *Tree Room*. The Tree Room is another one-room restaurant, tastefully decorated with a mixture of Indian pottery, baskets, and weaving and photographs from the owner Robert Redford's films. The only thing resembling a tree in the tree room was decorated with various houseplants to make it appear to have at least a few leaves.

Perhaps the most impressive visual aspect of the room are the large picture windows which look out on the surrounding mountains. Sigh.

Unlike the other restaurants we had visited, the Tree Room featured waiters instead of waitresses, many of whom seemed quite young. "I do like coming to a place with waiters," noted Laurette. "Even if it's only baby beefcake."

For me, the impressive thing about the Tree Room was neither the decor nor the service, but the food. The prime rib was simply heaven and our entire party enjoyed the sumptuous dishes that were served to us.

The Tree Room also features live entertainment on weekends, a young lady who sings songs while she plays the guitar. After her first number, only one man applauded, whereupon she went over to his table and sang only to him for the rest of the evening. Boy, talk about holding a grudge.

"Hey, I just noticed something," observed Laurette. "Everybody in this restaurant looks so good—you know what I mean?" I was about to ask her what the heck she was talking about when I began to notice she was right—almost all the customers looked like they had walked out of *Vogue* or *Gentlemen's Quarterly*. Many of them appeared to be high school students celebrating homecoming, but this didn't explain why only good-looking people were there. There was even a queenly young lady wearing a gem-studded tiara.

"Maybe they have a policy of only admitting good-looking people," ventured Maxine, Hank's date.

"Then how did we get in?" I asked, perplexed.

"Apparently they saw you guys were with me," Hank observed. Whatever the reason, it was apparent that the different restaurants attracted their own special kind of customers.

In summary, I would recommend the Tree Room for anyone wishing to impress their date: classy it definitely is. The Chalet, on the other hand, is rich in cozy, intimate unpretentious atmosphere. The chief attraction of Squaw Peak restaurant is their non-alcoholic wine list.

On the way back, Hank asked where I got all the money to review three restaurants in one weekend.

"Elementary, my dear Benson," I observed. "Careful planning, bugeting, scrimping and saving paid for this meal. That and the cash I got from hocking your stereo."

We were still basking in the afterglow of our delicious meal as Hank's '57 Nash bounced off the Canyon wall and screeched over the twisting curves toward home.

The Chalet (224-4850) is open from 9 a.m. to 5 p.m. on Sundays and from 8 a.m. to 10 p.m. on all other days except Wednesdays. The Chalet is closed every Wednesday. The Squaw Peak Restaurant (225-9712) is open from noon to 9 p.m. Sunday, Monday and Tuesday and from noon to 10 p.m. on Wednesday and Thursday, and from noon to midnight on Friday and Saturday. The grill closes at 11 p.m. on Friday and Saturday. Reservations are recommended for weekend evenings. The Sundance Tree Room (225-4100) is open from 5:30 to 10 p.m. Monday through Saturday. A buffet is served on Sunday from 11 a.m. to 4 p.m. Reservations are recommended.

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Volume 2 Number 3

An Independent Student Newspaper

17 November 1982

Beyond Jay's Journal

Dispelling Occult



art by Jennifer Hillam

Student Says 'Shafted' in Shuttle Scam

Cecelia Warner

With his father's van and \$10.00 he borrowed from his fiancée, Mark Robertson financed the "P-Day Express": a shuttle bus service to and from the University Mall.

Robertson was granted an exempt license from the Public Service Commission to serve students and teachers only. However, the P-Day Express is regularly patronized by missionaries from the Missionary Training Center. Whether or not Robertson's shuttle can legally transport missionaries—which Robertson considers to be "students" while learning languages and missionary skills in the MTC—will be answered on November 29th.

Robertson has been given notice of hearing and has been ordered to show cause to maintain his license before the Public Service Commission.

Both the Key Limousine Service of Provo and Provo City Lines, owned by Harry Hardman, are appealing to the Public Service Commission to revoke Robertson's license.

Why? "I've done nothing but fight an uphill battle ever since I began my business," says Robertson. "I finally had to hire an attorney [at the cost of \$3,500 so far] to help me get out of the hassles the state and these businesses have given me."

As a former MTC employee, Robertson saw the need for missionaries to have additional transportation to the University Mall. He saw crowds of missionaries spend-

ing precious time waiting at a bus stop for one of Provo City Lines' busses. It was common for missionaries to return to the MTC too late for dinner after being left stranded at the mall because a bus was running behind schedule.

In March of this year Robertson began his shuttle service. He says he worked with the MTC and with the Provo City Police Department to make sure he was proceeding correctly. He says he was told he could go ahead with his plans without worrying about approval on a state level.

Three months later he was warned by the police that unless he obtained a license from the Public Service Commission, he would be fined \$2,000 a day. He discontinued the shuttle for one month until he procured the license...the license which restricts his patrons to only teachers and students.

By charging 50 cents one way to the mall, Robertson has been making enough money to support himself, his wife, and his two younger brothers. However, an event which took place in October has perhaps changed the course of fate for The P-Day Express. Robertson's brother, Paul, was driving the van when two men boarded. Paul says he asked the men if they were students to which he says they replied, "Yes." When Paul asked for student identification he says one of the men told him he had left his student body card in his room. Paul says being a "nice guy" by allowing the men to ride

Continued on page 5

Inside:

Fast Times at BYA
Enlightened Despotism
Office of the Patriarch
Fredericks of Hollywood

Myths

Dean Huffaker

Occasionally public attention is drawn toward the Occult—things hidden, mysterious, or supernatural. Through media coverage and word of mouth, unexplainable occurrences become exaggerated, their facts distorted, and anything connected with the Occult comes to be looked upon with fear and mistrust.

Such a reaction followed the 1979 publication of a book entitled *Jay's Journal*. If any of *Jay's Journal* is true, then Orem resident Beatrice Sparks, who "edited" the diary of a local high school boy, has shown that some groups warrant some of the fear and mistrust society has of them.

A note inside *Jay's Journal* reads: "Times, places, names and some details have been changed." In reality, "Jay" was a teenager named Alden Barrett who resided with his family in Pleasant Grove. In his diary he accounts how he and his two best friends, Mike Waid and John Lundgren, began experimenting with drugs and the Occult. Barrett later committed suicide on March 14, 1971.

According to the book, Barrett was a normal teenager. He held the office of Teacher in the LDS Pleasant Grove Seventh Ward. He was friendly, very intelligent, and won awards in science and debate. He was president of his high school debate club and a National Thespian.

The theme of *Jay's Journal* is that, in his experimenting with the Occult, Barrett and his friends were drawn deeper and deeper into it until the "dark forces" with which they were playing became more than they could handle.

The story progresses to a point where, after sacrificing a cow and being baptized in its blood, the three boys make a blood oath to the Devil while applying their right index fingers to their right temples. In return for giving their souls to the Devil, Waid, according to the story, wanted to be the school's top basketball star, and Lundgren wanted money. Their wishes were fulfilled by seemingly unexplainable means.

Becoming apprehensive of the blood oaths they had made, the boys decided to retract. The book relates that within one week, both of Barrett's friends were killed in separate car accidents—killed, according to the book, by a blow to the right temple. Three weeks later, Barrett, troubled by his friends' deaths and an evil spirit with whom he conversed, put his father's pistol to his right temple and pulled the trigger.

The book states that Barrett died in January 1977. Actually, he took his life six years earlier. Waid and Lundgren were both pallbearers at his funeral. Three months later, on June 16, 1971, Waid died from head injuries sustained in the passenger seat of a car broadsided by a truck as they were crossing Highway 91 near the Purple Turtle restaurant in Pleasant Grove. Five years later (July 21, 1976) Lundgren died from massive head injuries when he was hit by a car while hitchhiking near Las Vegas. However, according to the Las Vegas Coroner's Office, the injuries were centered more on the forehead than the right temple.

"Occult" continued on page 3

Donald Cannon
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Looking Back (See "Inside" box for title)

Ron Priddis

The typical, turn-of-the-century BYU student, as described by the *White and Blue* (1898-1921), was extremely independent; demanding, opinionated, frank, and often defensive.

The *White and Blue*, a weekly, cost fifty cents per issue and was distributed from an office in College Hall, now Academy Square.

"The [subject] matter was not always high class," admitted the staff of BYU's fourth official student newspaper after its first year of publishing, "but it was true to the psychic condition of the school—the paper proved to be a mirror of our school life. This later circumstance was no doubt the secret of its popularity, and resulted in the subscription of 500 names."

Students Resist Administration

Initially, students had independent control over student affairs. When administrators began interceding when students encountered some trouble finding a consensus among themselves, J.T. Reese, studentbody president, resigned.

The *White and Blue* reported that "A new method of appointing officers, based on the Church system of organization, was accordingly proposed and adopted by the faculty...[including] a provision for a minority representation from the faculty on the studentbody executive committee." The article continued, "It was not at all strange that the change should be looked upon unfavorably by the students in general, and naturally enough, some little agitation resulted." Resistance to the intrusion continued for ten years.

On one occasion, the studentbody secretly planned a school holiday to stage an "unofficial demonstration" for prohibition. They carried banners down University Avenue that read "Student Insurgency," "We Oppose Beer Yet," and "We Stand by Uncle Jesse," referring to Jesse Knight.

"A platform was hastily improvised" at the corner of University Avenue and Center Street, and speeches were made. The owner of the "Pink Sow," a near-by bar, "thought he heard the last trump and vacated," according to the *White and Blue*.

Later, "President Brimhall made the best of the situation by delivering a fine speech. He granted general amnesty to all offenders, and said that the students had as much right to go out after Democratic votes as he had for Republican, providing they did it unofficially."

Students Haze Sluffers

Though students were relatively free from administrative regulation, they were strict in their censor of fellow students. The best example of this was the hazing of 'Y-Day' sluffers. It was understood that every male

student would help white-wash the block "Y" above campus on Founders' Day. Those who didn't, received a visit from the "Benevolent Order of Hair Removers from 'Y-Day' Sluffers" who would give their delinquent classmates "a free hair cut and an iodine 'Y' painted from the tip of the nose to the top of the forehead." The *White and Blue* asserted that "One barbering of the expert kind given fills a man brimfull of 'Y' patriotism for the rest of his natural life."

This custom was discontinued when one year a student tried to defend himself by "casting red pepper into the eyes of several men." The *White and Blue* noted that "It took quite a fight to take the reckless young man, but no great excitement would have been aroused had it not been for the untimely and clumsy interference of our big school cop, 'Rastus Romney; who, laboring under an exaggerated and deceptive sense of duty, butted in all over. This spluttering dignitary took it upon himself to inform the city cops who soon arrived and interfered with further action....Now, perhaps the officers were not treated with the greatest respect by the boys, but let it be said, by way of explanation, that the attitude of the officers was not of a kind to demand respect."

Other Regimentation

For many years the studentbody appointed "disciplinarians," whose responsibility was explained in the *White and Blue*: "At five minutes after the hour, the disciplinarian, with his badge of authority, clears the halls and radiators of loafers....The reason for removing them is chiefly aesthetic—they mar the appearance of the hall during a time when work is going on." These officers also watched for gum chewing and sleeping in the library.

The studentbody experimented at least three years with school uniforms. One year, the men wore "tan corduroy pants and tan flannel shirts." Another year it was "overalls," which "gave the campus a 'back to the farm' appearance."

Strong Opinions

Students were extremely opinionated about what constituted proper behavior for college pupils. Girls who knitted during devotionals were compared to the "French women knitting at the guillotine in Paris during the Reign of Terror." They were said to be "just as indifferent and unaffected by the victims of circumstance who [take] part on the program."

Students who smoked were called "Mamma's Joys, sucking Worldliness from nicotine-gutted, lizard-shaped cigars." It may be surprising to modern-day BYU students to learn that while smoking was condemned, coffee was served at club meetings.

In 1917 the *White and Blue* took a stand against student involvement in the War: "In the event of active conflict with the central powers, which now appears

certain, we urge the men and boys of the BYU to remain conservative and not rush into the army." This remained the paper's stance throughout World War I.

The studentbody endorsed the teaching of Organic Evolution at BYU. The *White and Blue* printed one article entitled, "The Theory of Evolution As an Aid to Faith in God and Belief in the Resurrection." The future of BYU was seen in "inspirational leadership" in areas of "philosophy, literature, sociology and psychology" of the scriptures.

Students Not Prudish

Though BYU students considered it inappropriate to experiment with new, faddish dance steps such as the "Rag," they felt right at home with old-fashioned past-times such as "spooning." The *White and Blue* listed who spent the night at whose house, and warned that, "Students must be careful in regard to their actions on Temple Hill. Remember there is a telescope in Room A which reveals with marvellous accuracy. It is a telescope and therefore cannot lie, it simply draws nearer the picture which you present."

In another issue, the paper suggested "that hammocks be hung in College Hall so that love-making be suspended during devotional exercises."

Unnecessarily Defensive

Though candid in discussing the strengths and weaknesses of the studentbody among themselves, it seems BYU students seldom took an objective stance when dealing with the outside World. Firms which did not advertise in the *White and Blue* were called "self-centered." Students were advised to "avoid their establishments as [they] would the smallpox."

When the *Salt Lake Tribune* decided not to carry a column of "educational notes" from BYU, it was called "anti-Mormon." The *White and Blue* commented, "We understand that the owner of the sheet is a good financier, but if he saves his own soul it will be the smallest thing he ever saved in his life."

Whenever BYU's debate team lost in competition to another school (debate topics included whether or not women were inferior to men), "the casual listener and the critical observer were shocked at the decision."

If BYU lost a basketball game, it was because "the floor [was] larger than [BYU's] and used for dancing, so that it [was] very slick," or because the opposition had "strange, slanted baskets," or BYU was allowed "only minimum light over their basket."

If BYU lost a track meet, which they usually did, the "miserable condition of the grounds" was always cited as a detriment to their success, as well as the "incompetence of the referees."

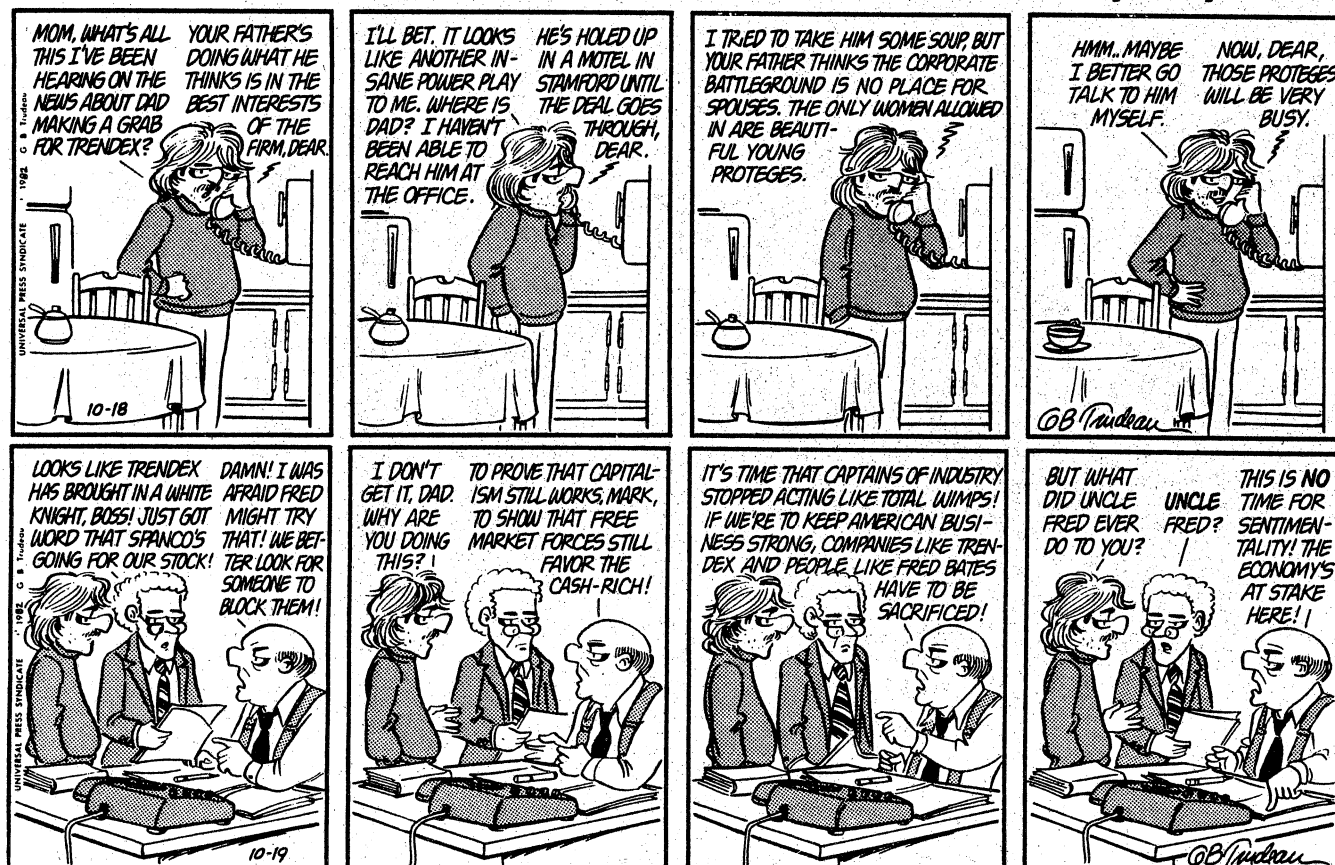
When other schools complained that BYU was "an unruly set and [could not] be got along with," this was evidence of "an attitude of poor sportsmanship and a desire to find an excuse that will make this attitude less evident."

BYU was forbidden by the Board of Trustees to play football after a post-game brawl at the University of Utah. It was twenty-two years later that BYU was again allowed to play this sport.

During the period of the next few years, following the *White and Blue* era (succeeded by that of the *Y News*), BYU students began relying more on school administrators for direction, became somewhat more tolerant, tentative, diplomatic, and sometimes even partially objective in comparing BYU to neighboring schools and the surrounding community.

DOONESBURY

by Garry Trudeau



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"Occult" continued from page 1

A friend of the three teenagers, who wishes to remain anonymous, commented, "We'd heard rumors that they [Barrett and friends] had been experimenting with occult practices. When Alden died we didn't necessarily attribute it to that. But when Mike was killed shortly thereafter we thought maybe it was tied in somehow. John came to me and said he was scared he'd be next."

"He calculated the time between Alden's and Mike's deaths and said he'd be OK if he lived past that amount of time after Mike's death," the friend said. "When John died five or six years later I didn't really tie it to the other deaths. But looking back, it does really make you wonder."

The friend also related how "a bunch of girls broke into John's funeral service and were screaming that he wasn't a Mormon and shouldn't have a Mormon funeral." Police restrained about eight people who were chanting outside the cemetery walls during the funeral.

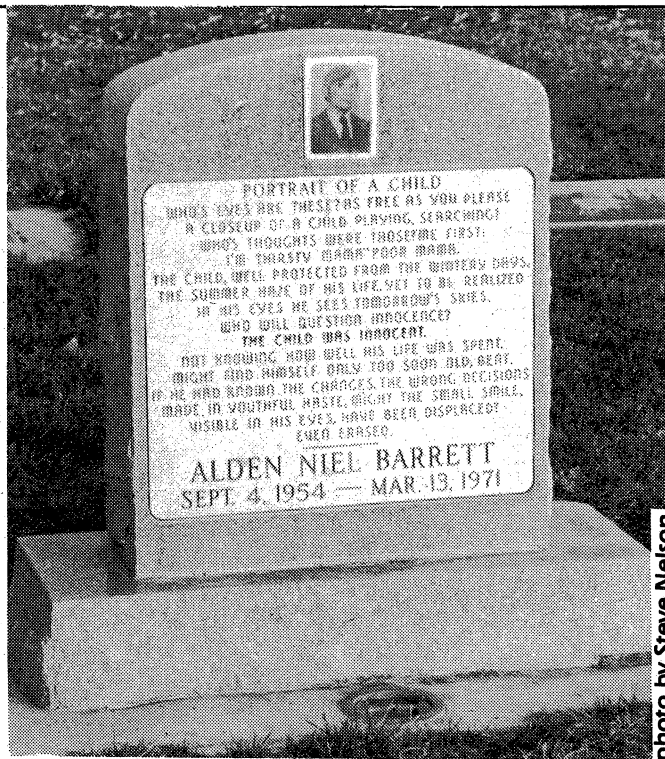
He commented about *Jay's Journal*, "A lot of the book is true—some things really happened the way it said. But a lot has been added to it. I have a hard time believing some of it."

When asked how much she had added to the diary, Parks, who is also the author of *Go Ask Alice* and *Voices*, said, "Entries in any diary are irregular and somewhat sketchy. It is often necessary to fill in the gaps to make it more readable and coherent."

High school occult groups like the one Barrett was involved with still exist and appear to have grown in popularity. James Randolph, a local counselor who has talked to numerous youths involved with such groups, estimates there are eleven to fifteen students in every high school and six to ten students in every junior high school involved with occult groups.

Rumors

There are many rumors of animal and even human sacrifice performed by such groups, but local police are hesitant to comment on the subject. Provo Police Chief Swen Nielson said that most rumors regarding occult

**Barrett's grave marker in Pleasant Grove**

matters are often unfounded.

One recent story was that of an occult group in Pleasant Grove making plans to sacrifice a young boy on Halloween night. Another person said he had heard that occult activity is the biggest problem the local police face today. Randolph feels this is overly dramatic, but says, "You know it's getting serious when they find the body of a girl who was burned to death up in the hills and no explanation of what happened is available."

A high school student named Bryan who was formerly involved in occult activities commented, "I've heard of human sacrifice in other parts of the country, but I'm not aware of any occurring in this area. It has been an open discussion at times though."

Rich, another student who is no longer involved with high school occult groups, explained that animal sacrifice is sometimes a part of necromantic rites (invoking spirits). "Most of the time it will be a hen or a billy goat."

I've heard of human sacrifice in other parts of the country, but I'm not aware of any occurring in this area. It has been an open discussion at times, though."

Rich, another student who is no longer involved with high school occult groups, explained that animal sacrifice is sometimes a part of necromantic rites (invoking spirits). "Most of the time it will be a hen or a billy goat. I've heard of cows being used, but I've never seen it done—they're too big," he said. He was also unaware of any human sacrifice.

Randolph did confirm that some rituals had included "tying girls to trees and performing oddities with them."

Bryan said, "Groups here perform rites in rural or secluded areas such as Kiwanis Park in Pleasant Grove, and up in the canyons. Rich added that most student occult activity takes place in Pleasant Grove and Springville. Orem is "relatively active;" Provo less so.

Rich gave numerous reasons why a high school student would get involved, "A big reason is just for something to do—it is something that is interesting. Also, I think it comes from a secret craving for danger—a curiosity to see if this magical stuff really exists or if it's just fantasy. Wanting to belong to a group and have the love of others, especially of the opposite sex, is also a big reason. It's a chance to fill a craving for power and wealth, and to cut loose morally."

Speaking from his experience as a counselor, Randolph believes most kids' involvement with the groups stems from problems their encounter in their immediate families, including a lack of love and communication. "I think they get into it for the same reason they get into drugs or sex. And like other adolescent problems, most of those involved grow up and out of it," he said.

"Drugs also play a role in the ceremonies," said Bryan, "but they aren't that heavily relied upon."

Police Investigation

Police investigation of high school satanist groups does not seem to indicate that Satanism is the biggest problem they face. Ralph Crabb, head of the juvenile division of the Orem Police Department, commented, "It

Continued on page 7

Last Lecture

Series

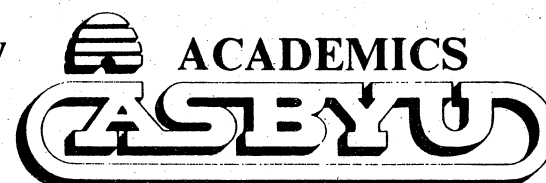
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"Church Changing," Says Sociologist

"Is the Church becoming more fundamentalist because of the converts it attracts, or are the converts attracted to the fundamentalism of the Church?" queried Dr. Armand Mauss, professor of sociology at Washington State University during a lecture sponsored by the Charles Redd Center for Western Studies on November 3. Mauss thought this question all the more intriguing since the Prophet Joseph Smith suffered among his worst persecutions from Protestant Evangelicals. For Mauss, this move toward Christian fundamentalism, including "scriptural certainty and contempt for higher criticism," may represent the Church's attempt to respond to its Christian critics.

Entitling his remarks, "The Angel and the Beehive: The Mormon Quest for Peculiarity and Struggle With Secularism," Mauss addressed an audience of 150, including more than 50 BYU professors and administrators. Mauss intended that his use of the image of the beehive and the angel represent the Church's prophetic, charismatic heritage on the one hand and its involvement with the world on the other hand.

In his remarks, Mauss was interested in explaining why some movements such as Mormonism survive past one generation, while others fade with the passage of time. He believes that successful movements oscillate between assimilation and oppression by their host culture. The challenge facing such movements is in maintaining their individuality while striving for respectability. This paradox, Mauss described as creative tension. Currently, Mauss observed, the Church's push for respectability is evidenced in the move to "elevate American free market capitalism to an article of faith."

Mauss offered some comparisons, based on two surveys, of Mormons with non-Mormons, Utah Mormons with California Mormons, and converts with life-long members (who received the tongue-in-cheek name of

"lifers"). He admitted that there were methodological problems with one of his samples, but, in his judgment, the problems were not severe enough to invalidate the data.

The picture that has evolved from his studies is one of a highly assimilated people. For example, Mauss noted, "Contrary to the popular stereotype, not all Mormons are right-wing Republicans." Indeed, when Mormons are compared to non-Mormons in similar geographical regions, they find themselves distributed along the political spectrum in roughly the same proportions.

Mauss finds no significant differences between Mormons and non-Mormons in the areas of value priorities, racial attitudes, church attendance, divorce rates, contraceptive use, or admitted violation of laws such as traffic tickets. There are, however, significant differences in the areas of family size, marriage rates, and marriage rates under the age of 20. Mormons tend to be slightly more conservative on the issues of capital punishment, gun laws, and legalizing marijuana, though they are more liberal in the areas of protecting civil liberties (especially religious liberties).

Mauss sees attempts at three levels within the Church (institutional, folk and scholarly) to reassert individuality, or peculiarity. Referring to the soon to be published study by Gay and Gordon Sheplind, "The Kingdom Transformed—A Content Analysis of General Conferences," Mauss pointed to three areas receiving renewed emphasis by the institutional arm of the Church: (1) continuous revelation, (2) temple work and (3) family entrenchment. "My data show over and over that not even half of the Church members hold Family Home Evenings," Mauss said. On the issue of blacks receiving the priesthood and women's rights, Mauss believes it is important to Church leaders that they be perceived as moving in response to revelation rather than political pressure.

On the folk level, members are emphasizing peculiarities in areas such as food storage, but also in areas of doctrinal purity and "obedience for obedience's sake."

Garcia Marquez's fiction. This certainly is true of *One Hundred Years of Solitude*, the strange yet beautiful chronicle of the Buendia family and the village of Macondo. It is a novel whose wild shifts in time, flights of fantasy, and examinations of familial relationships have to remind an American reader of Faulkner's Yoknapatawpha novels. But the facts of life on a continent constantly shaken by the turmoil of coups, juntas, and revolutions are even more difficult to come to terms with than the history of the American South.

The first sentence of *One Hundred Years of Solitude*, in its juxtaposition of harsh reality against fantasy, shows Garcia Marquez moving far beyond Faulkner in narrative audacity: "Many years later, as he faced the firing squad, Colonel Aureliano Buendia was to remember that distant afternoon when his father took him to discover ice." By the end of the book, as the reader reads of a character reading a chronicle predicts his life right up to the present moment and presumably beyond, we have begun to question traditional distinctions between the real and the imaginary. We begin to understand that the question of whether a firing squad or a sheet of ice is more real depends largely upon whether we contemplate the issue from the perspective of a protected winter night in Provo or a sweltering summer day in the jungles of South America. Whatever our view in the beginning, by the time we follow Garcia Marquez through his noisy chronicle of one hundred years of solitude, we should be prepared to acknowledge that only an act of imagination will suffice as we face a moment of truth.

ALL HALLOW'S EVE

Through dining-room doors, from the depths ascend
The get of Cain, Grendel's kin.
Weirdlings—witches, omnivorous werewolves,
Sheet-shrouded ghosts, shabby goblins,
And ravenous vampires—vanish in the shadows,
Seeking sweets, certain of vanquishing
A doddering world.

They dash down streets,
Prancing, pranking, preying on mankind,
Haunting till midnight, mystical moment
When monsters doff masks and costumes;
Changelings revert to children once home,
Hoarding their treasures of tricks 'n treats.

Elizabeth Clark

ROCKY HORROR BANNED?

Cecelia Warner

The threat of vandalism almost banned bookings of "The Rocky Horror Picture Show" at Mann Theatres in Provo.

"Rocky Horror" was featured at the Fox Theatre midnight movie Halloween weekend. The film, famous for its cult following, specializes in audience participation: prompting dialogue; singing; dancing; throwing rice, toilet paper, hot dogs, toast, cards; and creating indoor rainstorms. However, some members of the enthusiastic crowd dampened more than their fellow movie-goers' Halloween costumes. The screen also received its share of water and food, as well as bottles and cans, and was seriously damaged.

Fox Theatre house manager, John Goodwin, says if it were up to him he would never show the film again. He says, "I don't think the movie has any redeeming value."

Doorman, Steve Bulloch, says, "It's kind of a waste. I don't think they'll show it again."

The complaints from employees may be warranted as the aftermath from the free-throwing crowd takes more time to clean up than the average feature film. Midnight movies also require employees to work later shifts on weekends.

Mann Theatre regional manager, John Scott, shrugs off such grudges. He says midnight movies have been and continue to be profitable for Mann Theatres. "Midnight movies are here to stay," says Scott. "There is a very big market and the profits are enough to continue the program."

Scott is unruffled by the often offensive and obnoxious audiences. "It's what we expect with 'The Rocky Horror Picture Show,'" says Scott. "If we expect the crowd to go the traditional frivolity of the movie, nobody has any fun. We know what goes on during the picture, so we put up with it."

Scott says 99.9% of the audience stay within the set of limitations. He feels the ones who step out of bounds should not spoil the fun of the faithful followers.

As far as Scott is concerned, as long as "The Rocky Horror Picture Show" continues to draw an audience it will continue to be a midnight movie attraction.

Scott promises the fun is far from over. "Rocky Horror" has not been banned and Frank N. Furter will be doing the Time Warp at the Fox Theatre after Christmas.

Stuart Book Co.

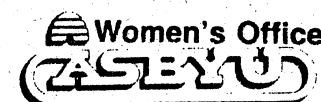
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9 out of 10 women 16 years and older
spend some time in the labor force,
and
of those 9, the average of time spent
is 27.6 years.

U S Govt. Dept. Labor



Noisy Solitude: A Nobel Prize for Gabriel Garcia Marquez

Roy Bird

Assistant Professor of English

Garcia Marquez, Gabriel. *One Hundred Years of Solitude*. Trans. Gregory Rabassa. New York: Avon Books, 1971. 383 pp.

Wright Morris, himself a distinguished artificer of the imagination, says that in *One Hundred Years of Solitude*, Gabriel Garcia Marquez "has the virtue of putting first things first." Like all of Garcia Marquez's fiction, "*One Hundred Years of Solitude* is his attempt to be true to the imagination. It is not an accessory to the world of facts, but a maker of facts, the prime mover." In its recent award of the 1982 Nobel Prize for literature, the Swedish Academy of Letters praises the 54-year-old Columbian (the world's best-selling writer in Spanish) for "his novels and short stories in which the fantastic and the realistic are combined in a richly composed world of imagination, reflecting a continent's life and conflicts."

In addition to *One Hundred Years of Solitude*, English translations of Garcia Marquez's work include the novel *The Autumn of the Patriarch* and three collections of short stories, *No One Writes to the Colonel*, *Leaf Storm*, and *Innocent Erendira*. A sampling of short story titles reflects the audacity of Garcia Marquez's fiction: "Eva Is Inside Her Cat," "Bitterness for Three Sleepwalkers," "A Very Old Man with Enormous Wings," "Blacaman the Good, Vendor of Miracles."

"The Handsomest Drowned Man in the World," a representative Garcia Marquez short story, tells of a corpse that washes up on the shores of a sea near a small village. The women of the village, after they "took the mud off with grass swabs...removed the underwater stones entangled in his hair, and...scraped the crust off with tools used for scaling fish." Wandering through a "maze of fantasy" created by their study of the corpse, the women decide that the drowned man must be named Esteban. They exclaim, "Praise the Lord...he's ours," but really, they are his. As they stretch their imaginations to find room for this "tallest, strongest, most virile, and best built man they had ever seen," he dominates their consciousness to the point that their town becomes known as "Esteban's village."

Finally, it is the process of expanding the imagination to master a threatening reality that dominates all of

Speaking In Tongues

Kto z nas nie słyszał o Henryku Wieniawskim? (Polski skrzypek urodzony w 1835 roku, zmarł w 1880. Dziś nie ma skrzypka wirtuoza, któryby nie miał jego kompozycji w swoim repertuarze.)

Kiedy Wieniawski miał 4 lata, zachciało mu się skrzypiec. Ojciec jego, doktor Wieniawski kupował mu inne zabawki, byle tylko nie instrument muzyczny. Kiedy Henio miał 6 lat, dzięki interwencji matki, otrzymał wreszcie te skrzypce. Następne dwa lata, nic innego nie robił tylko grał. Żeby go odciągnąć od muzyki, ojciec kupił mu kucyka, mówiąc: — Mój syn musi mieć jakiś fach, karierę, jakiś zawód, który zapewni byt jemu i jego rodzinie. Kto słyszał żeby muzyk kiedy dobrze zarabiał? Chyba, że geniusz.

A na to, tata doktor, nigdyby w swojej rodzinie nie pozwolił. Kto z dzisiejszych uczniów nie chciałby dostać konia, żeby...zapomnieć o nauce?

Tam gdzie jest opozycja, jest jeszcze większe pragnienie. Wobec przeciwności — większy rozwój.

Jest takie malutkie, okrągłe, twarde jak srut nasienie, zwane po angielsku — mung. Jak się je namoczy, po kilku dniach wyrosną kielki na cał długie, znaczące i czyste. Ale schować takie nasionka do pudełka, trzymać w ciemnym i przysypane kamieniem, w ciągu takich samych kilku dni wyrosną kielki trzy razy tak długie, mocne, grube i specznie od soku. Opozycja, przeciwności mają taki sam wpływ na ludzi.

Który z narodów jest jednym z najbardziej patriotycznych, którego ludzie gotowi są zginąć za ich sztandar? Narod, który nie może być usunięty z mapy na długo, naprzekór zamiarom jego sąsiadów? Polska. Polska pierwsza przeciwstawiła się Hitlerowi, a potem miała największą w historii świata konspirację.

Jednym z pierwszych ogłoszeń Hitlera było: nie ma dla Polaków ani gimnazjum, ani uniwersytetu. Polacy mają być sługami niemieckich nadludzi. Nie wolno grać Chopina — za bardzo narodowy; a Mendelsohna i Brahmsa też nie — bo to byli Żydzi.

No i co się stało? WSZYSTKIE gimnazja i uniwersytety funkcjonowały — w podziemiu. Zakonspirowane koncerty miały miejsce często, a grano na nich przedewszystkim zabronionych kompozytorów.

Żyłam wtedy w Warszawie i studiowałam medycynę. Być złapanym na studiach znaczyło przechodzić potem tortury, badania i zwykle śmierć. W czasie mojej nieobecności na wykładzie cytologii, jedenastu moich kolegów i koleżanek zostało złapanych. Wszyscy zgineli. Nikt nie "wyspał" Nauka odbywała się dalej.

Ktoś może zapytać, jak można studiować medycynę bez laboratorium i szpitala. My mieliśmy wszystko, i laboratoria i szpitale. Legalna obsługa szpitala przyrządzała oczy na młodych, ubranych na białe, którzy się krecili przy jakimś lekarzu, zadawali i odpowiadali na pytania. A lekarz był zwykłym znanym, przedwojennym profesorem medycyny. Kości, mięśnie, mózg i t.d. studenci kupowali na własność. Egzaminy odbywały się w gabinecie lekarza, przed lub po godzinach urzędowych. Nawet niekiedy zaświadczenia o zdanych egzaminach były wydawane, ale z datą o jeden rok starszą. Złapani, mogli się zawsze wytłumaczyć tym, że to dowcip. Laboratoria też dało się załatwić. Nie chce pretendować do opinii znawcy szkolnictwa pod okupacją, wiem tylko co nasza grupka dwunastu robiła. Była taka fabryczka zaprawek do wódki czy lemoniady. W laboratorium tej fabryczki działały się różne rzeczy. Studenci pracowali tam i zdawali egzaminy. Jakich lekarzy takie podziemne uczelnie mogą wydać? Kilka lat temu poznałam słynnego specjalistę, chorób krwi w Bostonie. Studiował medycynę właśnie u takich dzielnych profesorów w konspiracji.

Cieężko jest znosić przeciwności losu, ale im są one cięższe, tym większy rozwój. Wieniawski grał na skrzypcach, pomimo że mu kupili kucyka. Niemieckie metody były inne niż upartego papy Wieniawskiego okrutne, mordercze. A jednak mimo to, a może nawet w niektórych wypadkach, właśnie dzięki temu, stosunek polskiej młodzieży w tamtym okresie był pełen poświęcenia i zapалу, może niespotykanego w innych okresach historii.

Zydom zabroniono modlić się nawet w ich własnym domu. Jednego dnia, patrząc przez okno, zobaczyłam w oknie kamienicy ghetta Żyda okrytego białym, modlitwenym szalem. Natychmiast się schował, kiedy mnie zobaczył. Przykro mi się zrobiło, że uznał mnie za niegodną, zaufania. Pomyśleć, człowiek leka się modlić,

w swoim własnym pokoju.

Czy Żydzi modlili się wtedy więcej niż dziś? Niech czytelnik sam na to odpowie.

Kiedy jeden człowiek zmusza drugiego do jakiegos czynu, nazywamy to bezprawiem, przemocą, gwałtem albo nawet zbrodnią. Kiedy grupa ludzi robi to w stosunku do tysięcy, często nazywa się to polityką.

Polacy przeszli ostatnio makabre stanu wyjątkowego. Każdy z nas zdaje sobie sprawę z tego, jak bardzo to było ciężkie do zniesienia. Dziś setki tysięcy jest tam w więzieniach. Świadomość tego jest nie do zniesienia. Jak ciężko dzisiaj jest Polaków zagranicą żyć jako wolni, najedzony człowiek. Wszyscy modlimy się aby ta makabra przeszła. Jeśli jest w takim okresie jakieś pocieszenie, to może tylko myśl, że jakieś nadzwyczaj heroiczne, szlachetne czyny muszą wykiełkować w wyniku tego potwornego cierpienia. Jakies nowe perspektywy...niesłychane dotychczas zespolenie narodu...braterstwo narodów, a może nawet i - kiedyś- pokój.

A SPROUT UNDER PRESSURE

Who hasn't heard of Henryk Wieniawski? (For those who haven't, he was a famous Polish violinist and a composer. Born 1835, died 1880. Today all the concert violinists have some of Wieniawski's compositions in their repertoire.)

When Wieniawski was four, he wanted a violin. His father, Dr. Wieniawski bought him toys, but not a musical instrument. When Henryk was six, through his mother's influence, he got his violin. The next two years he spent playing it, literally, all the time. To take his attention off music, Papa W. brought him a pony, saying:

"My son is going to have a trade, a career, a job so he can provide for his future family. Who ever heard about a musician making a good living, unless, of course, he is a genius." Something father wouldn't allow in his family.

Now, think about it, would you like to get a horse so you can forget your study? When there is an obstacle, there is more desire. When there is pressure, there is more growth. Are you familiar with the mung bean? It's a tiny, round seed, as hard as a bullet. Soak it for a few days and it will sprout into one-inch long, moist, yummy sprouts. But keep it in the dark, covered with cloth and pressed with stones and within the same few days, it will push the stones up with its sprouts three inches high, strong, and filled with refreshing juice. The pressure does the same to us people.

Which is the most patriotic nation, whose people would die for their national colors? The nation that can't be erased from the map for long, in spite of its neighbors' intentions? Right! You guessed it, it's Poland. Poland was the first nation to stand up against Hitler. Later, it had the largest underground in the history of this world.

The first thing Hitler did there was to announce: "No high school, no universities for Poles. They must be raised as slaves for the German supernation. No music of Chopin allowed—it's too nationalistic. Nor Mendelsohn, or Brahms; they were Jews."

Guess what happened? All high schools and universities functioned—underground. Secret concerts took place, with the music of those three composers prevailing.

To be caught by the Germans meant to be executed, after questioning. During my absence at our cytology class, the professor and the 11 students were caught. All were killed. No one "squealed". We continued to study. You may ask how one can study medicine without access to a hospital or a decent laboratory. We had that access. The regular hospital staff closed their eyes to those strangers who would come

dressed in white, observe, and ask questions of some prominent doctors who used to teach medicine before the war. The bones, muscles, brain, etc. were provided for private studies. Exams took place in private offices, before or after hours. The precise records were kept, and only dated a couple of years in advance. When caught, a bearer of such a document could explain it as a joke.

Laboratories...it could also be done. I am not an expert on the matter of the underground schools. I only know how my little group of 12 went about it. There was a legal factory making food coloring, mainly for lemonade or...vodka. In that laboratory, many strange functions took place. Students worked there and passed their exams. I met a prominent blood specialist at one of the Boston hospitals. He had studied in Warsaw under those brave underground doctors. Any pressure is hard to bear, but the harder the pressure, the more strength gained.

Wieniawski played his violin in spite of being bribed by a pony. German methods were different from those of the stubborn Papa Wieniawski, much more harsh. Yet, in spite of them, (or, would I dare to say, because of them) the attitude toward education among the Polish youth was one of the most dedicated and noble in the history of that country.

The Jewish people were forbidden by the Germans to pray to their own God in their own homes. One day by chance, through the window, I spotted an old Jewish man wearing his praying robes. He moved away from that window in fear. I was upset that for a moment he thought I couldn't be trusted. I will never forget that incident. Imagine, to be scared to pray in one's own room! Were Jewish people praying more than they do today? You answer that question.

When a man forces his will on others, we call it a crime. When a group of people force thousands to do their will, we call it (in some cases) politics.

Poles live now under martial law. Every one of us realizes it can't be pleasant. There are concentration camps with hundreds of thousands imprisoned, which is not only unpleasant, but hard to bear for all concerned. Now, for us Poles living outside of Poland, it's very hard to live as free, well-fed people. We pray for the nightmare of the unrest to stop, yet I personally can't help wondering what noble, heroic thoughts and deeds will sprout as a result of that terrible suffering...a new perspective unheard of before, unity of the nation, even more respect for freedom, rejoicing in one's free agency, brotherhood of nations, perhaps peace.

"Shuttle" continued from page 1

in the van has been a near-fatal business move: the men were employed by Public Utilities.

Their testimony can prove non-students are allowed to ride The P-Day Express. Robertson says it's a clear case of entrapment.

Regulated Carrier Section of Division of Public Utilities Manager, Don Hales, initially granted the exempt license to Robertson. Now Hales says because The P-Day Express blatantly violated the rights extended by the license, Provo City Lines and Key Limousine have legitimate arguments.

At the hearing, the Public Service Commission will not only review the infringement of the "students only" policy but will define whether or not LDS missionaries are "students."

Should the Commission rule against The P-Day Express, it will go out of business and Robertson says he will look upon the whole misadventure as "a great learning experience."

Hales calls the case a "matter of investigation and suspension." Robertson calls it a rip-off.

THIS MONTH'S SPECIAL

"THUS SAITH THE LORD"

By Duane Crowther

Crowther's theme is that previous apostacies have involved even Church leaders and that we must prepare for a prophesied future "Cleansing of the Church." For example, he warns against a "Follow the Brethren" mentality which grows from the doctrine that "the Lord will not lead the Prophet astray." Accordingly, such blind obedience has two consequences: not only will the leaders be held responsible for wrong-doing, but also the member who ignores his conscience and the Whisperings of the Spirit.

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CAMPUS CHATTER

A BYU student was recently placed on probation for **refusing to shave** more than twice a week. His current shaving schedule includes the razor on Sunday mornings for Church and on Wednesday mornings to get him through the week.

"He doesn't really need to shave more than that," his wife contends. "OK — maybe **every other day** at the most."

A footnote to the Honor Code disallows "noticeable growth" and states that most men will "need to shave daily."

Dwayne Anderson, **Le grand Inquisiteur** of Academic Standards who is currently counseling the student, gives his patients a hand-out that shows a half-white, half-black face and lists characteristics of the "Christ-centered and "Satan-centered" person. Apparently, a Christ-centered person shaves daily. Anderson would not give the 7EP a copy of his hand-out.

A national study of the quality of graduate education in the United States is nearing completion. **BYU is barely mentioned.** The study has been conducted by the Conference Board of Associated Research Councils of the American Council of Learned Societies, the American Council on Education, the National Research Council and the Social Science Research.

The results of the study are being issued in bound form, each volume dealing with a major field of study. To date, the results of the **Mathematical and Physical Sciences** and the **Humanities** areas have been released.

BYU's only discipline listed in the top 200 in the country in either volume is the **Chemistry Department** and it is not ranked highly.

The Conference Board has examined nearly 600 schools. The **University of Utah** has placed in the top 200 in Chemistry, Computer Science, Theology, Math, Physics, and a number of departments in the Humanities.

Recently circulating on campus is the following "news release":

Martain Harris says:

BOOK OF MORMON REALLY TRUE

Provo-- A local attorney announced today the discovery of the written testimony of **The Book of Mormon--Another Testament of Jesus Christ** witness Martin Harris.

Brent F. Ashworth, who said the Martain Harris testimony had been "lying around the house" since January, first suspected that the document might be of interest to the LDS Church when he heard Apostle Boyd K. Packer intimate that Mormons believe the *Book of Mormon--Another Testament of Jesus Christ* to be scripture.

LDS Church Historian G. Homer Durham was on hand to accept a xerox copy of the Harris document. "We are overwhelmed by Brent's generosity," he said "We're still trying to think of a proper show of gratitude for his gift of a first generation xerox copy of the Luck Mack Smith letter."

"No thanks are necessary," Ashworth replied. "I'm not in this for glory. My Ashworth/Harris document is just my humble means of building the Kingdom."

Elder Durham announced that the document would be used in forthcoming "Another Testament/We're not Moonies" advertisements in *Readers Digest*, *Family Circle* and other national magazines.

Ashworth declined to reveal how he came to own the Harris testimony. Mark Hoffman was unavailable for comment.

With this press release is a picture of the happy Ashworth with the following caption:

Show and Tell

Brent F. Ashworth, a local attorney and Mormon document collector, displays the most recent proof of *The Book of Mormon--Another Testament of Jesus Christ*. The attache' case is rumored to contain a little red fire engine to be shown at a later date.

On the bulletin board of the Joseph Fielding Smith Institute for Church History, the following sign has been posted: "**History is on our side...as long as we can control the historians.**"

A group of researchers in the **Micobiology Department**, led by Dr. Brent Johnson, is looking for a means of controlling the **Herpes Simplex virus**. There are two strains of the virus; one is venereal, the other is not. Johnson's lab is experimenting with both strains. "Herpes is a national problem," says Johnson. "We're not so provincial as to deal only with local problems."

A local bookstore is selling a Rose' wine called "**Nectar Publication of Meditation.**" The distributors insist their product is not the type that belongs in the State Liquor Store, but is, rather, a "publication" (which is why it's sold in bookstores, get it?)

A brochure describing the publication states, "like the Soma Juice found in ancient writings, [it] transforms the consciousness of the user to an ascended level when used properly. A small amount is used twice daily, morning and evening, followed by meditation."

Last month, Ken Shelton was released as **BYU TODAY** editor. Shelton appealed the decision and has been reinstated. He had to agree to certain pre-printing "**review procedures,**" according to Ron Hyde, assistant executive vice president over university relations. Irregardless of titles, the question still remains as to **who the real editor will be.**

The semi-monthly bibliography of Mormon interest publications, **Mormon Americana**, has been discontinued. Although originally ment to be published cooperatively with the **University of Utah** and the **Utah Historical Society**, HBLL Special Collections curator, Chad J. Flake, has single-handedly published the list for some time now. Officially, the decision was made by library director, Sterling Albrecht, because of increased costs and demands on Flake's time. Unofficially, the move was recommended by Salt Lake, where sentiments were expressed regarding some of the titles being included in the bibliography.

When the College of Humanities recently edited the bedroom scene from Franco Zeffirelli's "**Romeo and Juliet**," students complained, saying it was like taking a hammer to the *Pieta*. Don Marshall, director of the College's **International Cinema**, had decided to allow the film to be shown in its entirety, but says he was compelled to edit the scene after the first showing. "Each time you cut a film, you lose a frame," says Marshall. "The film we received from the distributors had been edited so many times by other groups and at various points along the three minute bedroom sequence, that it ran like a comedy. It was terribly jerky. One minute they had their clothes on, the next minute they didn't. The audience thought we had tried to edit it and cut the wrong parts. They were hysterical. We really had no other option but to edit the film before the next showing in order to smooth it out."

Inquiries into why the **missing window** in the Kimball Tower has gone unrepaired for three months revealed one of the many complexities about the design of the Kimball Tower. First, the glass has to be specially ordered out of Los Angeles. Second, the windows are not set in frames to facilitate replacement.

It is still being determined whether the pane can be replaced from the outside or from the inside. If replaced from the outside, it will be necessary to build a scaffolding to the seventh floor or, alternately, to lower a boom from the roof. From inside, a portion of the wall will have to be cut out and replaced.

Wilkinson Center director, Robert Moss, reports that attendance at the Varsity Theater has steadily declined over the past few years. This is because of the Varsity Theater's policy of not showing "**R**" rated movies, according to Moss.

"The majority of recent movies have been 'R' rated, and students want to see recent movies," Moss says. He also concedes that home video movies could be a source of competition for the Varsity Theater.

In a similar vein, ASBYU Culture Vice President, Ronda Randall says that the Film Society is aware of the new Academy Square Theater and is fully anticipating further competition.

A rumor is circulating around the Church that a number of women attending a recent session at the Jordan River Temple refused to veil their faces. According to Richard McKean, of the temple presidency, the rumor apparently has its source in another incident. There was one woman who was **hard of hearing** and neglected to veil her face. This was apparently misinterpreted by the officiator.

The University of Oklahoma, with an enrollment of 27,000, has announced what students there are calling an **academic bankruptcy program**. Beginning in the Fall, students who can give sufficient excuse may have their transcripts erased and begin school over again as freshmen.

Also beginning in the Fall, students who repeat classes where they had previously earned an "E" or a "D" grade may have these grades erased and replaced by the better grades.

Stever Fuller, a former **BYU law professor** filed suit November 1 in the U S District Court in Charlottesville, Virginia accusing **Rex Lee**, Doug Parker, and others of the BYU community of interfering with his and his wife's right to pursue careers in their chosen area.

Fuller was asked to resign his teaching position at BYU when he filed for divorce with the intent of marrying Margaret Woodworth, a law student and then wife of another BYU professor. Ms. Woodworth was also asked to leave the university.

Fuller and Woodworth transferred to the University of Virginia—he, to teach, and she, to finish law school. Fuller has since lost his position on the faculty at Virginia. He has claimed that in exchange for his release, the U S Solicitor General, Rex Lee (former J. Reuban Clark Law School dean) promised to help prevent the U S Department of Education from pursuing an investigation of the University of Virginia's athletic program.

Parker is being accused of grade manipulation. Parker calls this a "**reprehensible charge**" and "untrue." Ms. Woodworth was in two of Parker's classes.

Carl Hawkins, current law school dean, flew to Virginia October 29 to meet with Fuller. Hawkins says the Fullers have jurisdictional problems and that they have failed to identify a "valid claim or cause of action."

"You can't simply say you've been badly treated," says Hawkins. "You must bring the factual evidence together into some category of legally recognized wrong." Hawkins also asserts that there is "no truth to the Fullers' claims."

It is expected that the U S Justice Department and BYU's legal counsel will defend Lee and Parker.

Nearly 900 firms in over twenty countries have purchased a computer graphics software system from BYU professor Hank Christiansen. The system, called **MOVIE-BYU**, costs \$1,000. Christiansen, now chair of the the BYU Civil Engineering Department, began writing the programs when he was on the faculty of the University of Utah. He adapted the system for the Lawrence Livermore National Laboratories and for the Naval Ocean Systems Center. At BYU, Christiansen has continued to expand the system.

MOVIE-BYU makes possible the portrayal of three-dimensional architectural, topographical, and mathematical configurations which may be rotated, dissected, vibrated, and so on. The figures may be portrayed in black and white or color.

BRAD FLAKE:

Folk Hero
Book Dealer
Cartoon Critic
Soft Drink Connoisseur
Proctologist

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see Brad (and Janet)
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"Occult" continued from page 3

is around. We worked last year with several high school principals and police departments to come up with a list of names, but we still don't know how extensive that is. Our concern is mainly with drugs being used."

Pleasant Grove Police Chief Mike Ferre commented, "When that book [*Jay's Journal*] came out a lot of people were concerned, and since then we've been keeping an eye out for that kind of thing. I'm not aware of anything in particular, but that doesn't mean that it doesn't exist—there's just not anything we can put our fingers on."

One local police officer said people from the county sheriff's office have occasionally come upon ritual-type ceremonies in the mountains. This, however, was denied by Utah County Sheriff Mack Holley. "About ten years ago we had reports of livestock being sacrificed, but we haven't had anything since then. People said the eyes had been cut out, but if you ask me I'd give the magpies picking at the remains the credit for that," he said.

According to Rich, an important ritual, performed either alone or in a very small group, is that of making a pact with Lucifer, or one of his Princes. A contract is made where the person promises service to the Devil in return for what is desired. In extreme cases the person promises to give his soul. "I'd never promise my soul in a pact," confessed Rich. "Not many do, just those who are really into it."

One local psychologist said he counsels four to five people every year who have concerns or problems relating to occult activity. "Some claim that their psychosis is a product of their being possessed. I believe that it's the other way around," he said.

"The type of people drawn to these groups may have tendencies toward emotional problems," he explained. "At first for some it's just something to do, but then they become frightened, feel guilty, and are concerned about supposed power the group has over them. Then they begin to go over board and lose perspective. Once they get settled into therapy they usually see things clearer and realize how they had lost their perspective," he added.

Apparently leaving such groups can be a traumatic experience. Some students who have been approached have refused to talk to the media for fear of being killed.

"Scare tactics are used to keep people quiet," said Rich. "There's usually no problem, but if you start talking around and exposing people, you could get beat up. I don't really think they'd do something real bad though."

However, according to Bryan, a majority of the members are afraid to leave the groups. Randolph has also found this to be the case. "They're scared because as soon as they start to back out, they face the threat of the power of Satan being used against them by other cult members instead of for them."

"I finally left because I was scared about the idea of what I was doing—satanic worship," Bryan admitted.

"Members of the groups are encouraged to read books about Satanism and magic," said Bryan. For example,

Rich commented that "everyone" involved in local groups has read *Jay's Journal*. "I could name a whole line of books you can get in any public library on the subject," added Bryan. "Some become very skilled at magic. To them it's not only a hobby; it's a way of life," he continued.

Foundation of Magic

The basic theories behind magic are complicated. Richard Cavendish, in *The Black Arts*, observes, "Magic is so diverse and so complicated, that almost anything said about it is bound to be oversimplified." At the risk of oversimplification, he begins his explanation of what he terms "black magic:"

"The driving force behind black magic is hunger for power...Carried to its furthest extreme, the black magician's ambition is to wield supreme power over the entire universe, to make himself a god.

"The great fascination of magic is in the type of thought on which it is based. Magical thinking is not random, it has its own laws and its own logic, but it is poetic rather than rational. It leaps to conclusions which are usually scientifically unwarranted, but which often seem poetically right."

In his book, *The Occult Sciences*, 19th century magician A. E. Waite defined magic in the following terms:

"[Magic] is the art of producing effects by the operation of causes which are apparently inadequate to their production, and are therefore in apparent defiance of the known order of nature...it is the art of evoking spirits, and of forcing them to perform the bidding of the operator.

"There is white and there is black magic. The lawful application of the arcane forces which are known to esoteric science constitutes white magic; the lawless and vicious application of the same forces is the black magic or infernal art."

Few magicians see themselves as "black magicians." No matter what their practices and beliefs, they consider themselves to be on the road to perfection. This is not a rationalization for causing death, harm, and destruction at will. The magician's objective is to master the universe, which includes mastering everything in it—the evil as well as the good, cruelty and mercy, pleasure and pain. Renaissance magician, Cornelius Agrippa, wrote in 1510:

"No one has such powers but he who has cohabited with the elements, vanquished nature, mounted higher than the heavens, elevated himself above the angels to the archetype itself, with whom he then becomes co-operator and can do all things."

According to magical theory, the universe and everything in it constitute God. Man being in God's image, he is a tiny replica of the universe, and therefore capable by a process of spiritual expansion of mystically extending his own being to cover the entire world and subjecting it to his will.

Because the universe is man in macrocosm, the impulses moving man are found on a much greater scale in the universe—love, hate, lust, pity, the urge to dominate. What magicians claim to be able to do with this knowledge is their source of power. They do not perceive the forces of the universe as either good or evil, but as positive or negative. One is not necessarily better than the other, for both are a part of all.

One approach to the One is through the sexual union of the male and the female—the two universal opposites which are reconciled through the act of procreation—resulting in the creation of life. Sex plays an important role in some magical ceremonies, those designed to release the driving forces from the depths of man's being.

One of the most important doctrines of magic is that stated in the maxim: "That which is above is like that which is below and that which is below is like that which above, to achieve the wonders of the one thing." In other words, events on the earth parallel the doings of the gods in the heavens above. To the magician, celestial signs are by no means insignificant or random. They reflect a part of the great design of the universe as a whole.

Another doctrine widely adopted by occultists is that contained in the richly eccentric Jewish Cabala. The main thrust of its writings is placed on the importance of knowledge—especially knowledge of God, making man a partaker of the divine being, where knowing God is being God.

Some very broad categories of popular magic include imitative magic, alphabetical magic, numerology, alchemy, divination, the Tarot, necromancy, astrology, and ritual or ceremonial magic.

Magic serves as the basis of thousands of differing philosophies and forms of worship, many of which have little or nothing to do with the others. Unfortunately, many people tie all forms of occult activities with Satanism. The most common practice of magic associated with Satanism, to the dismay of its members, is probably that of Witchcraft, or Wicca.

Witchcraft

Also called the "Old Religion" (members claim it has existed for 35,000 years), Wicca is thought by some to have been very common in the Old World and to have even co-existed with Christianity until it was forced underground because of mounting Christian persecution, especially in the 15th century. Later, thousands accused of following Satan and practicing witchcraft were tortured and killed.

Wicca is still largely underground today, and its adherents, coming from virtually every social class, do not solicit media coverage. However, one Wiccan in Salt Lake City who goes by the name Windsong, agreed to talk about her religion.

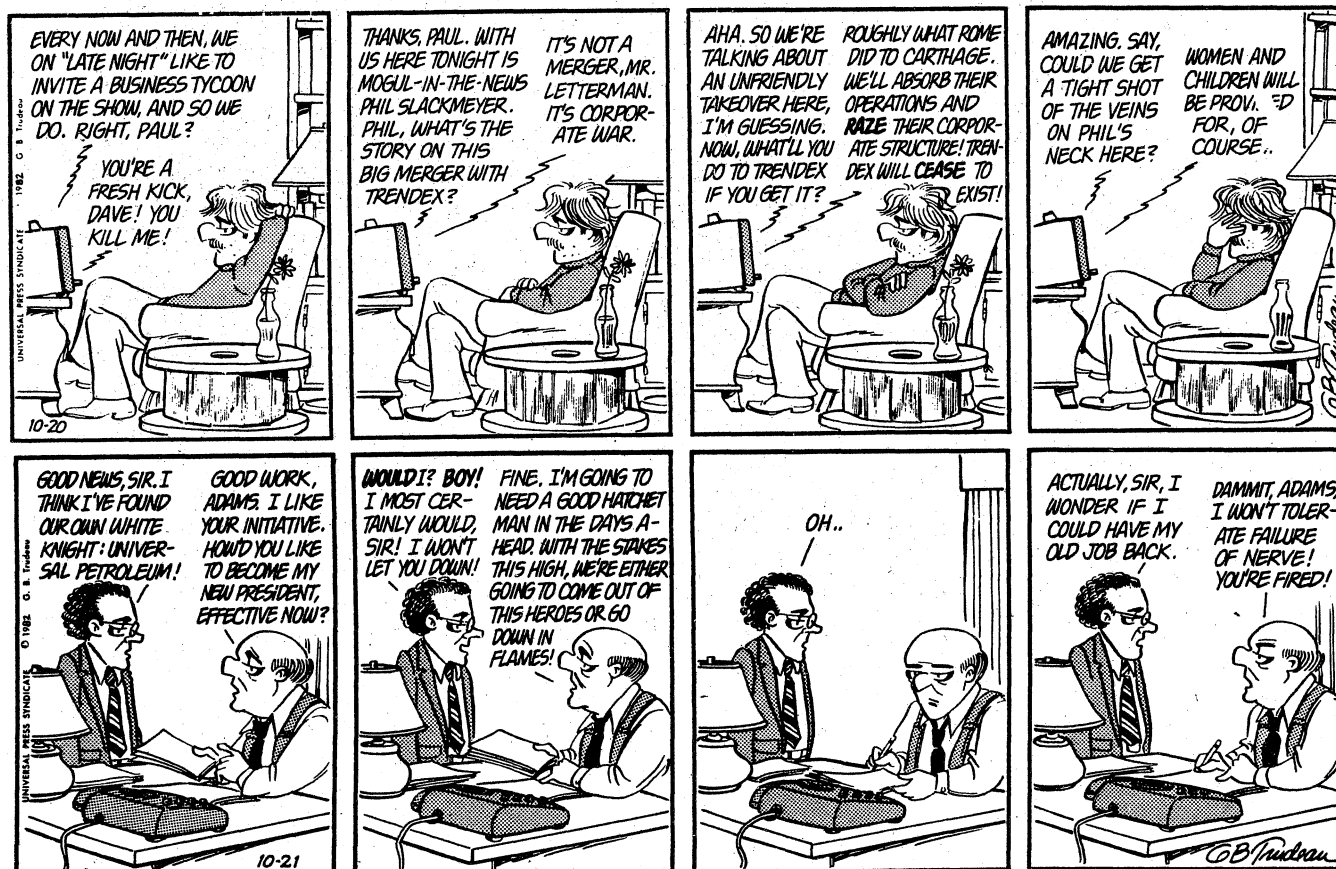
A former BYU student, Windsong is an Elder High Priestess following the Celtic tradition of Wicca and is also the founder of three covens located in the Salt Lake Valley. A coven is a group of witches consisting of usually six male and six female members (depending on the tradition) and a High Priestess. Groups larger than 13 are called groves.

"Because language is inadequate in expressing the feelings of Wicca," Windsong says, "actions are used in rituals. To attune ourselves with the forces of nature, we perform rites during certain times of the year." Special worship sessions, called Sabbats, wherein celebratory rites are performed, coincide with the seasonal quarters (equinoxes and solstices) and the four crossquarters. In addition to the eight Sabbats per year, 13 Esbats are held regularly, preferably when the moon is full. In these meetings coven business is discussed, members are trained in magical techniques, and rites of divination are performed as a group.

Asked if she considers herself a black or a white Witch, Windsong explains, "Black and White don't exist for me in that context. I'm a human—sometimes I do what's right, sometimes I screw up. The Craft is a tool. Black and White are moral judgements as to how that tool is used."

To Windsong tying Witchcraft to Devil-worship is ludicrous. "It's a Christian invention to make witches sinister and diabolical. We don't even believe in the Devil. Satanism is a Christian perversion and true Wicca

Continued on page 8



"Occult" continued from page 7

has nothing to do with it," she stresses. Neither is animal, let alone human sacrifice a part of Witchcraft. "Multilating animals is sick," she insists. "I don't consider that a way to adore and revere nature. She also denies the use of hallucinogenics or sex in coven rituals, but confirms their probable use in other covens. Witches often perform rites nude, or "skyclad," but they can just as well perform them "robecled." "Skyclad isn't really my bag—especially when it's cold. But I have done it in the past with various covens, and would do it in the future if everyone decides they want to," she admits.

According to Windsong, there are nine covens in Salt Lake City that she knows of, (two of which practice black magic), and she believes there is one in the Provo/Orem area. She by no means believes in a missionary effort. "I've got more people calling asking to be instructed than I can handle." She says there is no obligation to stay, and any member can leave Wicca at any time.

Communication exists between covens but it is limited. National organizations containing hundreds of covens have organized to protect members against harassment and persecution. Such organizations include the Covenant of the Goddess, based in California, and Circle, based in the Midwest. Wicca Publications include *Quest*, published in London, *Pagan Way*, in Colorado, and *Cryslal Well* in California.

Celtic is one of hundreds of Wiccan traditions, others including Dianic, American Reformed, Welch Traditional, Alexandrian and Egyptian. "A central core of information is intact, but interpretations of that information differ, and there's a different tradition for every interpretation. But the personal adaptability is one of the strengths of the craft," said Windsong.

How many witches are, or were Mormon? "Well," said one source, "40 percent of Salt Lake City is Mormon, so I'd say about 40 percent of the witches were at one time Mormon."

Even though Wicca is recognized as a legitimate religious affiliation by the U.S. Army, according to the Office of Army Chief of Chaplains, Windsong still feels it necessary to remain underground and is very hesitant to receive coverage from the media. "I really worry about groups such as the Moral Majority and the Ku Klux Klan, or any group with a narrow point of view. They think they'd be doing God a favor by killing me. What people don't know, they fear. Let's face it, we had quite a public relations job done on us when New Religion decided to wage war on Old Religion," Windsong said.

One group which boasts its Satanism is the Satanic Church of San Francisco headed by Satanic Master, Anton LaVey. The Satanic Church, at one time claimed a global membership of 5,000 with members in New Zealand, Canada, Switzerland, and Morocco.

According to a former member of the group, the Church, whose marriage and funeral rites are legitimately recognized by the state of California, consists mainly of affluent, "responsible, and respectable" members. The

church is less than secretive in its dealings with the media, and, is in fact very active in promoting a respectable, yet mysterious, sensational public image.

One Man Show

A BYU professor once attended an orientation lecture given by LaVey. "When I came out of the meeting I was convinced that LaVey was an impressive performer. But I wasn't sure whether he believed in his religion, or all the money he pulled in from it," he said.

There are undoubtedly Satanist groups who would be embarrassed to be connected with LaVey's church in any way. However, one belief relating them would be their animosity toward Christian beliefs.

According to Richard Cavendish, Satanists reject "Christian values" by adopting values directly contradicting them. This is also apparent in their ceremonies, where Christian (especially Catholic) ceremonies are mocked and degraded. They believe the Devil to be a good and benevolent god, in opposition to the "evil" god of Christianity.

Anatomy of Satanic Cult

A Utah Valley resident named Danny Simms tells the story of how he was introduced to Satanism while he was serving a prison sentence: "About four of us got together and started our own Satanic cult, just for something to do with our time. We read everything we could find on the subject and met together at midnight three times a week to talk about it [Satanism] and to pray."

Their attempts to contact Satan never brought about a personal appearance as they had hoped, "but we did feel an eerie presence," he said.

Since Simms was the only one allowed to go outside the prison walls, he was in charge of making animal sacrifices. "I would sacrifice anything I could get my hands on—mostly lizards and bugs," said Danny.

Along with burnt offerings, every attempt was made to conform with orthodox Satanism, including the negativism toward Christianity. "We tried to be anti-Christ in everything we did to be in line with Satanism. We also tried to exercise our powers by moving pencils and levitating chairs. We didn't move anything but we did make some inmates nervous," he said.

In some areas of the country, occult practices seem to be an integral part of the way of life. Debra, an LDS Church member, has studied magic on an intellectual basis since she was ten years old. "I grew up in a part of the country that dealt in a large degree with witchcraft. Nobody ever drilled a well without having a Water Witch come and find the best place to drill," she said.

As a child, Debra developed the talent of "reading" people—that is, tuning herself to the person's energy to relate things that have happened in their past, and suggesting possible future events. "I had to quit though,

because it hurt to see bad things that would happen to a friend. At times I was also blamed for bad experiences people had." She had to use discretion in what she would tell people "In some instances I knew that telling someone that something bad was going to happen was the most sure way of making it come to pass. Sometimes I'd just give suggestions on how to avoid bad events instead of saying those things will happen," she said.

Serious students of magic are wary of those who are in it for the money. "Unfortunately, many who practice magic professionally are irresponsible," observed one magic enthusiast. Other pharmaceutical firms is the fact that only natural herbs and minerals are used in production.

To be Occult or Not to be

One interesting professional group considered by some to be occult is Paracelsus Laboratories. Jerry Rose, President of the West Jordan based firm, complains, "We don't like being classified as such. We are a pharmaceutical manufacturing firm."

What sets Paracelsus apart from other pharmaceutical firms is not just the fact that only natural herbs and minerals are used in production, but also the manufacturing process. The "Spagyric" process traces its roots to Alchemy. The process entails separating substances into their fundamental components, purifying those components, and putting them back together to make anything from dietary supplements to cosmetics.

Paracelsus Laboratories is the brainchild of Dr. Albert Riedel, who received a Ph.D in Chemistry at Columbia Pacific University in California. As a hobby, he attempted to take the writings of ancient alchemists and apply their formulas and processes in a laboratory situation. Because of his success in synthesizing what alchemists had written about centuries before, Riedel began researching these processes exclusively and founded Paracelsus Laboratories, named after an alchemist whose writings Riedel found to be very consistent with modern experiments.

Instead of calling their work alchemy, they term it "parachemistry," said Rose, "we just operate on a different consciousness plane—we try to work with nature's law."

Rose said the firm is still in the process of preparing to apply to the Food and Drug Administration for approval to bring some of their drugs on the market. Until then their products will continue to be classified as "food supplements", and as such no medicinal claims can be made. Rose believes that in the future a significant portion of sales will be to practitioners interested in natural healing, such as Chiropractors and Homeopathic doctors.

Something else considered by some to be occult is a publication based in Farmington called *Catalyst*. The magazine is published quarterly and focuses on such topics as holism, meditation, and the environment. The main theme is holism—the integration of body, mind, and spirit.

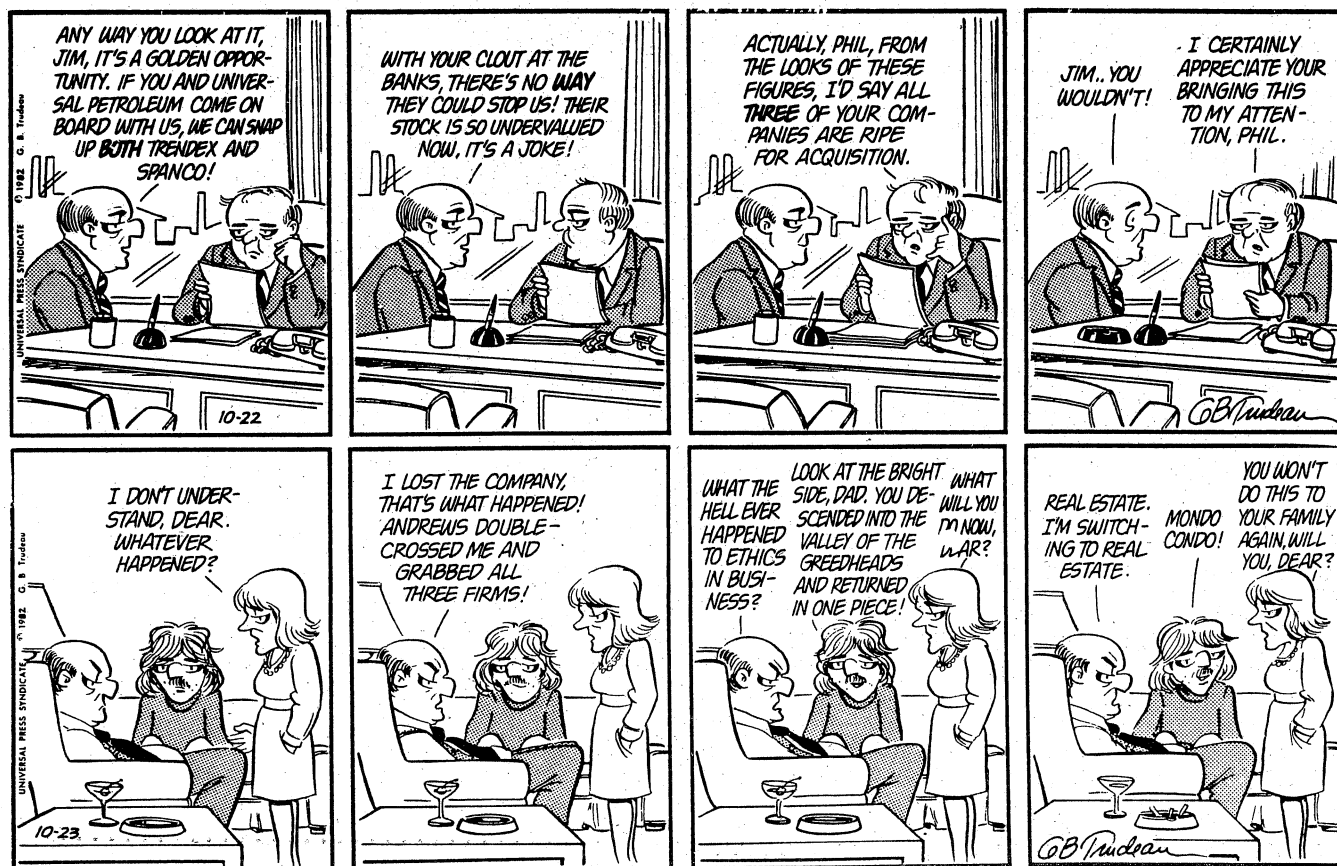
Editor, Gretta Bellenger, is concerned that *Catalyst* is classified as occult. "The meaning of occult to most people is any type of spiritualism that is not Christian," she said. "Now if they're going by that definition, I guess we could be considered occult, but that is not my definition, and I have no sense of identification with the occult."

People like Windsong, Jerry Rose, and Gretta Bellenger take offense at being lumped into the same category with groups such as Anton LaVey's or the high school Satanists.

The tragic death of Alden Barrett would seem to demonstrate the need of close examination of the factors involved, instead of perpetuating potential falsehoods designed to create fear and mistrust.

Such falsehoods might for some people be as much of a cause of psychosis as any other factor.

Editor's note: The names Rich, Bryan, James Randolph, Debra, and Danny Simms are pseudonyms.



GUARDIAN ANGEL

The fifth installment of Scott Card's newest fiction

St. Steve and the Baptists

I kept watching for the Extraordinary Intervention that Hymie had promised, and it didn't come, and it didn't come. And while I waited, Steve and his family got far too used to his non-participation in the Church. The enemy had convinced them all that somehow the Church had failed Steve—as if the Church existed to provide a cheerful social setting for all its members. I could not help remembering how it was when we Catholics were being tormented by the English heretics, how we quarreled among ourselves, how we were constantly afraid of betrayal, how we longed for deliverance that never came. In all our suffering, it never occurred to us that the Church had failed us! But that's one of the enemy's favorite lies these days: anything that doesn't make you feel good must be bad.

After a while I came to believe that Hymie's promised intervention must have been turned down after all. I couldn't keep hoping for it; I had to do my best to keep Steve from drifting any farther from the Church. The last thing I would have wanted for my mortal was a non-Mormon best friend. So, of course...

Because Mesa was still a Mormon town, the schools had prayers at assemblies—and the prayers were invariably said by Mormons. Nobody planned it that way. The school principals just asked some kid to pray, and the prayer got said, and it was pure coincidence that it was always a Mormon prayer.

Now, by November, Steve was pretty used to being a believing-but-not-Church-loving Mormon. He thought of himself, in fact, as something of freethinker. He had no idea how deep the Mormon habits and expectations ran in his mind. There he sat in an assembly at Kino Junior High School, feeling so much smarter than all the non-Mormon kids around him because *he* knew the gospel, and so much smarter than all the Mormon kids because *they* still needed the Church. Smart or not, he was every bit as shocked when Anita O'Dell got up and said the opening prayer. "O Lord," she began—which perked up the ears of everyone who expected "Heavenly Father"—and when she was through, she said, "In the name of the Father, and the Son, and the Holy Ghost. Amen."

Hardly anybody even said "amen." *That was a prayer?*

"What kind of prayer is that?" Steve muttered in disgust.

"A Catholic prayer," whispered Tyle Irvin, who happened to be sitting next to him.

"Oh," said Steve. "I didn't know that Catholics prayed differently."

"They don't," said Tyle. "They pray the same. It's Mormons who pray differently."

Now, Steve knew that Tyle was a Baptist—Tyle made no secret of it, and except on the football team Mormons and non-Mormons were pretty well sorted out at Kino Junior. It had simply never occurred to Steve that people who weren't Mormons actually cared about religion. So he didn't know what to say, especially since there was some real emotion in Tyle's voice when he said that. "Oh," said Steve.

"Here we are in ninth grade, and every year of Junior High I've had to listen to these prayers. Mormon prayers, every single assembly."

"Oh." Steve was feeling really uncomfortable—he didn't know Tyle all that well, after all, and Tyle was, pretty upset-sounding, and it might turn into a scene, but he didn't know how to get out of it.

"You want to know what I think?" asked Tyle.

Steve's first impulse was to say no—this whole whispered conversation was making him upset. But in the moment's pause before he answered, he realized that he would rather be upset than ignorant. "Yes," he said.

"In my church," said Tyle, "we think prayer is so important, especially prayer as a whole congregation, that we would never dream of doing something so disrespectful as getting up and praying on the spur of the moment, without planning out what the whole group was going to say to God."

"I see."

"And so last week I got fed up. I went in to see the principal. I told him I wanted to know if it was a school policy that only Mormons could pray."

"Is it?"

"He said not. He said he just asked students to pray, and they either said yes or no. So I asked him *when* he asked them to pray. And he says 'Right before the assembly, usually.' Well of course only Mormons are going to say yes, I told him, the rest of us would need time to write something down, to plan it out."

"What did he say?"

"He asked me to say the next prayer."

"Why didn't you?"

"I told him I wasn't asking to *say* prayers, I was asking to *hear* prayers. And I gave him a list of Christians who probably would say yes if they were given advance notice. I especially pointed out Maria's name, because she's probably the most devout Christian in school, even if she is a Catholic."

The word *devout* sounded strange to Steve. Good Mormons weren't devout in those days—just active. "I guess I can say amen to a Catholic prayer," Steve was trying to sound open-minded. "What do you mean, a Catholic prayer?" Tyle was angry, and he was raising his voice, and some of the other kids were beginning to notice them. "It's a prayer to God. We *Christians* all worship the same God, even if we understand the Bible a little differently."

It was Steve's turn to get angry. "What do you mean, *you* Christians? We're Christians too!"

"I didn't say you weren't, but as long as you bring it up, you Mormons make me sick, you're practically idolaters, you're practically pagans, you worship *three* gods—or more—and you think God's no better than a man!"

"We're not the ones who keep little statues around! We're not the ones who believe you can be saved just by claiming to believe in Jesus!"

At that point they were interrupted by the strong hands of the vice-principal, who propelled them firmly out of the assembly and into his office, where they were reprimanded and forced to go to detention after school.

In detention, they spent their time writing one-paragraph religious tracts and passing them to each other. By the end of their hour-long punishment, they were so fascinated with each other that they ended up

walking to Tyle's house together. Tyle asked him to stay to dinner. Steve called his parents for permission. They said yes. So there I was, in a house full of Baptists, watching helplessly as Steven Hyrum Kelly came to love a boy who had no use at all for the Church. I couldn't so much as distract him—boredom and distraction are the enemy's techniques. Our job isn't to sneak people into the Celestial Kingdom while their attention is diverted.

At nine o'clock Steve's parents finally called Tyle's parents and asked them to send Steve home. It was too late. Steve's best friend in all the world, his best friend in his life so far, was Tyle Irvin. A Baptist. From then on the two boys were inseparable.

When the next few weeks made it plain this friendship was not a passing whim, Will was disconsolate. "I thought I moved here from California to get my kids into a strong Mormon community. And now my eldest son's best friend is a Baptist."

"At least he's a *good* Baptist. He isn't about to smoke marijuana or anything," said Dolores.

"Good Baptists are the worst kind! Don't you know that ninety percent of the anti-Mormon drivel that isn't written by ex-Mormons is written by Baptists? They're the intellectual scum of the Christian community!"

"I thought that was the Jehovah's Witnesses."

"My son isn't best friends with a Jehovah's Witness."

"See? We have *something* to be grateful for."

Steve knew his parents didn't approve of Tyle's religion. I didn't particularly approve of it either. I detested the way Tyle and Steve joked about and ridiculed the follies of the Saints. But I became reconciled to the friendship much more quickly than Will and Dolores. I had an advantage: I could talk with Tyle's Watcher. Not a member of the SW, of course, so he was covering five people at the same time—we're spread pretty thin these days—but he was conscientious and experienced. His name was Nephi. No relation, he was quick to assure me. Oh, of course, all Nephites were related to *the* Nephi, the first one, but no *close* relation. "Just one of the ordinary Nephis," he said cheerfully. "I see your boy and mine are friends."

"I just wanted to check up on him," I said.

"Tyler Irvin is quality," he said. "The truest friend your boy is likely ever to have. Bright. Good."

"Scheduled for baptism?"

"No, no—in fact, he's a hands-off."

I was surprised. A Reserved Person is rare, and you never know whether to think of it as an honor or a disgrace. Nobody *I knew in the Preexistence had been an RP*, so I had no notion what sort of spirit it was that was placed under the hands-off rule. What it meant, of course, was that the Watcher was strictly forbidden to bear testimony concerning the truthfulness of the gospel. Under no circumstances was an RP to be given a testimony of the gospel until after death. The basis for assignment of Reserved status is not explained to us—it's none of our business, after all. But if Tyle Irvin was a fair sample of RPs, then I'm fairly certain they're Reserved because they'd accept the gospel immediately and become staunch Saints—and the Lord needs to keep at least a few of the best spirits outside the Church, where the enemy can't spot them so easily. Nephi showed me Tyle's heart, and he was good.

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Editorial

OUR TWO-PARTY SYSTEM

The results of the November 2 elections brought to mind a potentially serious problem for Utah politics: The dominance of the Republican Party. Whatever their own political leanings may be, thoughtful people cannot but be distressed at the apparent sputtering of the two-party system in the state.

It has long been recognized that a majority of Utah's population is politically quite conservative, and numerous commentators have discussed the historical anomaly of a significant number of Democratic governors, Senators, and Congressmen having been elected in the State. With the departure of Frank Moss in 1976 and Gunn McKay in 1980, however, Governor Matheson is the only Utah Democrat to hold an office larger than a seat in the State Legislature. The 1982 elections indicate that the Republicans have tightened their grip on the State.

It is possible that most Utahns who vote Republican do so as a result of carefully informed decisions. Possible, but not likely. It is difficult to believe that Utah's populace, which is growing constantly more diverse rather than more homogeneous, is basing its one-sided voting decisions on sufficiently educated opinion. It appears, rather, that in far too many instances voters blindly follow the Republican ticket without regard to important matters such as qualifications, beliefs, or even competence.

This is not to imply that Republican candidates this year were necessarily less qualified or competent than their Democratic challengers. It is most unfortunate, however, that Frances Farley, for example, who ran a strong campaign and has an excellent record of public service, should have had virtually no chance of unseating Dan Marriott, whose record as a U.S. Congressman is undistinguished at best.

Matters were even worse in the new Third Congressional District. Hank Huish was perhaps not as strong a candidate as Farley, but he lost the election by a three-to-one margin to an untested Howard Nielson. Something is

seriously wrong when it is a foregone conclusion that whoever wins the Republican nomination, even Donald Duck, will win the race in a walk.

The origin of this Third District landslide can be traced in part to quite recent events. When the boundaries of the district were drawn by the Republican legislature, a Democratic enclave in Salt Lake Valley was split between the First and Third Districts, leaving the Third District perhaps the most heavily Republican congressional district in the nation, and seriously weakening the Democratic Party in the First District as well. That sort of jerryandering reflects either a lack of understanding of or willful disregard for the nature and proper functioning of our political system.

The founding fathers were no dummies. They feared the tyranny of the majority, and set up a political system based on the fundamental notion that opposition is essential for democracy to work. The existence of a strong opposition and the possibility of a change in regime are ingredients without which a democratic government of and by the people is in danger of being reduced to domination of weaker groups by the stronger. Too frequent change is not desirable from the standpoint of foreign or domestic policy, but one-party control of government is decidedly unhealthy. The metaphor of a "body politic" is appropriate in this context: Without resistance, muscles atrophy; without a balanced diet, the body sickens and stagnates. In the absence of strong opposing views, what chance is there that issues will be sufficiently investigated and discussed, or that candidates for important public offices will be adequately screened and scrutinized?

On the national level, of course, the Democratic Party has been more or less dominant for quite some time, and it may be agreed that an all-Republican congressional delegation from Utah helps to balance things in Washington. There remains a pressing need, however, for Utah voters to consider more than mere party affiliation when electing people to public office at any level.

ly sought Joseph Smith's permission to establish Nauvoo Lodge; which he finally agreed to reluctantly, but with full awareness of all the related implications. Jonas and Adams were two self-seeking, unprincipled politicians who viewed in their entire undertaking political advantages to themselves. The Mormons were being magnificently used, but not as innocents; they were fully aware of what it was all about and their relationship to the whole enterprise.

I suspect that Mr. Keller's "similarities between the two ceremonies are readily apparent" alludes to such obvious superficialities as the square and compass and a trivial sign or so. What is important to know and fully recognize is that the rituals of these two estimable institutions are totally dissimilar in context and instruction goals. The respective unlike messages can only be related by someone ignorant of their wholly different texts and purposes, with their judgement overridden by bigotry. I have discussed these factors at some length in one of the sources Mr. Keller quoted.

I cannot suspect for a single moment that any one of the seven Masons to whom Joseph Smith communicated the new Endowment Ceremony had any other thought than it was totally unlike the Masonic rituals with which there were so thoroughly acquainted.

In closing, every member of the hierarchy either was a Mason, or became one, in Nauvoo. Orson Pratt was initiated February 25, passed March 23, and raised April 11, all in 1843, by Nauvoo Lodge.

Mervin B. Hogan
University of Utah

Mormon Documents

Editor:

My heart was pained by the Hoffman interview. Those grave robbers who prostitute historical documents for their own personal gain are contemptuous. Every time I think of the priceless information smuggled for a profit my blood boils. In what do these modern history pimps differ from those who desecrated Egyptian history or those who raped the Incan civilization for its gold? Why are those things that matter most always at the mercy of those things that matter least?

Blake Ostler

Masonry

Editor:

I would like first of all to thank Stephen Ricks and Mervin Hogan for taking the time to respond to my article on Masonry and Mormonism. This vital area of Church history, so long neglected, is in desperate need of dialogue and elucidation. I will respond first to Stephen Ricks' letter, published in the last issue of the *Seventh East Press*, and then to Mervin Hogan's letter printed above.

Ricks pointed out that in the opinion of Dean Jessee, the Church's authority on Joseph Smith's handwriting, the letter from Joseph Smith to Joseph Hull cited in my article is probably not authentic. I verified this with Brother Jessee personally, and that seems indeed to be the case, although Brother Jessee did say that much more work would have to be done to establish the fraudulence of the letter conclusively. In any case, I will have to take my medicine on that particular point. I should not have cited the letter. Fortunately, a good case for the impact of Masonic tradition on Mormonism can still be made without the Hull letter.

For example, I take issue with Ricks' next point, in which he stated, "[I] have it on reliable authority that the legend of Hiram Abif, 'the widow's son,' as presented in the article, does not belong to Masonic tradition in America." First of all, I implicitly distrust any unnamed "reliable authority." If the source is so reliable, tell us who he is so we may all benefit from his expertise.

Second, the parts of the legend that I cited which deal directly with Hiram Abif are unmistakably part of the Masonic tradition in America, forming an integral part of the seventh degree of the Scottish rite. According to the letter above by Mervin Hogan (whom I consider to be the best authority alive on Mormon-Mason historicity), "Joseph Smith knew everything there is to know about Freemasonry for some eleven months before he was given the gold plates. This is unquestionably true, as the historical record makes abundantly clear."

The parts of the legend which deal with Enoch are more problematic, but they were at the very least available in Thomas Webb's *Free Mason's Monitor*, published in New York in 1802 (and cited in the bibliography of my article), and in Henry Dana Ward's 1828 *Freemasonry*, neither of which were in the least "so esoteric that it is unlikely that the Prophet Joseph Smith would have had access to them." Incidentally, Mervin Hogan has tentatively consented to respond specifically to the Abif legend in a future issue of the 7EP.

Rick's third point questioned the relevance of *klang* word associations in the face of "other etymologies." However, Ricks failed to provide his alternative etymology for the third of the *klang* associations I cited, namely "Mahonri Moriancumr" and "Masonry Moriah Cumorah." In addition, I could not locate Hugh Nibley's purported variant etymology for "Master Mahan." I did, however, run across this quote from Nibley's "A Strange Thing in the Land," (Dec. 1976 *Ensign*, p. 74). After quoting Moses 5:31, wherein Cain is referred to as "Master Mahan," Nibley stated, "The language is that of ancient colleges or guilds where the secret is the mystery of the trade or profession..." This sounds suspiciously like the Masonic connection I proposed.

Ricks' fourth point stated, "To note that there are similarities between the secret combinations in the Book of Mormon and popular conceptions of Masonry current in the 1820's...is to imply that the one must have been borrowed from the other." This statement is patently false! Both could have been derived from a third source. This is what Joseph Smith believed, if we are to trust Heber C. Kimball's statement cited in my article:

There is similarity of Priesthood in Masonry. Brother Joseph says Masonry was taken from the Priesthood, but has become degenerated. But many things are perfect.

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Letters

Masonry

Dear Editor:

I have read with interest your 28 September 1982 report, "Mormonism and Masonry," by Jeff Keller. You are to be commended for your effort to establish communication regarding this relationship; flawed as the account actually is. Only by accurate, unemotional information, discussed with scholarly objectivity, will this long standing field of confused misinformation ever be put into a true historical sequence.

I would like to clarify here one point—and one only—that to me, Mr. Keller implies but fails to clearly state. He intimates that Joseph Smith knew everything there is to know about Freemasonry for some eleven months before he was given the gold plates. This is unquestionably true, as the historical record makes abundantly clear. William Morgan's expose was published at Batavia, New York, in October 1826, while the Prophet received his charge from Mornoi in September 1827.

Mr. Keller appears to have overlooked his opening remarks when later he states: "Significantly, Joseph Smith introduced the Mormon temple endowment just a little over one month after his own induction into Masonry, and in the same room. Although it would not be appropriate to list them here, similarities between the two ceremonies are readily apparent."

Since Joseph Smith had known fully all the rituals of the Symbolic or Blue Lodge (three degrees) and those of the Royal Arch Chapter (four degrees) for better than fifteen years, I fail absolutely to see any significance relating to the Mormon Temple Endowment Ceremony and his accepting formal initiation in the three Blue Lodge degrees. It seems to me that as Grand Master Abraham Jonas conferred those degrees upon the Prophet, he [the Prophet] must have been so bored that to feign interest and attention must have demanded a strenuous effort.

It must be recognized that Grand Master Abraham Jonas and Deputy Grand Master James Adams had aggressive-

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We also, of course, consider letters to the editor for publication, unless specifically indicated that such correspondence is not for publication. We reserve the right to edit for length and for grammar and punctuation. We will not publish unsigned, anonymous letters (though names may be withheld upon reasonable request). We also reserve the right not to publish a letter.

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Finally, if Ricks believes that my article was written with the intention of "test[ing] the claims of the Book of Mormon," then he missed the point. As a faithful Mormon, I accept the divinity of the Book of Mormon. It is a grave mistake, however, to assume that if any 19th century parallels can be found in the Book of Mormon, then the book is a fraud. Too many critical questions concerning the translation of the Book of Mormon have never been answered. For example, how much agency did the Prophet exercise with the translation? Would another prophet, say of the 20th century, have translated the tablets word for word the same as Joseph Smith did?

Mervin Hogan denies that important similarities exist between the Mormon and Masonic Temple ceremonies. However, the real question seems not to be whether similarities between the two rituals exist; they do and they encompass more than "the square and compass and a trivial sign or two." Rather, the question concerns how important these similarities are. Here I am in complete agreement with Hogan, who wrote in "Mormonism and Freemasonry, the Illinois Episode:"

It is most important to realize that the two ceremonies--Masonic and Mormon--each has a basically different theme.

The Masonic allegorical inculcation of the tenets of youth, manhood, and old age, each with its associated burdens, followed by the inevitable death of the physical body and the symbolic extension of *hope* for immortality, is most clearly a masterful presentation of teachings relating to our mortal lives. Freemasonry is concerned with the here and now.

The Mormon Temple Endowment Ordinance is an allegorical portrayal of Man's creation, the security and bliss of the Garden of Eden, with his subsequent transgression and consequent banishment into the cruel, demanding, death-dealing world we live in, as recounted in Genesis. This is followed by unfolding the fundamental Mormon tenet of Man eventually, but successfully, redeeming himself and, at an infinitely slow rate, gradually making his eternal journey or progress to the ultimate status of "Celestial Glory." As such, it evidently has no relationship whatsoever to the Masonic Ritual context-wise.

This topic is strictly subjective and not conducive to scientific investigation. The very nature of each institution formally precludes such discussion.

The Mormon Temple ceremony was *not* copied wholesale from the Masonic ceremony--the massive dissimilarities in style and theme between the two rituals demonstrate this.

On the other hand, the notable similarities between the two do indicate that the rituals are indeed in some way related. The most likely Mormon-oriented theory (as stated in my original article) is that Joseph Smith recognized divine truths within the structure of modern Masonry, which he felt originally represented the Holy Priesthood, but which had "degenerated" since the days of Solomon. On this foundation of surviving truth which Joseph gleaned from Masonry, then, the Prophet built the modern Mormon Temple theology through divine revelation, a theology wholly different from Masonry.

Non-Mormon Masons might disagree with this assessment, but this disagreement should not be the basis for any animosity. The question of Joseph Smith's divine mission underlies the entirety of Mormonism, not just its relation to Masonry, and it is a question each person must answer for himself.

All of this brings me back to my original conclusion: this fascinating area of Church history is in dire need of rigorous scholarly analysis by Church historians. Mervin Hogan has eminent qualifications to begin this analysis, yet he has to date never addressed a Mormon audience in a Mormon historical journal such as *Dialogue* or *BYU Studies*. I would strongly encourage him to do so.

Jeff Keller



"WE HAVE A NEW, FAIR WAY TO GIVE OUT TICKETS...IT'S CALLED 'THE WHEEL THAT SQUEAKS THE LOUDEST SYSTEM.'"

Grey Matters

The Office of Patriarch

Though the callings of Patriarch to the Church and Presiding Bishop are both theoretically hereditary offices, only for that of Patriarch to the Church has the attempt been made to adhere, more or less strictly, to lineal descent and primogeniture. Joseph Smith explained: "The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed [i.e., the Joseph Smith, Sen., family] to whom the promises were made" (D&C 107:40). Yet it is the hereditary nature of this office, which sets it apart from other Church appointments and necessarily limits the number and quality of possible candidates, that has proven to be so problematic for many general authorities. Indeed, it would not be entirely incorrect to suggest that this consideration may have played an important part in the October 1979 release of Eldred G. Smith as Patriarch to the Church and creation of the office of Patriarch Emeritus, an organizational move that effectively retired, if only temporarily, this hereditary ecclesiastical calling.

The office of Patriarch to the Church, or Presiding Patriarch, differs from that of stake patriarchs in one significant aspect. All patriarchs may bless and determine lineage as traced through the twelve tribes of Israel, though it is not entirely clear why lineage is important to know. Unlike stake patriarchs, whose jurisdiction is limited to their respective stakes, however, the Patriarch to the Church is specifically appointed a "prophet, seer, and revelator," placing him on almost equal footing with the First Presidency and Twelve. (Though an aborted attempt was made in 1901 to elevate the position of Patriarch to the Church, such an action did not officially occur until October 1902.) Nevertheless, the Patriarch has not played a major role in the leadership of the Church since the 1840s, and if all of the First Presidency and Twelve were to die simultaneously, the reins of governance would devolve to the First Quorum (or Council) of the Seventy. It is thus not clear in what

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Liberal Professors

Dear Editor:

Sharon Ernst from American Fork, Utah has retained me to take whatever action is necessary to protect her interest and recover or mitigate whatever damages she suffers as the result of an article in the September 28, 1982 edition, with reference to a so-called "Liberal Professors" hit list that you report her to have compiled. The information you received is totally untrue. There is no such list and none was ever contemplated. The report to the contrary has caused Mrs. Ernst a great deal of trouble and has subjected her to considerable anguish and concern, and she wants me to do something about it.

Before proceeding further with this matter, however, I thought it best to write and advise you of my instructions and to give you an opportunity to comply with my demand that you retract your article at the earliest possible time and that it be at least as conspicuous [sic] as your publication was originally. I feel that this request is justified and most necessary under the circumstances. I will watch for your next publication.

Call me if you have any questions.

Noall T. Wootton

Wootton, Smith & Associates
American Fork

Editor's note: The article referred to was a paragraph in the Campus Chatter section of the 7th East Press. We reported the reaction of certain individuals to a Sunstone Review article chronicling Mrs. Ernst's compilation of the "hit list" of BYU's "Liberal Professors." Her dispute, then, is with Sunstone Review, which stands by its story.

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situation the Patriarch might lead the Church, since his position falls between that of the Twelve and of the First Quorum of the Seventy in the sustaining of the general authorities.

The number of men who have served in this office can range from seven to eleven, depending upon the criteria used to determine whether the man served officially or not. Reference has already been made to the first Patriarch, Joseph Smith, Sen. He was ordained at the age of 62 years on 18 December 1833 by his son, Joseph, Oliver Cowdery, Sidney Rigdon, and Fredrick G. Williams, at Kirtland, Ohio. In 1835, it was decided that "whenever President Joseph Smith, Sen., is called upon to pronounce Patriarchal blessings upon the Church, he be paid for his services at the rate of ten dollars per week and his expenses" (DHC 2:273). Four months following his death on 14 September 1840 at Nauvoo, his son Hyrum was ordained to this office. Upon Hyrum's death three years later, Brigham Young, then the presiding Church authority, indicated that Elder William Smith, the only surviving son of Father Smith and the *enfant terrible* of the Smith family, would become the new Patriarch. Though Hyrum's son, John, was heir to his father's office, he was only twelve years old when his father was killed. William was ordained to his new calling on 24 May 1845, but the General Conference of 6 October, on a motion of Apostle Orson Pratt, refused to sustain the erratic and volatile Smith as either Apostle or Patriarch. Six days later, a bitter William was excommunicated for apostasy. (William was much later rebaptized on 21 June 1932, during the administration of Heber J. Grant, not that of his nephew, Joseph F. Smith).

Previously, it has been assumed that after William's excommunication the office of Patriarch to the Church passed to Joseph Sen.'s brother, Asahel. However, D. Michael Quinn has observed that "aside from the fact that there is no contemporary evidence that Asahel Smith was ever specifically designated, sustained, or ordained to that office, the only blessings he appears to have given as a patriarch were in January and February, 1846. On the other hand, [Asahel's] brother, John Smith (b. 1781) [not to be confused with Hyrum's son], gave hundreds of patriarchal blessings between 1844 and 1854. Moreover, after William Smith's excommunication, John Smith's patriarchal blessings were recorded in the remaining part of the book used by William Smith, as Patriarch to the Church. Although John Smith was not actually sustained as Presiding Patriarch until 1847, it was apparently he, and not Asahel Smith, who succeeded William Smith in the office of Presiding Patriarch" ("Organizational Development and Social Origins of the Mormon Hierarchy," p.274). Though John Smith was officially sustained in that position at a conference on 27 December

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So I relaxed a little. Whatever Tyle did, it would not be evil. And the more he and Steve talked about religion, the more confident I became. For Tyle, far from convincing Steve that Mormonism was wrong, merely convinced him by contrast that Mormonism had the answers to all the mysteries and contradictions of the other churches. Steve had no more impact on Tyle's beliefs about religion, for that matter—only on his beliefs about Mormons. "For the first time I know a Mormon who isn't smug about his religion."

"Smug?"

"I'm sick of hearing Mormons say they have the whole truth, and then the first time you ask them a really basic question, they don't have the faintest idea what I'm talking about. They've never even thought about it. If the 'whole truth' is so wonderful, how come they don't bother to learn more about it?"

I made a mental note of that comment. In later years I figured to prompt Steve to remember those words and use them.

And as I came to see that Tyle was doing Steve more good than harm, I began to wonder. "Is Tyle Irvin the Extraordinary Intervention you promised?" I asked Hymie.

"Tyle? Is that a name?" Hymie asked in return. I might have thought he was teasing me, except that spirits can't hide the truth, even for the sake of a joke. It makes irony impossible. How I long for the flesh again!

So Tyle wasn't the EI. Something else was coming.

The something else came in mid-winter. This time it was a pair of teachers at Kino Junior, Mr. Graves and 1847, he was not specifically ordained until 1 January 1849. During his tenure, he gave some 5,560 blessings.

When "Uncle" John Smith died on 23 May 1854, the Patriarch office reverted back to the "chosen seed," and 22 year-old John Smith, first born of Hyrum, was ordained Patriarch by President Brigham Young on 18 February 1855. Twenty years later, the First Presidency and Twelve, unhappy with his personal habits, decided to release John at the October 1875 general conference. The next day, however, their decision was reconsidered and reversed. Elder Wilford Woodruff recorded: "Last evening the 12 met at President Young's and after discussing the subject, the Presidency and Twelve voted to drop John Smith from the Patriarchal Office, and put in his place Joseph F. Smith [John's half brother], but during the day John and Joseph F. Smith had seen President Brigham and pled very hard to try John another six months to see if he would magnify his calling any better than he had done in the past" (Journal, 9 October 1875). Two years later, President of the Twelve, John Taylor, "remarked to Bro. John Smith, 'Magnify your calling and you will yet be a great man in Israel. The Spirit of the Lord will rest upon you if you seek for it, and the other patriarchs will seek counsel of you.' If Bro. John will do this, as it should be done, I feel that the calling of the patriarchs will rise to the dignity that naturally and properly belongs to it, and as such be respected in the midst of Israel" (John Taylor to George Q. Cannon, 7 November 1877). (Earlier in his letter, President Taylor had expressed serious concern that local patriarchs had been attempting to attract additional business by underbidding other patriarchs in the fee they charged for giving blessings.) On 7 October 1894, now President Woodruff publicly warned John Smith that he would be released if he continued using alcohol and tobacco.

When, for the first time in the history of the Church, John Smith, as Patriarch, was sustained as "prophet, seer, and revelator" on 6 October 1902, the significance of the action was not lost on other general authorities. One year earlier, President Joseph F. Smith had gone so far as to push for the Patriarch's name being presented immediately after those of the First Presidency. Joseph F. "was perfectly clear on this point," minutes of the meeting relate (Journal History, 10 November 1901). As the change was being contemplated, Quorum of the Twelve President Brigham Young, Jr., wrote: "This question of the Patriarch John Smith, standing next to Presidency, preceeding the Pres. of Twelve. [Elder] John H. Smith said this might change succession of President of Twelve to Presidency. I thought him unnecessarily exercised. Decision of question was delayed for the present until we could look into it" (Journal, 6 April 1902). Elder Smith's concerns proved to be unfounded (Patriarch John Smith was presented after the Twelve) and succession remained

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Mr. Libbert, Baptists again, who thought it was their responsibility to teach Christianity to the unfortunate and ignorant Mormon kids. The Mormons had the Seminary building across the street and released time throughout the day to teach the kids their perverted version of religion; Graves and Libbert thought it was only fair that Christianity should get an occasional chance at rebuttal.

So they took to holding informal meetings with interested Mormon students after school was out. It was on school property, but in those days it wasn't illegal to discuss religion as long as it wasn't part of class. Since Graves taught remedial math and Libbert taught French, Steve didn't have any classes with them. He only heard about their little Crusade because the word soon circulated among the Mormon intellectual crowd at the junior high. Intellectuals, of course, were any kids who were disappointed to get a 2 on their report cards. Super-intellectuals were kids who were ashamed to get a 1.5. Steve, of course, was a little embarrassed if he didn't get a 0.5, an 'A plus'. But that was Steve.

Some of the Mormon kids were irate. "How do they get off trying to talk down Mormonism! This is a public school! Separation of Church and State!"

Steve was not distressed. "So what? We talk about Mormonism all the time."

"Yeah, but we're not *teachers*. I bet if our parents complained to the school board we could get Graves and Libbert fired."

I could see the other kids' Watchers struggling to counteract the enemy, but it was hopeless. Once the enemy succeeds in getting a mortal to hate other people's freedom, it's almost impossible to win them back without an EI.

Fortunately, the enemy had never been able to get Steve to fear other people's ideas—only their disapproval. So Steve laughed at the others. "What are you afraid of? Either the gospel's true or it isn't, right? So let's go see what they're saying."

"You mean you'll take them on?"

That wasn't what Steve had meant—but the idea appealed to his. Of course the enemy at once started playing off his vanity. Filling his mind with images of great religious debates, with huge crowds cheering when his infidel opponent slunk miserably off the podium. Childish thoughts, but then Steve was still a child. I trusted Steve, though. Besides, the enemy had made him so vulnerable to shame that the pride never lasted long with him.

Graves and Libbert knew at once why Steve had come, and they, too, relished a chance to take apart the local champion—they had studied enough anti-Mormon literature that they were sure they could undo Steve with ease, and the high regard the other students had for him would only make their victory more effective.

The first day it was a duel, two against one, with the Bible as weapon. Libbert and Graves used the New Testament—by default, Steve was stuck with the Old. They battled their way through the doctrine of trinity, the question of whether God has a body. Steve held his own, and Libbert and Graves were disturbed. So the next day they were better prepared—they came armed with key points from the Doctrine and Covenants. Primarily section 132 and the doctrine of polygamy, with side arguments about the plan of salvation and the fall of man.

Steve was prepared to discuss doctrine. What he was not prepared for was ridicule. For, of course, the enemy knew how vulnerable Steve was to humiliation, and the more Libbert and Graves scoffed at Mormon ideas, the more confused Steve became.

"So you think *you*, Steven Kelly, have the stuff to be a god?"

Laughter.

"Maybe," Steve answered. And the laughter redoubled. "I'm not the judge."

"But how can God judge? According to you he's just a regular guy."

Laughter again. And Steve couldn't think of an answer that wouldn't either deny the truth or make the truth sound ridiculous.

"You know the problem with you Mormons? Joseph

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Smith just couldn't stand the thought that there might be a God who was so perfect that *he* couldn't understand him. He figured anything he couldn't figure out was wrong. So he made up a religion that any uneducated backwoods hick could understand—and that only an uneducated backwoods hick could possibly believe."

More laughter.

Now, I thought. Now, Hymie. Let there be an Extraordinary Intervention now, so that Steve and these other Mormon kids don't have to take this ridicule as the final word on their faith. Let me give the words to Steve, so he can answer. At least let me give him rage enough to answer strongly on his own.

But we're not allowed to inspire our mortals with anger. Fortunately, Steve didn't need any prompting. The ridicule had passed from him to Joseph Smith. And that freed him to answer.

"That's right," Steve said. "Christ speaks to the weak and simple people of the world, because they're the only ones who don't mock at the truth. As I recall, Christ was also mocked for being a backwoods carpenter from Galilee."

That was the end of the laughter. And Graves and Libbert, who had thought victory was theirs, began to taste ashes. It was a sweet feeling to me. "Are you comparing Joseph Smith with Jesus Christ?" asked Graves.

"Didn't Jesus tell us all to compare ourselves to him? Come follow me, I am the way, be ye therefore perfect—"

"Yes but that scripture was referring to—"

"No!" Steve was shouting. His own fervor startled him, and he spoke more quietly. "This is stupid, chasing around the scriptures like this. You false Christians have had two thousand years to find perverted interpretations of the Bible, and we Mormons haven't even had two hundred years to study the words the Lord said to Joseph Smith. We don't know everything, Mr. Graves, your'e right. But we know *something*, we *know* something, and that is that God didn't die when they decided which books to include with the Bible—he still has a few things to say, and still has a few poeple willing to listen."

"Heaven help us, now he's going to bear his testimony. That's what you Mormons always do when you're losing an argument—bear your testimonies."

"I guess it's unfair to use them in an argument—we have them, while you're completely unarmed."

Libbert's face grew red. "I have a personal witness from Jesus that I am saved—"

"Yeah, I know all about that. You're irresistibly saved because you accept Jesus as your personal savior." All of Steve's discussions with Tyle paid off in this moment, for the whole doctrine of irresistible grace unfolded before him as the map that would lead him to victory. "Your God created man out of nothing, didn't he? And every man God created is born fallen, born into original sin,

created corrupt—"

"By the free choice of Adam, not because God creates corruption—"

"Free? What *was* Adam, except what God made him?"

"God *made* him *free*," insisted Libbert.

"Like I can make you a chicken sandwich? Poof, you are now a chicken sandwich."

Well, now you're just mocking—"

You're right, we wouldn't want any mocking in this discussion, would we? But I'm *not* mocking, Mr. Libbert. I'm saying that even if you call men free, according to your doctrine God created every aspect of us, including our will, and so what we choose is always the result of what God created when he made us. Including Adam. By your doctrine God made us to sin—not because he takes our hands and forces us to sin, but because he is responsible for what we desire and what we choose from the beginning."

"He made us, but then he offers grace to save us."

"Offers grace? Oh, sure, but only to the ones who are predestined to receive it. And if you aren't one of the elect, then God sends you to hell and tortures you forever. And what did you ever do, except follow the nature God gave you? I tell you, the god you worship is pretty twisted, to create sinners just so he can have the pleasure of torturing them in hell."

Things were out of hand. Libbert and Graves had expected that junior high school students would always speak to them, as *teachers*. There was nothing now in everybody ice of words that hinted at proper respect of a child for an adult—he spoke as if he thought of himself as their equal in every respect. I was pleased with that, though it looked like arrogance to mortal adults. It was a good sign that when Steve really believed he was right, he was not at all susceptible to shame or embarrassment. No ridicule would silence him now. And Steve's words were strong enough and harsh enough and true enough that the light within the men was touched, flared up, and they were afraid.

"I can see that the devil has control of you," Libbert said. "I won't waste any more time discussing Christianity while you're in the room."

"Fine," Steve said. "Fine, we can quit, if you want. But everybody in this room knows you're only quitting because you don't have an answer. The god you believe in is a monster, and as far as I'm, concerned that proves he doesn't exist, because the God I believe in is a God of love, who wants every one of his children to have an eternity of joy."

Libbert, trembling, picked up his briefcase and started out of the room, pausing only to hurl these words back into the room. "Christianity will survive in spite of you Mormons! God is still God no matter what you say!"

Graves kept better control of himself. He smiled wryly at Steve and shook his head. "Well, I guess the Seminary classes have paid off with you."

The enemy *would* have to find a way to spoil things. Steve's pride was a bit wounded at the assertion that his victory was somehow owed to Seminary. And so he had a sour taste in his mouth after all. But that was better, anyway. It made him shrug off the other Mormon kids' attempts to involve him in their celebration. Their glee at having defeated an enemy felt all wrong to him, anyway. As if it had been a football game instead of a struggle for truth against falsehood, a battle for souls. So he went off by himself, walked home alone, said little at dinner and curled up with Bruce Catton's history of the Army of the Potomac until Will came in and made him turn off the light.

But over the next few days, the real magnitude of what he accomplished was brought home to him. A seventh-grade girl wrote him a note: "Dear Br. Steve, they really had me confused but you set me straight, I thanked Heavenly Father for sending you because you sounded like a prophet or an angel (please don't think I have a crush on you or anything because I don't). I just wanted to tell you that you did a very good thing. Sincerely, your Sister in the gospel, Lavawn Shumway."

The other kids started coming to Steve with questions about the gospel, doubts that occurred to them in Seminary, and to Steve's surprise his study had prepared him to answer most of the questions. He also had an unfortunate habit of answering questions to which he didn't know the answer, drawing on his quick mind to come up with an instant explanation that was sometimes somewhere near the truth. But that wasn't much of a problem, not then, anyway. The only drawback Steve noticed in the new order of things was that the other kids stopped telling dirty jokes around Steve—it frustrated him because he was finally beginning to understand them.

No matter. He had a place now. The Church might not know what to do with him in meetings, in organizations, but that was all right. Because he could stand at the edge, sword and shield in hand, and fight off the dragons. He could endure being a misfit in his ward, because he was really their secret defender, keeping them safe from the assaults of the enemy.

Like me. And, as I once had done, he even believed that he would always win, just because he stood for truth and virtue.

I still had a point to settle with Hymie, though.

"Where is that Extraordinary Intervention? You said it would be soon, and it's been months, and Steve *still* doesn't go to any Church meetings he can avoid. Can't you do *something*?"

Hymie was very patient with me. "Ginny, he's already had the EI."

"When!"

"Those two Baptist teachers. Didn't you realize?"

"But Steve answered them without any promptings at all. He didn't need an EI to deal with them!"

"It wasn't the *answers* that he needed the EI for. It was the challenge in the first place. Libbert and Graves are both scheduled to receive a witness from the Spirit, and so they come under the jurisdiction of the SW. We got permission to inspire them to provoke your boy into his lovely little commitment to the Church. And we used Steve's words to give them the first doubts about their so-called Christianity. You can bet they never forget Steven Kelly, any more than Steven Kelly will ever forget them. Three lives changed—more, in fact, if you count the other children who saw what happened. That's an EI if I've ever seen one."

I felt like a fool. "Oh. So Graves and Libbert were being prompted by *our* side."

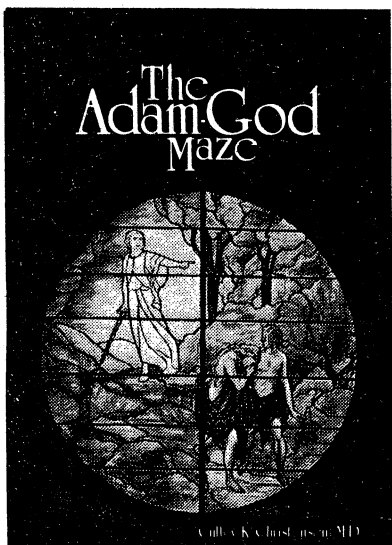
"You didn't guess, did you?" Hymie was pleased with himself, that was plain. "We fooled the enemy, too. They just don't know how to cope with it when we help our mortals grow by challenging their faith. But all things work out for the good of them that believe."

"It wasn't nice of you to fool *me*."

"Nobody lied to you. It's not *our* fault if you're so bigoted that you automatically assume that just because somebody's a committed, believing Baptist he can't be working for the cause of truth."

So maybe spirits *are* capable of irony, after all.

"Some years ago I advanced a doctrine with regard to Adam being our Father and God. That will be a curse to many of the elders of Israel because of their folly with regard to it. They yet grovel in darkness and will. It is one of the most glorious revelations of the economy of heaven. Yet the world holds it in derision." (Brigham Young, Oct. 8, 1861).



THE ADAM-GOD MAZE

By Culley K. Christensen, M.D.

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Enlightened Despotism: The Fountainhead of Culture

In two millennia of alternating despotism, anarchy, and war, as Orson Welles once commented, Italy has given us Latin literature, Roman jurisprudence, and the Renaissance—whereas Switzerland, blessed with centuries of peace, prosperity, and republican government, has produced the cuckoo clock.¹

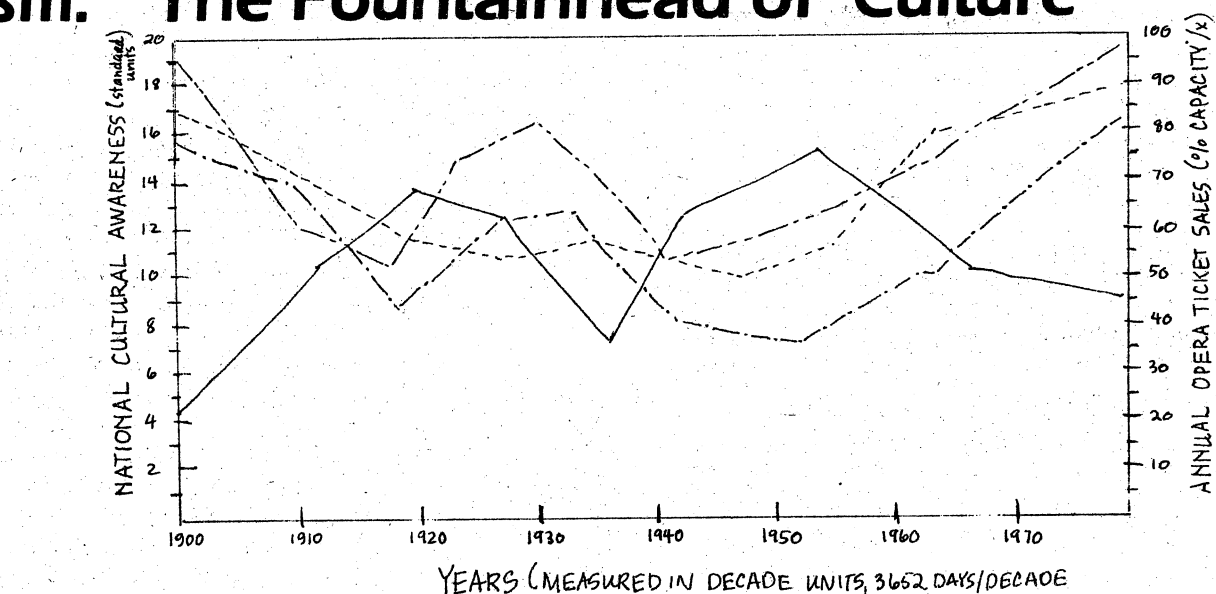
This is not an idle flippancy, but a matter of urgent concern. It may prove to be the case that the obvious decline of twentieth-century culture stems from the lack of a single officially articulated "party line" in the West. Certainly, many of the greatest artists of our time (e.g., Diego Rivera, Richard Stauss, Maxim Gorky, Pablo Neruda, Berthold Brecht, and Mikhail Sholokov, to name just a few) have drawn their inspiration from the imperious dictates of their political allegiance. Ezra Pound was a fascist.² T.S. Eliot's ultrarightist leanings are well-known.³ The membership roster of the communist-led Abraham Lincoln Brigade of the Spanish Civil War would read like a Who's Who of modern authors.⁴ Yet the sudden collapse of a secure ideology can lead to despair and tragedy, as with Hemingway and the recent Yukio Mishima. It can lead to degradation, as in the case of John Dos Passos, whose officially-recognized literary demise⁵ began with his discovery of Thomas Jefferson⁶ and culminated in his ignominious foreword to *Up from Liberalism* by the celebrated reactionary, William F. Buckley, Jr.⁷ It is the thesis of this paper that too much freedom can lead to collective, as well as individual, cultural degeneration. On the other hand, enlightened despotism has historically proven the only form of government conducive to intellectual and cultural awakening. The glorious tradition of despotism in Europe—represented by the Fredericks, the Louises, Joseph II, Catherine the Great, Matthias Cunradi, and an unending string of popes—confirms this.

In a free system—which is really no system at all—the threat is always present that the masses may make incorrect choices.⁸ Many people prefer Dean Martin to Mozart.⁹ History tells us that wrong choices actually have been made in periods of undirected social development, and this must be avoided in the future.¹⁰ That it can be avoided is the testimony of multitudes who have visited the Marxist states of our time.¹¹ "I have seen the future," announced Lincoln Steffens after his journey to the early Stalinist Soviet Union, "and it works."¹² Cuba and China may be economic wrecks—though this fact need not be conceded—but they are cultural paradises.¹³ For in them the people have only the highest freedom—the freedom to choose the right.¹⁴

It need not be supposed that the authors are endorsing Marxist-Leninist economic theory—but we cannot, admittedly, see how economic freedom might be separated from that human freedom which is so much a threat to true culture.¹⁵ "Freedom is really synonymous with lack," writes Jean-Paul Sartre.¹⁶ It cannot be denied that mankind owes many of its most impressive architectural monuments to concentrations of outocratic power: the great pyramid of Cheops, the temple cities of Mesoamerica, St. Peter's Basilica, and the Rayburn House Office Building all confirm this impression.¹⁷ Friedrich Nietzsche recognized the nexus between great architecture and enlightened despotism:

The most powerful human beings have always inspired architects; the architect has always been under the spell of power. His buildings are supposed to render pride visible, and the victory over gravity, the will to power. Architecture is a kind of eloquence of power in forms...¹⁸

It is not surprising that Adolf Hitler, seeing his architectural aspirations come to naught, elected to enter politics.¹⁹ Gazing on the skyline of Rome, who can deny our debt to great tyrants—to Augustus, whose boast it was that he found Rome a city of brick and left it a city of marble, to the medieval popes, to Benito Mussolini, whose highways finally replaced the Appian Way? If Michelangelo had not been ordered about by Julius II and Paul III, we would have neither the Moses nor the Sistine frescoes, nor even, perhaps, the great dome of St. Peter's, which provided the inspiration for the domes of the great American legislative buildings. Indeed, there was no Christian visual art to speak of until the papacy began to centralize ecclesiastical power in "the empirical Church with its own nature and laws, for the greater part not derived from Christ and His Gospel but borrowed



$$N.C.A. = \frac{1}{\sqrt{4\pi K \lambda}} \int_0^{\infty} \frac{(e^{-r-y})}{4K(\lambda - h) + \int_0^{\infty} \psi(P_3 P_4 P_5) r + (\phi + \phi_2) t}$$

- ϕ_j - ELASTICITY OF THE INDUITS
 λ_t - PROBABILITY THAT OPERA WILL ENDURE 20 YEARS
 ϕ_1 - GROSS REVENUE ÷ NET TICKET SALES FOR BASIC PERIOD
 ϕ_2 - RATIO OF MAINTENANCE COST IN OPERA HOUSES
 ψ - CROSS ELASTICITY OF DEMAND
 h - $\frac{1}{\lambda}$
 i - CULTURAL VALUE OF OPERA (PUCCINI=0; WAGNER=1)
 K - COST OF TICKETS (IGNORING INFLATION)
 P_3 - ATTENDANCE: PATRONS W/ INCOMES OVER \$31,563
 P_4 - " PATRONS W/ INCOMES UNDER \$31,563
 P_{yx} - " SERIOUS STUDENTS OF THE OPERA
 r - LOCAL POPULATION POTENTIAL TICKET BUYERS
 x - $1/(1+L)^h$

Fig. 1. National cultural awareness as a function of declining opera ticket sales 1900-1970

from the surrounding profane and religious societies."²⁰ Who can forget that the Golden Age of Athens came under the one-man rule of Pericles—the era of Herodotus, Socrates, Euripides, Xenophon, Thucydides, and the Parthenon? Only two cities have ever come close to equaling Athen's galaxy of geniuses: Renaissance Florence under the domination of the Medici, and Shakespeare's London during the reign of Queen Elizabeth I.²¹

The process, of course, can work both ways.²² In Egypt the children of Israel built treasure cities (Exodus 1:11), but when they escaped to freedom, they became a people of pastoral nomads.²³

The most startling confirmation of our thesis comes, perhaps, from recent research into the phenomenon of western opera, which we shall here briefly explain: The cultural value of a given fine arts event being inversely proportional to popular interest in the event, we are assured that opera is the most significant of all the performing arts and, hence, expect evidence of its fostering during periods of cultural renaissance. This is indeed the case. However, since the quality of individual operas is also inversely proportional to their popularity (public taste being, for the most part, crude),²⁴ one would expect the sales of opera tickets to decline during cultural awakening. Figure I demonstrates this graphically. The results are taken from a random sampling of opera ticket sales in the United States, so that particular attention should be given to the chi factor.²⁵

It remains for some scholar competent in both Old and New World studies²⁶ to explore the archetypal parallels between pharaonic Egypt and Incan Peru. What could be more authoritative than the sun, which dictates all we do and illuminates all we see? Hence, both along the Nile and in the Andes, buildings of ever-increasing magnificence were erected towards it.²⁷ Hence also, the incomparable palace of Versailles was built by Louis XIV, the "Sun King."²⁸ The anti-authoritarian protestant reformers abolished the orientation²⁹ of their buildings and, as in the case of Ulrich Zwingli, even stripped existing churches of their decoration.³⁰ In a similar vein, Akhenaten (Amenhotep IV), in his loosening of Egyptian sacerdotal tradition, led the way to a theretofore unprecedented degeneration in the visual arts.³¹

In another aspect of our investigation, our insistence upon explaining the psychological roots of artistic expression in early childhood has led us into fruitful ground previously ignored by conventional researchers. The significance of our findings is such, we feel, that the entire foundation of psychology may be shaken. It was discovered in tests conducted in elementary schools across the nation that the early life of painters and sculptors is not dominated by a mother- or father-figure

as Freud supposed, but by the horse-figure. Every artist was found to have drawn horses obsessively in his childhood (Franz Hals never quit.) It is a sound presumption that this reflects a rising horse population, an essential prerequisite for warfare in preindustrial societies recalled, perhaps, by our racial memory.³² The preference of conquerors and statesmen for equestrian statues should also be remembered in this context.³³

It requires a firm hand to lead the undisciplined masses to the cultural heights, and it is not to be wondered that those with this firm hand are often themselves molders of the arts. No one can deny the poetic gifts of Mao Tse Tung.³⁴ Similarly, no objective reader can fail to recognize the vast contribution of Josef Stalin to contemporary linguistics,³⁵ nor his characteristic wisdom in perceiving in Trofim Denisovich Lysenko the genius who has placed the Soviet Union in its enviable position of agricultural prosperity.³⁶ A benevolent dictatorship radiates improvement to even the most mundane aspects of community life; competitive table tennis in the People's Republic of China, for example, has been upgraded dramatically since the practice was instituted of placing quotations from Mao on the nets.³⁷

The nexus between autocracy and culture is not clear—neither can flourish without the other, but art may flourish just as well in opposition to, as in the patronage of, great power. Augustus called forth Virgil, and, in an equal but quite opposite way, Soviet communism called forth Solzhenitsyn.³⁸ The argument can be and has been made that the most vital of contemporary literatures is now flourishing in the Union of Soviet Socialist Republics,³⁹ just as Heidegger, Thomas Mann, and Hermann Hesse once had their heyday in Germany.

We are fond of the famous passage from John F. Kennedy's inaugural address: "Ask not what your country can do for you; as what you can do for your country." This is the essence of our program.⁴⁰ Men need an object of consecration and sacrifice, as well as an orchestrator of their otherwise inefficient and meaningless actions.⁴¹ In all areas of the world, throughout most of human history, the state has played these roles.

In summation we refer the reader to the brilliant point made by one of the world's foremost scholars on Hegel "That Hegel's view permits fundamental controversy at so many points is, of course, a sign of its extraordinary truth and vitality."* We feel this also to be the case with our own theory.

*See J. N. Findlay's "Foreword" to Hegel's *Philosophy of Mind* (Oxford, 1971), p. xii.

Continued from page 14

Footnotes

1. The remark, possibly unfair, was an addition to the screenplay of Graham Greene's *Our Man in Havana*. In point of fact, the cuckoo clock was developed in Germany's Black Forest. Switzerland invented LSD.
2. See his essay, *Jefferson and/or Mussolini*.
3. He once defined himself as a classicist in literature, a royalist in politics, and an Anglo-Catholic in religion. Worthwhile are his *Notes Toward the Definition of Culture* (New York: Harcourt, Brace and World, 1949) and *The Sacred Wood* (New York: Alfred A. Knopf, 1930).
4. "Art critic Harold Rosenberg...once described intellectuals as 'a herd of independent minds'" (*Time Magazine*, 2 September 1974).
5. Acknowledged by *The New York Review of Books*.
6. Of whom he became a disciple (see his *Thomas Jefferson, The Making of a President*, Boston: Houghton Mifflin, 1964). A far cry from his days with the Abraham Lincoln Brigade!
7. New York: Bantam Books, 1968. With an introduction by Barry Goldwater (!). Buckley has been labeled a "crypto-Nazi" by so astute an observer as Mr. Gore Vidal, author of *Myra Breckinridge* and *Julian*.
8. William Buckley and John Kenneth Galbraith discussed this topic before the Cambridge Union in 1970, where Buckley recognized in Professor Galbraith "a certain autocratic turn of mind." One would have expected this trait to endear him to the hometown of Oliver Cromwell and John Maynard Keynes, but the bourgeois Union gave the debate to Buckley, *Suffraginatus erat*.
9. Though this fact may seem incredible to the more naïf reader, a recent multimillion dollar federal study confirms it.
10. Milton Himmelfarb (in *Commentary*, Vol. 58, No. 2, p. 60) points out that "All social scientists deal with values, only some social scientists know they do and others do not know, or say they do not." We do not know. This paper is objective.
11. The hagiographies of Salvador Allende have already begun to appear. Also, recent Chinese literature is a case in point. The process is intriguing: Hitler, a mass-murderer, received a bad press throughout the world. Stalin, who out-killed him, was rather more popular. Mao Tse Tung, the indisputable champion of them all (see Suzanne Labin's *La condition humaine en Chine communiste*, Paris: 1959), is an international folk hero. *Difficile est saturam non scribere*.
12. Compare *The Case of Comrade Tulayev* by Victor Serge, Vladimir Tchernvin's *I Speak for the Silent*, *Assignment in Utopia* by Eugene Lyons, Menes Sperber's *The Burned Bramble*, Orwell's *Homage to Catalonia*, Ignazio Silone's *Bread and Wine*, Witness by Whittaker Chambers, Oleg Penkovskiy's *The Penkovskiy Papers*, *Conversations with Stalin* by Milovan Djilas, and Arthur Koestler's *Darkness at Noon*.
13. On this point, consult *On Socialist Realism* by Abram Tertz (Andre Sinyavsky) (New York: Random House, 1960). Or browse through any issue of *China Today*. The plays may seem to us melodramatic—but we must remember that melodramas are the art form of our golden age under Franklin Roosevelt.
14. As John Dewey put it, "Genuine freedom...is intellectual." Compare Jean Jacques Rousseau, *Du Contrat Social; ou Principes du Droit Politique* (Amsterdam: Marc Michel Rey,

1762). The freedom to be virtuous has been popular among many (especially medieval) religious thinkers for whom conventional freedom has been anathema.

15. Cf. Milton Friedman, *Capitalism and Freedom* (University of Chicago Press, 1962), pp. 7-21.

16. *Being and Nothingness* (New York: Washington Square Press, 1966), p. 722. The French title is *L'être et le néant, essai d'ontologie phénoménologique* (Paris: Librairie Gallimard, 1949). "In other words," Sartre continues, "the for-itself projects being as for-itself, a being which is what it is. It is as being what it is not, and which is not what it is, that the for-itself projects being what it is (p. 723)." This perception is common to many popular songs: "Freedom's just another word for nothin' left to lose."

17. Relevant here are *Parkinson's Law* by C. Northcote Parkinson (New York: Ballantine Books, 1964), Hannah Arendt's classic *The Origins of Totalitarianism* (New York: Meridian Books, 1963), and Isaac Asimov's *Foundation and Empire* (New York: Doubleday, 1952).

18. *Die Goetzendaemmerung* (Stuttgart: Alfred Koener Verlag, 1946), pp. 137-38.

19. Eric Hoffer comments upon this fact in his landmark work, *The True Believer: Thoughts on the Nature of Mass Movements* (New York: Harper, 1951).

20. J. N. Bakhuizen van den Brink in *Studia Patristica*, Vol. VII, Part I, Berlin, 1966, p. 9. "In fact, there is little we know for certain about Christian art until we reach the reign of Constantine the Great." (H. W. Janson, *History of Art*, New York, 1969, p. 158).

21. Some of us had hopes for New York City under John Lindsay, but he was deposed and exiled before he could, in Eric Voegelin's evocative phrase, "immanentize the hypostasis of the eschaton." The concept of the city is well-treated by Clifford Simak in his *City* (London: Sphere Books Ltd., 1971) and by Lewis Mumford's *The City in History* (New York: Harcourt, Brace & World, 1961). On Italian art of the Renaissance, see absolutely anything by Bernard Berenson.

22. There is an equation to describe this phenomenon. Had we the typesetting capacity, we would reproduce it here.

23. Their most magnificent temple was built by Herod the Great—who was admittedly something of a pagan, but compensated for that fact with an abundance of despotism. (*Neue-Welt Uebersetzung der Heiligen Schrift*, New York, 1971).

24. The popularity of Puccini is thus easily explained.

25. See *Al-jaddu mayyitun* (Peterson and Porter, eds., Cairo, 1974).

26. Though the emergence of such a one remains extremely unlikely, as is clear in the first few pages of Cyrus Gordon's *Before Columbus* (New York: Crown, 1971).

27. B.L. Gordon; *History of Religions*, Vol. 10, No. 3, p. 213: "Reverence for the east derives, no doubt, from ancient sun worship."

28. Vallot, D'Aquin et Fagon, *Journal de la Santé du Roi Louis XIV* (Paris: 1862); and Karl Bartz, *Der Sonnenkoenig* (Berlin: 1935).

29. The orient is preeminently the realm of despotism. See Edith Hamilton's *The Greek Way* (New York: Mentor Books, 1962), pp. 7-18.

30. *Hist. Relig.*, Vol. 10, No. 3, pp. 226-27. No more bland church can be imagined than Zwingli's Grossmuenster in Zurich.

31. Janson, pp. 46-49. For general information about Amenhotep IV, see Albright, *From the Stone Age to Christianity*, and Sir Alan Gardiner's *Egypt of the Pharaohs. Some of the writings of the period may be found in Adolf Erman's sourcebook, Die Literatur der Aegypter* (Berlin: 1923). For those interested in going deeper into this era, but lacking the linguistic training, may we recommend Werner Zimmermann's *Heilendes Fasten: Erlebnis, Nutzen und Praxis freiwilliger Nahrungsenthaltung* (Munich, 1948), Francisque Michel's *Tristan: recueil de ce qui reste des poemes relatifs a ses aventures* (Paris: Techener 1835-1839), or perhaps A. E. Neumann's *Das grosse Ungeheuer unter dem Bodensee* (Hannover: 1723).

32. We submitted our research to E. Fromm, the prominent social psychologist, whose only response was "Bull!" But despite attempts to verify his counter-hypothesis, no correlation could be found between increasing bull population and cultural ascension. Indeed, where bull multiplies, so does opera—a sure refutation of his thesis.

33. Note, as well, the obsession American children often have with the swastika, and with the stick figure, which often as not represents a soldier.

34. Joachim Schickel has rendered some of the Chairman's verse into German: *Mao Tse-Tung: 37 Gedichte* (Deutscher Taschenbuch Verlag, Munich, 1967).

35. J. V. Stullin, *Marxism and Problems of Linguistics* (Peking: Foreign Language Press, 1972). Comrade Stalin moved from statecraft into linguistics; Noam Chomsky is apparently moving the other way.

36. Science has declined radically in the USSR since deStalinization; the patriotic Lysenko has been replaced by the revisionist Sakharov.

37. This was first done in competition in Djakarta, Indonesia.

38. Solzhenitsyn himself has noted that, had he never been imprisoned, he would likely never have become a writer (*The Gulag Archipelago*, London: Fontana would likely never have become a writer (*The Gulag Archipelago*, London: Fontana 1974). The list could be multiplied indefinitely. Where would Daniel Berrigan be without repression? He has written (in *No Bars to Manhood*, New York: Doubleday, 1970, p. 4) of his unsuccessful struggles with logic before U.S. oppression galvanized him into action. (Here is a person for whom *logos* was more difficult than *ergon*.) Neither *The Village Voice* nor *The Berkeley Barb* would be thinkable or even necessary in an atmosphere of cultural freedom. In Tertullian's words, *Credo quia absurdum est*.

39. Amalrik, Bulgakov, Yevtushenko, Pasternak, etc.

40. Friedman, pp. 1-2, a hostile witness, also recognizes it as such. The reader is warned that, as regards our paper, no such deviationist nonsense will be tolerated.

41. "[T]rue freedom is impossible without a mind made free by discipline." (Mortimer J. Adler, *How to Read a Book*, New York: Simon & Schuster, 1940, p. 82).

Editor's note: This article is reprinted with permission of the author. It appeared initially in Tangents, an Honors Program publication. The author feels it in his best interest to remain anonymous, which we have to agree with, considering the nature of the piece.

"Grey" Continued from page 12

unaffected, though a little confusing. By the time of his death from pneumonia on 6 November 1911, John had given close to 20,000 blessings. The *Deseret Evening News* reported, "He was a man of few words and short prayers...He was honest and never made up a blessing" (13 November 1911, p. 5).

Patriarch Smith's eldest son, Hyrum Fischer, living in Provo at the time of his father's death, stood in line to receive the office by the "law of the primogeniture." However, Church authorities jumped Hyrum F. to call instead his 32 year-old son, Hyrum Gibbs. Though living in Los Angeles, where he had established a dental practice, Hyrum G. returned to Salt Lake City for his grandfather's funeral. While there, his great-uncle, President Joseph F. Smith, hinted to him: "We're going to have something for you to do soon" (*Deseret News*, Church News Section, 10 July 1963, p. 12). A few weeks later, he received a telegram informing him of his new appointment, and he was later ordained first a high priest and then Patriarch to the Church on 9 May 1912 by his great-uncle and Church President. During his 20 years as Presiding Patriarch, he gave nearly 22,000 blessings.

It was upon Hyrum's death in early February 1932 that serious questions regarding the desirability of strictly observing the hereditary precedent in the Patriarchal office surfaced between the First Presidency and Twelve. President Heber J. Grant was evidently reticent to call Hyrum's eldest son, Eldred Gee, and hoped rather to pursue other lines in opening up the office to a greater number of possible choices. He asked the Twelve for their views on the following four points: the best designation of the office, the functions of the office, "what line or lines of decent at the present time are

eligible to hold the office," and whom shall [the Twelve] recommend to the Presidency to fill the office." In response to the third question, the Twelve moved "That it be the sense of the Council that we recommend to the Presidency that any male person in the direct lineage of Hyrum Smith, brother to the Prophet, is eligible by way of descent to the office of Patriarch to the Church [and that] preference should be given to the eldest son in the direct line of descent, provided, of course, that the eldest son be worthy of the office."

They elaborated: "Whatever deviations have been made from the strict application of the rule of primogeniture in this office have been clearly recognized as exceptions and that whenever the next in line of descent had been worthy and available he had been chosen; that, after all, this particular office is and always has been one that descends with the blood, the virtues of which are inherent in the blood itself." They then resolved to recommend "to the Presidency to appoint Eldred Gee Smith as 'Patriarch to the Church,' successor to his father Hyrum G. Smith." Anticipating President Grant's reservations, they admitted that "while many of the Brethren felt that at his present age [26 years old] and with his limited experience Brother Eldred Smith could scarcely be qualified to assume the administrative functions that had formerly been carried on by his father...they also felt that whatever limitations he might have in this respect ought not prevent him from receiving the inspiration and Spirit of the Lord in the blessing of the people of the Church. ...Several of the Brethren of the Council," they added, "expressed themselves as having completely altered their views on some of the questions discussed, and particularly with reference to the Patriarch's son." However, they concluded, "in the event it should be deemed advisable to go to the line of President Joseph F.

Smith to fill the office, it would seem only reasonable and consistent to choose the eldest son of his line, or the one next to the eldest if the eldest be not worthy. Such a procedure seemed to be fraught with many difficulties," though. Of the nine Apostles present, "all voted unanimously in favor of the conclusion herein recited" (The Council of the Twelve Apostles to the First Presidency, 22 March 1933).

President Grant, however, remained unswayed, and for the next ten years no Patriarch to the Church was appointed. Instead, two men served as "Acting or Interim Presiding Patriarch to the Church": Nicholas G. Smith, 1937-1934, grandson of the fifth Presiding Patriarch, John Smith; and Elder George F. Richards, 1937-1942, the first and only person not of the Smith lineage to serve in the Patriarchal office. In October 1942, the office again reverted to a descendant of Joseph Smith, Sen., when 43 year-old Joseph F. Smith, grandson of President Joseph F. Smith, was ordained Patriarch to the Church. Elder David O. McKay remarked at the time, "Elder Smith's right to his office therefore is not only by lineage but by direct inspiration to the President who holds the keys of the high Priesthood" (*Conference Reports*, 3 October 1942, p. 17). Previously head of the speech department at the University of Utah, Patriarch Smith served in his new calling for only four years. On 3 October 1946, he wrote to President George Albert Smith, informing him of a prolonged personal illness and stated that if, "in the circumstances, you should feel that the interests of the church would be best served by releasing me at this time, I want you to feel at liberty to do that" (*Deseret News*, 7 October 1946, p. 1). He was omitted when the names of the General Authorities were read four days later at General Conference, and during

Continued on page 17

An RLDS View Of The Bible

by William D. Russell

I have long been interested in why it is that religious communities distinguish certain writings from all other writings and regard them as the authoritative statements of their faith. Why have a canon of Scripture at all? Would it not be better to leave it up to each individual to evaluate all writings for themselves?

My view of Scripture has been determined a great deal by my study of the process of canonization of the Biblical writings.

I would define Scripture as, "Literature which arises out of the concrete life situations of a religious community and which has come to be regarded as authoritative for the faith of that community."

The Biblical writings fit my definition very well. The Old Testament writings arose out of the life of the Israelite community. Contained in these writings are a mass of legal prescriptions, historical writings, prophetic oracles, poetry, fiction, proverbs, and an apocalyptic treatise. These writings were produced over a period of nearly one thousand years. They were not initially regarded as sacred. If they had been so regarded, the Israelites would not have taken the liberty to revise and expand these writings over several centuries.

The Law—the first five books of the Old Testament—underwent revision and expansion and the integration of variant sources over a period of about 500 years. As the Israelites went through various crisis situations—such as the fall of the northern kingdom culminating in the exile and finally the return and the rebuilding of the wall and the temple at Jerusalem—the conviction arose that the authentic religious voices of the past must be preserved and obeyed. Thus by 400 B.C. the first five books of the Old Testament—the law of Moses—were canonized, i.e.,

the Israelites regarded these books as the authoritative sources upon which their faith is derived.

As the Old Testament scholar Arthur Jeffery has written:

When in any religion the stage is reached where the community is conscious that the authentic voice of religious authority is no longer heard, the writings which had been produced in that past in which such an authentic voice had been heard and recognized tend to be marked out by that fact and so to be set aside as the writings sacred to the community. ("The Canon of the Old Testament," *Interpreter's Bible*, 1982, Vol. 1, P.33.)

So by 400 B.C. this first segment of the Old Testament had been canonized. In the meantime, beginning in the eighth century or before, various prophetic utterances had been recorded, revised from time to time, and passed down through the generations. By approximately 200 B.C. the conviction had arisen in Israel that the prophetic voice—so strong in men like Isaiah in the 8th century, Jeremiah and Ezekiel at the time of the Exile, deuter-Isaiah in the 6th century—had been stilled. This awareness led to the conviction that not only the Law—but also the prophets—must be regarded as Scripture. This addition of the prophets to the sacred lists did not go unchallenged. The Sadducees persecuted the Pharisees for reading from the prophets in synagogue. The Sadducees felt that the Law was all that would be regarded as authoritative.

In the New Testament, when Jesus refers to the sacred writings, he refers to the "law of the prophets." Jesus' references reflect the fact that the canon of what we call the Old Testament—the Hebrew Bible—was not yet finalized. A third category—the Writings—was also accepted by the Israelites. This includes about ten writings—including the Psalms, the Wisdom Literature, Esther, Ruth, and the apocalypse of Daniel. These writings too became accepted as Scripture—some sooner than others.

Some of them were still in doubt sixty years after Jesus' death—when rabbis gathered at the Council of Jamni discussed whether certain writings should be included. The existence of Christianity was probably what prompted their attempt to decide just what writings should be regarded as Scripture. There was doubt about Esther, a nationalistic book which does not mention God, and about Ecclesiastes, a writing characterized by a skeptical, philosophical mood, and the Song of Solomon, which was perhaps a bit too romantic. The rabbis decided to include all three, a decision which I applaud.

The rabbis at Jamni did not accept the fourteen books that we know as the Apocrypha. These writings were being used in Christian circles, perhaps for the purpose of showing that Jesus was the long-awaited Messiah. The rabbis' rejection of the Apocrypha may well have been dictated by a desire to prevent the Christians from using these books against them. The Christian Bible included the Apocrypha until the 16th century when, unfortunately, Luther rejected the Apocrypha and the rest of Protestantism (including the Latter-day Saints) followed suit. Catholics have had the good sense to retain it.

The New Testament, too, was written by individuals confronted with real life problems in the church. The Apostle Paul, the first to write, confronted missionary problems which required correspondence to churches he had founded, or wished to visit, as in the case of Rome.

The gospels were written forty to seventy years after Jesus' death, as it became obvious that Jesus was not going to return soon. Stories about his life, passed on by close disciples by then deceased, needed to be preserved. As Roman persecution developed near the end of the first century, the Book of Revelation was written; and as internal disputes arose in the early second century, various epistles like 1-2 Timothy, Titus, 2-3 John, and James were written.

We have no historical evidence that these writings were regarded as canonical at first. Like the Hebrew Bible, the New Testament writings were canonized only gradually as Christians faced specific problems and needed to affirm that the true faith could be found in certain authoritative writings. The primary crisis was the Gnostic heresy of the mid-second century. Gnosticism presented a serious challenge to the basic Christian doctrine of Incarnation, and, indeed, a challenge to the authority of the Hebrew Bible, which Christians generally accepted.

Faced with a serious heresy, the Church responded by appealing to the authority of the apostles—those who had known Jesus in the flesh, or who, like Paul, had asserted contact with the risen Christ.

How do you appeal to the authority of apostles who were all dead for more than half a century? They did so in three ways. First, by asserting that the bishops—the current leaders of the church—had been originally appointed as bishops by the apostles before they died. These first bishops allegedly transmitted the apostolic faith to the bishops they appointed to carry on their apostolic witness, and so on through history. Second, they appealed to apostolic authority by formulating creeds—short statements of the essentials of the faith. The Apostles' Creed apparently developed from some of these early attempts to write creedal statements faithful to the apostolic witness. Third, and of most importance for us, the Church tried to refute the Gnostics by appealing to those writings then circulating in the Church which might be claimed to have been written by apostles or close associates of apostles.

What were these writings? There were ten epistles that had circulated in Paul's name for nearly a century. Three more were written in Paul's name—ninety years after his death—specifically to refute the Gnostics. These are 1-2 Timothy and Titus. Of the gospels in circulation four seemed reliable. These four were all anonymous. No name is attached as the author. Conveniently, traditions developed assigning them to two apostles—Matthew and John, and two close associates of apostles—Mark and Luke. Other writings were variously ascribed to apostles John, Peter, Paul, James, and Jude.

The Church began to cite these writings as Scripture—that is, they treated them in the same manner as they did

Continued on page 17

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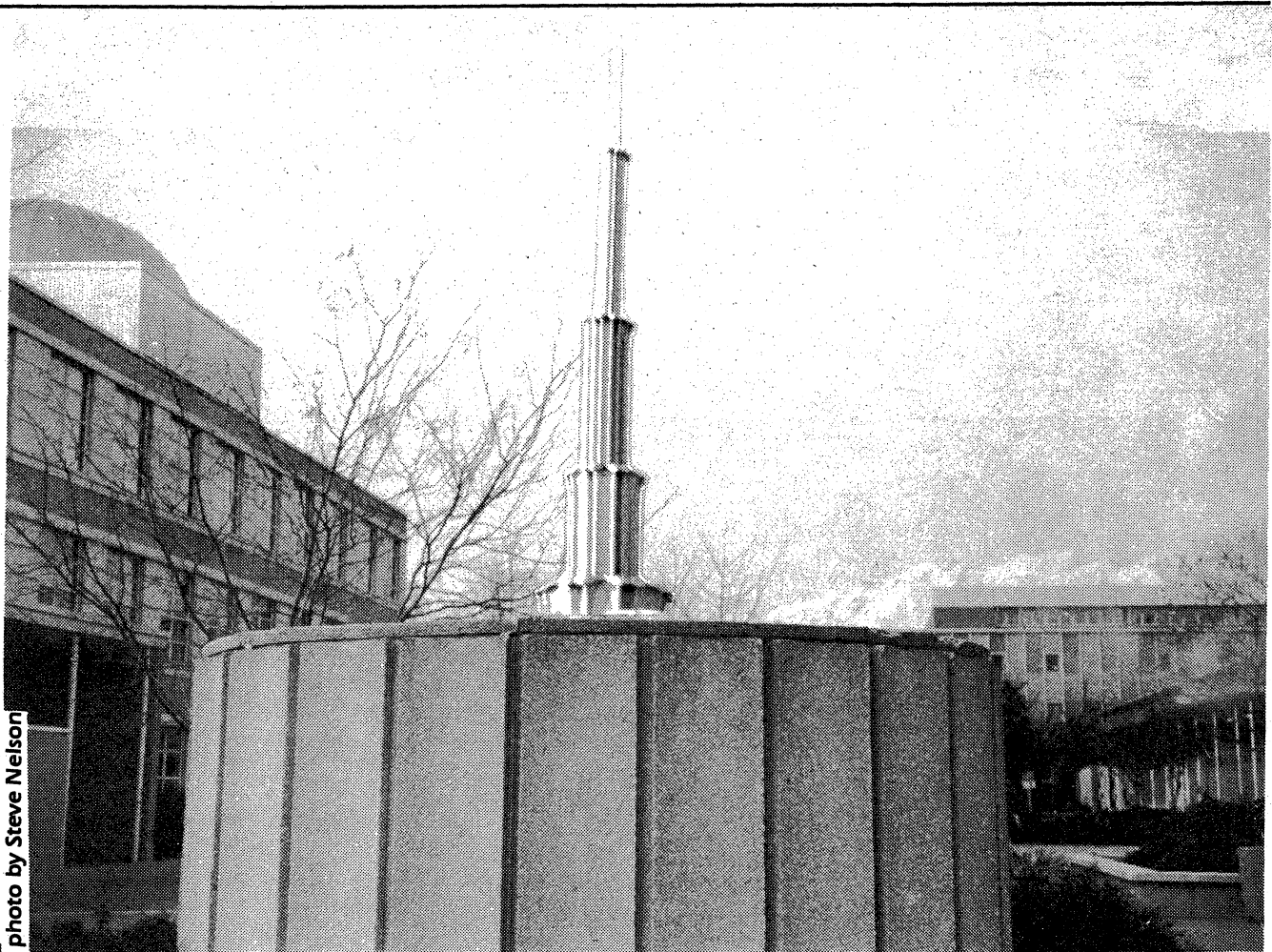
BYUH ACADEMICS

"Grey" continued from page 15

the final session his release was officially announced. Reportedly, Smith's "illness" was an oblique reference to homosexuality and he was disfellowshipped following his release from the Patriarchal office. He later moved to Hawaii where he had earlier served a Church mission, with instructions directed to local priesthood authorities that he not be called to any position without prior clearance from the First Presidency. He died in Salt Lake City, where he was attending his daughter's wedding, on 29 August 1964.

Fourteen years earlier, when President Grant refused to call him as his father's successor, Eldred Gee Smith lamented that he had lost the most priceless thing he had hoped for—that of being the Presiding Patriarch to the Church by virtue of his being the eldest son of the previous Presiding Patriarch. On 10 April 1947, the Presidency of the Church having passed back to the Smith family with George Albert Smith, whose support of Eldred Gee was specifically stated in the Twelve's 1933 letter to Grant, Eldred, the great-great-grandson of Hyrum Smith was ordained Presiding Patriarch. He "made it plain that general authorities had not thought him unworthy previously to hold the position of patriarch to the church and he definitely had not had to 'reform' or change his habits to be worthy of the position. 'I have always believed that the Lord's way is best, and he is directing the church and its leaders, despite the fact they have their free agency, are doing it as He would have done'" (*Salt Lake Tribune*, 7 April 1947, p. 2). Eldred, direct heir to the hereditary office, served in this capacity for over 32 years until his release and the retiring of the Patriarch to the Church on 6 October 1979.

Currently, the prevailing view among the presiding General Authorities seems to be that the Office of Patriarch to the Church is unnecessary and anachronistic. It is also apparent that the calling has proven to be somewhat troublesome in that primogeniture does limit the number, and hence quality, of possible appointees. Not every past Patriarch has fulfilled his duties or presented the kind of image others of equal standing in the Church might have hoped. That the office is to descend from father to son restricts the power of the First Presidency and Twelve to call others whom they feel to be more appropriate. And with the Patriarch's being sustained as "prophet, seer, and revelator," the questions of the exact nature of his administrative functions and authority vis-a-vis the First Presidency and Twelve, together with the issue of succession, have not been easy to resolve. Now that the office no longer exists, however, the majority of these questions is moot, and a need to respond to the remaining is not pressing for the present, at least.

**Reconstruction of campus vent nears completion****"RLDS" continued from page 16**

the Law, the Prophets, the Writings, and the Apocrypha. These apostolic writings, too, were seen as authoritative.

Thus the canon of the Hebrew and the Christian Bibles developed. As the need had arisen to distinguish authoritative writings from lesser writings, the community of faith had gradually come to the conviction that these writings could be elevated as the authoritative writings for the community.

In light of the history of their origin and canonization, the natural conclusion that I have come to is that the Scriptures are fallible. They were not written with any thought that they would some day be considered sacred. Gradually, sometimes many centuries later, they came to be considered as sacred Scripture. Thus, the Biblical writings are human, and conditioned by the same cultural limits that all human beings operate within.

Paul accepted the institution of slavery and was apparently a male chauvinist. To my knowledge there is no real criticism of polygamy in the Bible, to the chagrin of the RLDS. There are many errors in the Bible. Biblical writers often contradicted each other. I refer not only to conflicts of factual information, as occurs so obviously in the four gospels, or between the account of Paul's life we

find in Acts and what we learn from his own writings. More importantly, there are sometimes conflicts in basic theological and ethical assumptions, and in the world-views of the authors.

But having said that the Biblical writings are fallible is not to say that they are not extremely important and deserve to be regarded as Scripture. As a Christian, I assert that Jesus of Nazareth revealed to humankind certain ideals by which we should live. That being the case, the Biblical writings have a status for Christians above all other writings. The Hebrew Bible gives us the faith of the Israelite community from which Jesus arose. The New Testament gives us the writings of persons who were closer in time to the Christ-event than any other writers, with a very few exceptions. The sorting out of canonical and non-canonical writings was done by Christians close in time to the original events. Thus the Bible, and the New Testament especially, is the prime witness to the Christ-event.

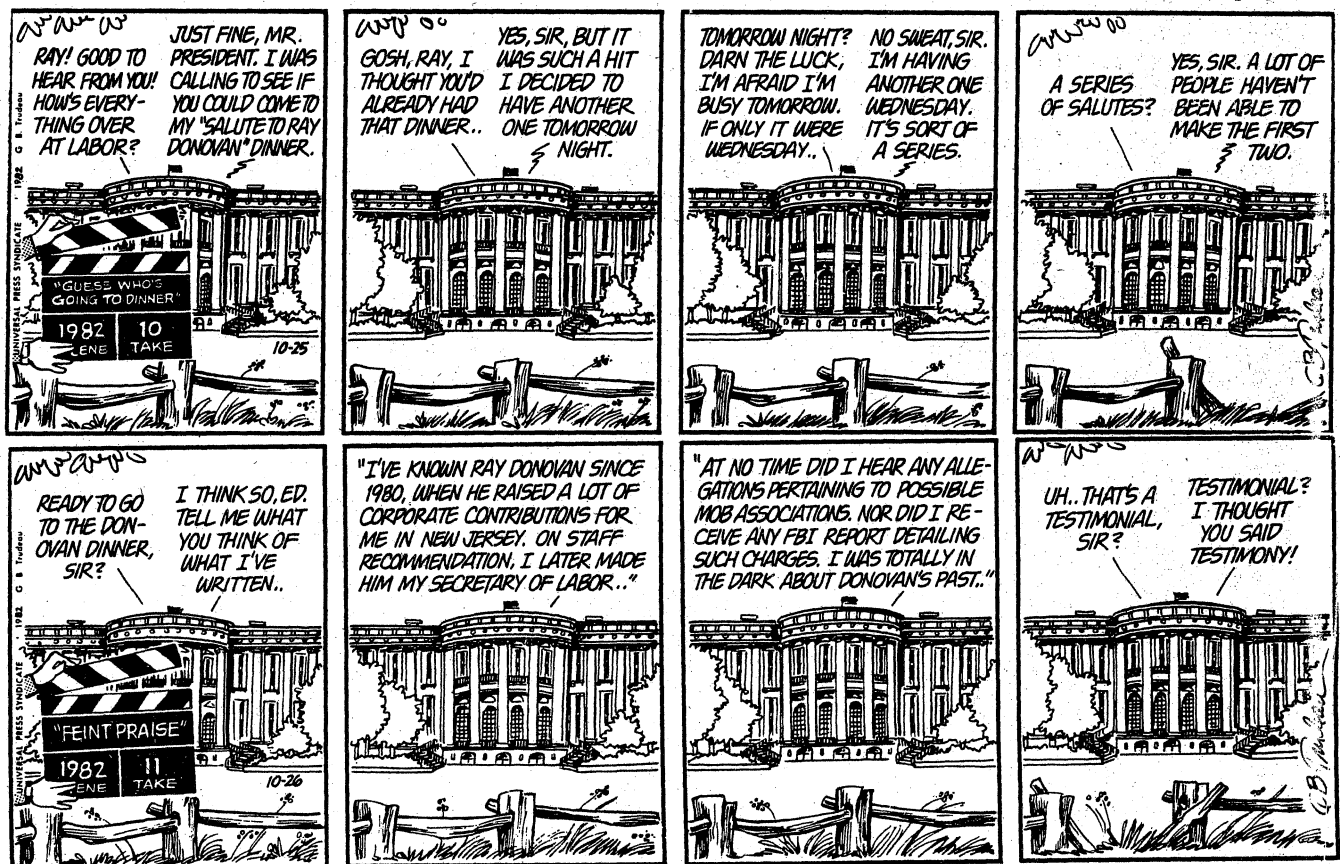
To understand the Man from Nazareth, your quest must begin with the Bible. Your quest need not end there, for many others have written profound and inspiring writings from which can profit. In fact, Augustine and Aquinas and Calvin and others were far more intellectu-

Continued on page 19

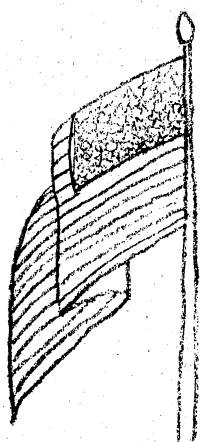


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THRILLS



AMERICA NOW through November 28

The Utah Museum of Fine Arts at the U of U campus displays **CONTEMPORARY AMERICAN PAINTINGS** from the museum's own collection. Represented are paintings of a variety of styles, influences, and subject matter. The museum is open Mon-Fri from 10 to 6, and Sat. and Sun. from 2 to 5. For info: 1-581-7332.

GIFTS OF ART through December 19

The Kimball Art Center on Main St., Park City is sponsoring its annual **HOLIDAY EXHIBIT**. The exhibit includes works from a number of medias and gifts of all prices. Start shopping early—M-F from 10-8, Sat 10-6, and Sun noon to 5. Call 1-649-8882.

MODERN DANCE November 16-19

The Modern Dance Group from Salt Lake's **East High** will perform in concert each night at 8. The group is directed by **Connie Jo Hepworth** and will perform at East High School, 840 S. 1300 E. Tickets run between \$1 and \$4. Phone: 1-583-1661 ext. 237.



BIG BAND November 16, 23, 30

THE SOUNDS OF THE FORTIES can be heard every Tuesday night in Murray at the Maxim Center. Performed by **Jack Stevens and his Orchestra**, the show begins at 9. The Center is located one block west of State St. on 4880 S. Tickets cost \$3.50. Call 1-277-4545 or 1-521-6060 for information.

SWEENEY TODD November 17-20, 24-27

THEATRE 138 presents this unusual and provocative musical by the author of "West Side Story" and "A Funny Thing Happened on the Way to the Forum." Located at 138 So. 200 E., SLC, the show will begin at 8:30. Admission is \$4-adults, \$3-students. Call: 1-322-0093.

CLASSICAL REALISM November 17-December 19

The Springville Museum of Art, 126 E. 400 S., begins its display, subtitled: **THE OTHER 20th CENTURY**, with a gallery talk by artist Stephen Gjertson whose works are included in the display. The talk begins at 1:30 on Nov. 17. There is no admittance fee. Info: 489-9434.

WEST SIDE STORY

Nov. 19, 20, 24-27
Dec. 1-4, 8-11

The moving story of social prejudice on the west side of New York City is presented at **Shire West Theatre**, 915 W. 100 S., SLC. The play begins at 8, and tickets are \$4.50. Phone: 1-533-8838.

SANTA CLAUS November 20

The annual **JAYCEE'S CHRISTMAS PARADE** will begin this year at 9 a.m. at Main and S. Temple Streets in Salt Lake. Santa Claus will be there with his sleigh and reindeer to take part in the festivities.

MESSIAH SING-IN November 28

Sing along with the **Utah Chorale** to the music of Handel's masterpiece **MESSIAH**. Bring your own copy of the G. Schirmer edition of the "Messiah" to the **Symphony Hall**, 123 W. South Temple, SLC. Call: 1-355-1857.

ISRAEL throughout December

Church-commissioned paintings: **A TRIP TO THE HOLY LAND** by artist Gary Smith will be on display in the **Secured Gallery** of the HFAC.

FESTIVAL OF CULTURES December 4,5

This year's festival at the **Utah Museum of Fine Arts** will celebrate the Basque, Colombian, English, and Italian cultures. Admission to the music, dance, art, displays, and costumes is free. Everyone is welcome between 12:30 and 5:30.

CHRISTMAS OPERA December 8

THE CHRISTMAS PLAY is really an opera by BYU faculty member Murray E. Boren. The new opera will be performed at 8 p.m. in the **Provo Tabernacle** (University Ave and 100 S.). For ticket info: 378-7444.



LECTURES/MEETINGS

An **EXECUTIVE LECTURE** by **Jorge Lamport Rodil**, a former U.S. Minister of the International Development Bank and Ambassador to Guatemala will speak on Nov. 16 at 4:10 p.m. in room 184 JKB.

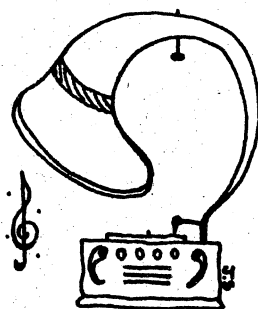
A statewide meeting of **Utahns For A Nuclear Weapons Freeze** will be held on Sat., Nov. 20 at the **Crossroads Urban Center** (347 S. 400 E., SLC). The meeting will begin at 1 p.m. Info: 1-581-9027.

TV

NUCLEAR WAR: A GUIDE TO ARMAGEDDON, a one-half hour long British documentary, will be presented on KUED Channel 7 at 10 p.m. and KBYU Channel 11 at 8 p.m. on Nov. 17, and again on Channel 11 at 10:30 p.m. on Nov. 22.

KUED offers **MEDIA PROBES: PHOTOGRAPHY** on Nov. 20 at 11 p.m. The program deals with five people who make their living as photographers.

WORLD OF BOOKS, the "Sneak Previews" of literature, can be seen every Sunday night at 11:30 p.m. on Channel 7.



FM

KBYU-FM 88.9 plays famous **FILM SCORES** each Tuesday evening at 6:05 p.m. Featured this month are **STAR TREK II** (Nov. 16), **SUPERMAN** (Nov. 23) and **VERTIGO** (Nov. 30). Don't miss your favorite score.

The intergalactic adventure **STAR WARS** returns to **KUER-FM90** beginning Nov. 18 at 9 p.m. The series will be aired each Thursday night for 13 weeks.

On Nov. 25 at noon **KUER** will focus on classical guitarist **ANDRES SEGOVIA** in an hour-long Spanish language special.



FILMS

The cast in the Chapman Library's free series of Ma and Pa Kettle movies, this time **Ma and Pa** find themselves in **WAIKIKI**. The film begins at 4 and 7 p.m. on Nov. 17. The Library is located at 577 S. 900 W., SLC. Call: 1-363-7594.

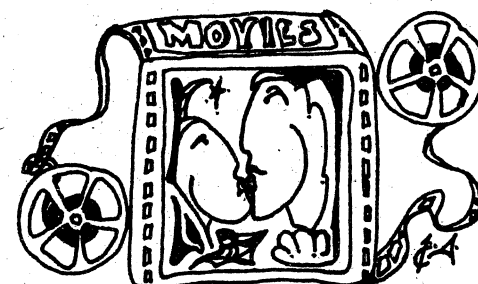
Ibsen's dramatic **A DOLL'S HOUSE**, starring Jane Fonda and Trevor Howard, will be presented at the Ruth Vine Tyler Branch Library (315 Wood St., Midvale) on Nov. 17 at 7 p.m., at the So. Jordan Branch Library (103rd So. Beckstead Lane) on Nov. 18 at 7 p.m., and at the East Mill Creek Branch Library (2266 Evergreen Ave, SLC) on Nov. 20 at 2 p.m. Phone: 1-943-4636.

Among the **Blue Mouse's** offerings this month are Hal Ashby's **HAROLD AND MAUDE** (Nov. 19, 21), the touching anti-war film **KING OF HEARTS** (Nov. 26-28), and the silent melodrama **TRAPPED BY THE MORMONS** (Nov. 29, 30). All shows begin at 7 p.m. and play twice. The theatre's address is 260 E. 100 S., SLC. Phone: 1-364-3471.

FILM SOCIETY

Playing Nov. 26th and 27th are: **Film Society** are **Thunderball** and **The Thin Man** [*Thunderball*: 1965; Directed by Terence Young; Screenplay by R. Maibaum and John Hopkins; Cast: Sean Connery and assorted others. *The Thin Man*: 1934; Directed by W. S. "Woody" Van Dyke II; Screenplay by Albert Hackett and Francis Goodrich and based on Dashiell Hammett's 1932 novel; Cast: William Powell, Myrna Loy, Maureen O'Sullivan, and Nat Pendleton.] If you enjoy double-entendres and gadgets, then don't miss this fourth in the series of James Bond films. Bond survives attacks by killer sharks, is trapped in an underwater grotto, takes on a battalion of deadly frogmen, survives an occasional drugging, and and rides the fin of a hydrofoil at at least 60 mph. The touches of humor are an added delight.

The Thin Man was the first of six Thin Man films and all teamed William Powell with Myrna Loy as Nick and Nora Charles (with Asta, of course, constantly in attendance). They create the most refreshing husband and wife duo to ever grace the detective scene with William Powell quipping his way through some hundred martinis and always ready with some throwaway wisecrack. With seemingly unlimited wealth, they ignored the Depression and provided another of the light-hearted Hollywood escapes from the all too many bitter realities of the 1930's.



Playing Nov. 26th and 27th are: **THE BEST YEARS OF OUR LIVES** [1946; Directed by William Wyler. Screenplay by Robert Sherwood. Cast: Fredric March, Myrna Loy, Dana Andrews, Teresa Wright, Harold Russell, Hedy Lamarr.]

The Best Years of our lives is William Wyler's academy award-winning expose' on the world of returning war veterans. It's an overview of three men from three different social backgrounds and three different branches of the armed forces who try to pick up the threads of their civilian lives.

Although these men were missed, the world at home has certainly moved on without them. "Last year it was kill the Japs; this year it is make money."

The opening of the film has its greatest moments as the three vets return to Boone City (i.e. "Anywhere, U.S.A."). The forcefulness of the characterizations and the photographer's visual narrative are long remembered. The film moves forward at a leisurely pace, like an atmospheric novel, as the interplay of the cast's convincing characterizations. Hugo Friedhofer's expertly crafted score and Robert Sherwood's dialogue and structure are all combined under William Wyler's direction to expose in great detail the behavior of those involved in what was a post-war universal phenomenon. Against this slow, leisurely pace Wyler creates the vision of a crowded world (the drugstore, the nightclub, the restaurant are filled with people), seemingly too small to provide room for the returning soldiers.

MEET JOHN DOE [1941; Directed by Frank Capra; Screenplay by Robert Riskin. Cast: Gary Cooper, Barbara Stanwyck, Edward Arnold and Walter Brennan.

In *Meet John Doe* Capra offers a shrinking image of an emerging fascist striving for the U.S. Presidency. It was not only a timely film when it was released in 1941 but many of the film's messages and images are timeless and applicable today. It is a reminder of how dictatorial tyranny is often approached from the conservative right as well as from the radical left. Capra also underscores that appearance can be manipulated and is too frequently accepted as being more important and essential than quality.

Meet John Doe is almost a great film but it lacks an effective ending and has trouble with his depiction of goodwill.

PERSONALS

Roger—
Where are you? We miss your bright shining smile.
—The Leishmaniacs

Dearest Sirtha—
Hello, I have a proposition—would be pleased if you would consider a rendezvous in the Mines of M., for a wild and exciting evening on Nov. 20. Love,
—Countess of C.P.

Dianne—
Happy 20th Birthday. We love you,
—"The Kids", RPH and LAH

Wanted to buy:
3 Wise Monkey ceramic—Speak No Evil, See No Evil, Hear No Evil.
Call 225-1903

To The Girl I Dumped—
You are so sweet,
So immature,
Boy, I'm glad I'm rid of you.

the dates were neat,
'For real, for sure,'
Boy, I'm glad I'm rid of you.

When 'gain we meet,
At judgement's seat,
Boy, I'll be glad I'm rid of you.

—Horace Rumpole

Horace Rumpole—
You deserve a Pullet Surprise.

Desired:
Young lady who'd like to teach me the in's and out's (of how to play the harmonica, of course.) Call AO at 375-3197 after 10:00.

Mr. Robot—
'The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace' (Num. 6:24-26).

—JTA

"RLDS" continued from page 17

ally profound that most of the Biblical writings. St. Francis, Martin Luther, and others may have been more inspiring than some of them. Few Biblical writings were more prophetic than Martin Luther King's "Letter From Birmingham City Jail."

Yet the Biblical writings have a status above all other—for Christians—because of their primacy as witnesses to the Christ event.

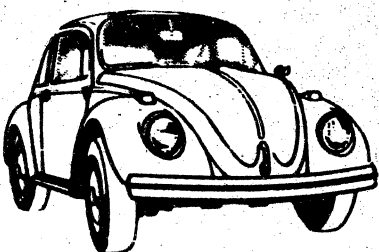
Mr. Russell is chairperson of the Division of Social Science at Graceland College in Lamoni, Iowa, sponsored by the Reorganized Church of Jesus Christ of Latter-day Saints.

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Going My Way

Fredericks of Hollywood: A Revealing Experience

by Dick Townsend

It was Saturday morning. Laurette and I were walking hand-in-hand to the library to do a little studying. We had just passed the Health Center when we ran into Martha, whom I hadn't seen for awhile. "Martha, I'd like you to meet a friend of mine, Laurette Parkinson," I said politely.

"We've already met, if you recall," Martha pointed out. "I thought you were dating Dick's roommate Hank," Martha said to Laurette.

"That didn't work out," Laurette observed quietly. There followed an uncomfortable pause. It was getting cold.

Just then, I heard the unmistakable roar of Hank's '57 Nash. "Hop in," invited my enthusiastic roommate as he rolled down the window. Martha politely opened the door for Laurette to get in the front seat, but shut it before I could follow. Martha and I climbed in back.

"Where are we going?" inquired Martha as we roared down the street.

"My sister's getting married," he announced, "and I have to buy her a wedding present."

It sounded reasonable enough. Yet, for some reason, Hank kept passing every store on the road. "Why are we headed for the freeway?" I asked, a little alarmed. "Laurette and I were going to study our Natural History."

"Or make some," Martha put in.

"You don't expect me to buy my only sister's wedding gift at just any old department store, do you?" Hank answered. "We're going to some place different: Frederick's of Hollywood."

"Hollywood!?" I exclaimed, aghast. "Don't be ridiculous! This car can barely make it to Salt Lake."

"Fortunately, Frederick's has a branch store in Salt Lake," Hank explained. "So keep your shirt on."

Eventually, we arrived at Brickyard Plaza, one of Salt Lake's many shopping centers. Hank led us to the small but intriguing speciality shop known as Frederick's. We went in and began to look around. The shop was a small, one-room affair, filled mainly with racks of clothing. Martha went over to one and pulled out a hanger with a dash of fabric on it.

"What's that?" I asked.

"I think it's a negligee," answered Martha, uncertainly. But I can't figure out if it has a low neckline or a high hem."

Suddenly it dawned on me. "You mean this place specializes in bedroom apparel?" I demanded.

"What better place to buy a gift for my sister's honeymoon?" Hank asked.

"I'm surprised at you," I said with a hint of righteous indignation. "I thought your sister dressed like a lady."

"She does—Lady Godiva," he explained.

"You can't judge people by their clothes," Martha pointed out. "Not these clothes anyway—there isn't enough evidence."

Meanwhile, Laurette was delighted by all of the unusual sleepwear. "Look at this one," she giggled, holding up a negligee with two significant portions cut out.

"Clothes like this prove anyone can be popular if they expose themselves in the right places," Martha observed.

"Well, maybe," Laurette conceded. "But some of these are nice," she said, eyeing a garishly-colored nightgown. "Things like this will never go out of style."

"How true," Martha commented. "It will be just as tasteless year after year."

"Well, you don't have to be so negative," Laurette returned. "Some of this stuff is very practical. For instance, this kind of clothing is perfect for catching a mate."

"Or a cold," Martha sneered. "You know, if a moth ever got in here, it would starve to death."

"I think I'd like to try on this short negligee," Laurette continued, ignoring Martha.

"Better not," Martha advised. "You can hardly contain yourself as it is."

It didn't take a genius to see that Laurette and Martha were about to declare war, so I grabbed Martha by the arm and took her aside.

"What's the idea?" I demanded. "You haven't let up on her since we got here."

"I was just concerned for her safety," she explained. "I Laurette shops in places like this, one of these days she'll have an accident—catching her foot in her neckline."

"That's not funny."

"Why do you date these girls from Utah Valley anyway?" Martha asked.

"She's not from Utah Valley. She's an old friend of mine from California."

"Well, maybe she just seems like a Valley Girl," Martha observed. "I just don't want to see you getting mixed up with someone loose."

"She isn't loose," I asserted. "Laurette has a great capacity for love—so emotionally, so feelingly, so affectionately..."

"Don't forget *universally*," Martha added.

I finally got Martha to agree to a temporary cease-fire and we moved on to the men's section of the store, which consisted mainly of a variety of bedroom briefs. They were golden briefs decorated with rhinestones, silk ones with a tassel in front, and even drawers with revealing cutouts.

"Why don't you get one of these, Dick?" asked Laurette. "They're perfect for the man who has nothing to hide."

"Thanks, but no thanks. I believe in being open—but not *this* open."

"Well, at least you'd never have to worry about getting into a strip poker game," observed Martha. "You'd have practically nothing to lose."

Anxious to change the subject, I went to look at the store's other merchandise, which included brightly-colored boas (accessories which resembled ostrich-plum snakes), removeable tattoos, edible tattoos, and various salves, including "Making Love Body Lotion" and Frederick's own "Kissable Bust and Body Balm."

"I have it," announced Hank at length. "I'll buy the some 'Edible Undies.'" Hank wasn't kidding. Frederick actually sold edible briefs for both men and women, in a variety of flavors including chocolate, tooty-fruity, mint and others. The label recommended the product for midnight snacks, quickie lunches, TV dinners, champagne suppers, pool and jacuzzi parties, and evening hoedownes.

Laurette was intrigued. "Do you have these in low cut?" she asked the sales clerk.

"Don't say it!" I warned Martha.

"I wasn't going to say anything," she remarked. "What is there to be said about somebody who wants to wear 'diet panties'?"

The clerk congenially explained that the edible underwear already contained saccharin. She also informed us that many customers come pounding on the door 15 minutes after closing time on Saturday nights screaming "Let me in—this is an emergency!"

"I can see this happening at a drugstore," the clerk commented. "But here...!!!"

She went on to explain that many people purchase items by charging them to their business accounts.

"Did you ever stop to ask what kind of business they might be in?" asked Martha insightfully. The clerk was bewildered.

Hank made his purchase and we departed. For all of its delirium trimmings, Frederick's had shown us that stylish clothing isn't just for public appearances. Frederick's of Hollywood is one place where you can have your cape and eat it, too.

Frederick's of Hollywood is located at Brickyard Plaza, 1172 Brickyard Road, Space 37, Salt Lake City, Utah.

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KABE

INSIDE

*An Exclusive Interview
with Sterling M. McMurrin
RLDS Leaders to Speak
Tom Rogers: Warning to RMs*

New Academic Calender

University to Give Students More Free Time

by Ron Priddis

A proposal that would give students more study time and fewer lecture hours has been submitted to the Deans' Council by Associate Academic Vice-President Eliot Butler. The deans will meet next Monday to vote on the measure. If passed, the proposed changes will go into effect Fall semester 1983.

Butler's proposal includes standardizing the number of days in each semester, adding "reading days" at the end of Fall and Winter, decreasing the overall number of days in each semester, lengthening the Christmas vacation, and requiring attendance at comprehensive final examinations.

"This is a manifestation of an attitude about what university life is about, rather than a mechanical solution to scheduling problems," says Martin Hickman, dean of the College of Family, Home and Social Sciences.

"It is in keeping with some of the more prestigious universities," adds James Mason, dean of the College of Fine Arts and Communications.

The deans, who are giving the proposal "overwhelming approval" according to Richard Cracroft, dean of the College of Humanities, point out that in eastern universities students are less supervised. They have more time to read and fewer lecture hours. There is less rigid insistence on class attendance and more emphasis on the ability to demonstrate knowledge in an examination at the end of a course.

"At Harvard, there are fourteen reading days at the end of each semester before tests," says Bruce Smith, dean of the College of Biological and Agricultural Sciences.

"At USC the professors schedule as many lecture hours as they want," says Hickman. "Sometimes they dismiss class for a couple of weeks to allow students to complete a reading assignment."

The proposed schedule calls for four reading days before final examinations at the end of Fall and Winter semesters. During the reading days there would be no classes and no extra assignments. To allow for the reading days, there would be fewer class lectures. The overall semester length would also be reduced by a day or two to allow students more holiday travel time and professors more time for research and course preparation. Final exams would not be given early. In rare situations, a test could be administered at the beginning of a consecutive semester.

"Rigid adherence to a comprehensive exam would be important," says Hickman. Other sources note that participation in athletic events would probably not be sufficient reason to miss a final exam.

"I sense a firm consensus among faculty that they are going to try to hang together on giving exams," reports Spencer Condie, chair of the Faculty Advisory Council. Faculty representatives gave their endorsement of Butler's proposal last week.

"At the end of a class you should be able to restate the principle content of the course," insists Hickman.

There is some concern that in the university's "skill areas," engineering physical science, and business, students may be better served by more hours of lecture and laboratory experience than by free time. There is also concern about whether or not BYU students would utilize free time.

"Professional programs require that a certain amount of material be presented," says Douglas Smoot, dean of the College of Engineering Sciences and Technology. "We have to be sure that, with the reduction in the number of days of teaching, there will be adequate time for the presentation of technical material. Of course, where there is a rigorous, comprehensive exam, study time will have to be longer."

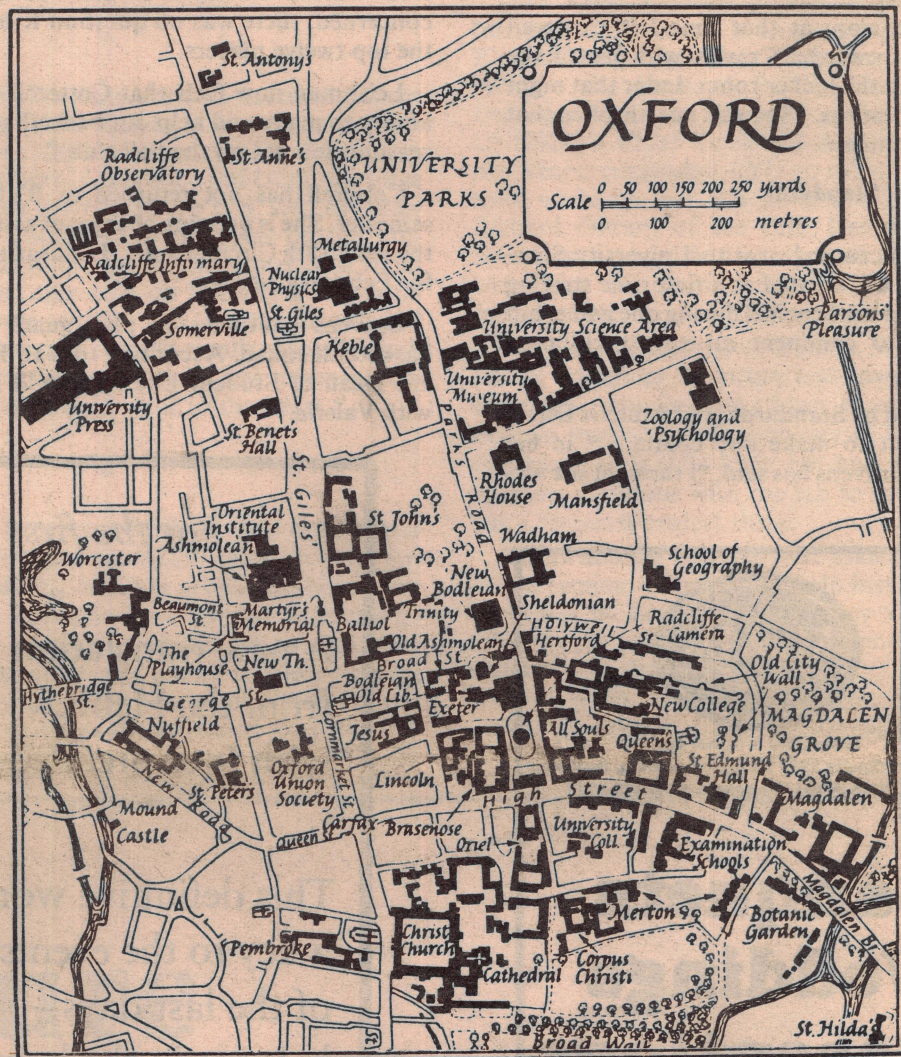
"I generally favor reading days and a good examination period," says the dean of the College of Physical and Mathematical Sciences, Rex Goates. "But this requires a mature student
continued on page 14

7th EAST PRESS

Year 2 Number 4

An Independent Student Newspaper

11 January 1983



BYU considers adopting academic policies similar to those of Oxford and other universities.

New Student Magazine to Debut

Former editor of the "Letters to the Editor" section of the *Daily Universe*, Rodd Wagner, is to be the editor of a new off-campus, independent student magazine.

Wagner will not disclose the title of the publication at this time. "Timing is crucial at this stage of the game, and right now is just not the time," he says.

Wagner is also hesitant to reveal his means of financing the project, but he does say the magazine's goal is to become self-supporting through advertizing.

The mystery magazine is to be published under the

auspices of BYU's journalism organization, Sigma Delta Chi. Professor Nelson Wadsworth, faculty advisor for the club says he has offered to "help out" on the effort.

When asked why he feels BYU needs another newspaper—independent or otherwise, Wagner says he feels there is a journalistic vacuum on campus not filled by the *Daily Universe* or the *Seventh East Press*.

Wagner says the textbook definition of "good journalism" will clarify and define any editorial decisions which may need to be made over any "questionable" material submitted for publication.

Injured Basketball Coed to File Suit

by Cecelia Warner

Kim Cotterell turned down offers to play basketball at other universities because she felt it would be an honor to be on the BYU Women's Basketball Team. But as early as the first week of conditioning she felt a cold wall of dislike between her and her teammates. "I thought that with time everything would be better," says Kim. "But things never got better."

In October of 1982 Cotterell was struck several times during an argument with a teammate and shortly afterwards she was cut from the team.

Alienated

The tension Cotterell felt at the beginning of her career with the team only increased with time. "For some reason," she says, "some of the older girls took a disliking

to me since the first day. I generally get along with people. I had never had a problem with this before. I honestly didn't know why they didn't like me."

Cotterell says she made attempts to talk to coach Courtney Leishman about the problem, but was met by the response, "The girls don't have to like you; I can't make them like you."

continued on page 2

Donald Cannon
139 JSB
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"B-ball" continued from page 1

She recalls she became so discouraged she confided in the team's junior center, Lori Vreeken. Together they went to talk to the team leader, Valerie Cravens.

The pair approached Cravens during practice at the Smith Field House on October 12. Cotterell told Cravens she didn't feel like a part of the team and asked what she could do better. She went on to explain her feelings of alienation. However, she became frustrated when Cravens replied, "All freshmen are supposed to go through this."

As the discussion became heated Cotterell pointed her finger at Cravens and told her to "shut up." According to Cotterell, Cravens then struck her in the eye with a fist, knocking her to the floor, struck her about eight more times, and added three or four kicks to the head. The fight ended when two other people pulled Cravens away.

Leishman says the team at that time felt Cotterell "deserved it" and they rewarded Cravens with pats on the back when she entered the locker room. Later that night Leishman talked to Cravens. "She was heartbroken that she hit her," says Leishman.

Standards

Valerie Cravens was turned over to University Standards where the case was treated as a first time striking offense. Leishman had her benched during one game, but Standards declined to comment on any disciplinary action taken.

Although instructed by Standards, and Athletic Director Lew Wallace, not to make any comment in her defense to the press, Cravens has said, "I thought she was

going to hit me when she put her finger in front of my face, so I slugged her." She also denies she had hit Cotterell.

One week later Kim Cotterell was eliminated from tryouts for the team. Cotterell believes it came as a result of the incident with Cravens. Leishman denies this. He says he had been contemplating the cut as early as a week before the fight.

He says he evaluates each player on their "total ability to help the basketball team: athletic ability, attitude, coachability, do what the coach wants done, getting along with the coach and players, doing what the equipment man asks... You can't divorce athletic ability from their attitude and their ability to conform to what needs to be done."

According to Cotterell's parents, Leishman had told them before the incident that "as far as ability was concerned, there was no question Kim would be one of the top twelve players."

Leishman now feels that Cotterell "did not have the ability to make and help our basketball team. That's the reason she's not on the ball club."

Cotterell has not returned to BYU for the Winter semester. She is pressing charges of assault and battery in the Provo 8th Circuit Court. The hearing is tentatively set for February 14.

Cravens continues to play guard on the women's basketball squad. According to Gail Halverson, Assistant Dean of Student Life, "this will not happen again with Valerie."

Photography Contest

The Seventh East Press is sponsoring a photography contest for candid, refreshing views of the BYU campus. We will entertain any sort of unusual or gag pictures, as well as serious studies.

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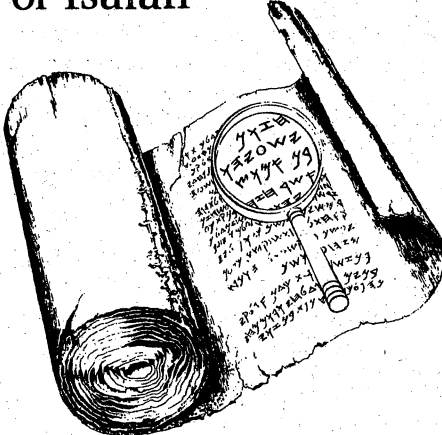
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Campus Chatter

The *Denver Post* recently ran an eight-part, forty-page series on the LDS Church in Utah. It is easily the most comprehensive report on the Church by a non-Mormon author to appear in newsprint. The *Post* has received so many requests for reprints that they have decided to issue the series in pamphlet form.

Some of the more obscure, but interesting items in the series are an account of the Church's attempt in 1954 to assure its control of the Utah state senate, the Church's occasional intervention in the decision-making of local news media, and the Church's list of recommendations to young people wishing to achieve sexual continence.

There are also some observations about policies at BYU, and an interview with a Church member who is a well-known and popular professor at the U of U, J. D. Williams.

Offered second block this semester to all secondary education students is a course entitled 376R "LDS Principles in Teaching," taught by Wayne Shute. This class, according to Shute, is "an attempt to prepare those who are interested in what the scriptures and the principles of the gospel have to offer education and teaching." The course is not required for majors and requires no text, though possible readings are suggested. Students choose an area that interests them most and apply a specific gospel principle to that area. Specific LDS teachings that Shute sees as relating directly to teaching include (1) personal responsibility regarding learning (the student's) and teaching (the teacher's), (2) the fact that truly great teachers do not accept credit or blame for their students, and (3) that teachers should not be judged on the behavior of their students. The course has been offered for four years and is, Shute says, "a highlight experience for me. The truth of all matters, including education and teaching, lies in the gospel."

Larry Richman, kingpin behind the *Organization for the Advancement of Manliness* and author of *Real Men of BYU: A Guide to Successful Manhood in the BYU Community*, has encountered difficulty in getting his book on campus. The BYU Bookstore recently decided not to stock the \$2.00 book, not because of offensiveness, but rather because of the book's less-than-professional presentation. A plethora of spelling and typographical errors were found, and the blue cover apparently smears easily. "I can't charge people money for something that will smear on their hands before they leave the bookstore," explains Linda Brummett, manager of the general book section at the BYU Bookstore. She admits, though, "some of his comments about BYU men are things I've sometimes thought myself." Presently, the book is only offered through the mail by writing to P.O. Box 11307, Salt Lake City, Utah, 84147.

BYU Professor of Russian, Gary L. Browning, spent the Christmas vacation in Russia as a guide and interpreter to five western ranchers. Representing Wyoming, Montana, South Dakota, Colorado, and Utah, the three men and two women traveled to the U.S.S.R. as "Ranchers for Peace." Calling for limitations on the proliferation of nuclear arms, the ranchers met with ranking Soviet officials, appeared on television and radio programs, and were written up in magazines and newspapers. They were, Browning recalls, broadly read; articulate, yet "down home"; slow, yet mesmerizing. "When they talk, it zings in right to the heart."

The question of banning individuals from campus was recently raised when an excommunicated woman was charged with trespassing on BYU grounds. The woman apparently had at one time harassed her bishop who teaches on campus. He contacted security to ask if they could do something about her as her disruptions were increasing. Security informed the woman that she was *persona-non-grata* as far as the university was concerned, and was banned from campus. Sometime later she

asked a religion professor if she could audit one of his classes. When her former bishop recently noticed her in the religion class, he informed BYU security, who brought charges of trespassing against the woman. When her case was brought to trial she had her religion professor subpoenaed to testify in her behalf. "It was," he notes, "just embarrassing for everybody concerned." The incident raises the questions of who else has been banned from campus, whose responsibility it is to ban someone from campus, and how, if at all, this should be communicated to faculty members. "Just after this," one faculty commented, "I had several people ask if they could audit a class I teach. Does this mean I'm supposed to ask to see their temple recommends before I can let them in?"

How Aurel Soceneantu defected from the Polytechnic Institute of Timisoara in Romania to join the faculty of BYU's Computer Science Department is a long story. It involves the chair of BYU's Electrical Engineering Department, Jens Jonsson, who, after serving as UNESCO's Chief Technical Advisor to Romania for two years, persuaded BYU to offer Soceneantu a contract while he was still in Romania. It also involves Richard Ohran, of the E.E. Department, who knew Soceneantu when the two were studying together at the University of Illinois. Soceneantu was a Fulbright scholar there.

The story also involves Niklaus Wirth, the author of Pascal computer language and inventor of the Lilith computer, who invited Ohran to study at the Swiss Federal Institute of Technology (ETH). Wirth became interested in BYU's logic lab and invited three BYU students affiliated with the lab to come to Switzerland for a research project there.

Ohran and the students were asked by Jonsson to present a seminar (Ohran) and help install a computer (the students) in Romania where they visited Soceneantu. Plans began to formulate at that time for Soceneantu's defection to the United States.

After much negotiation, Soceneantu and his son received permission from the Romanian government to

Last Lecture

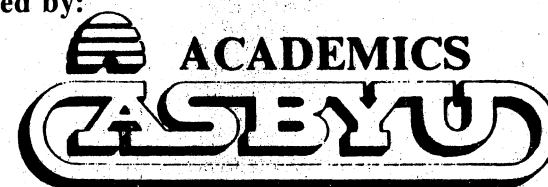
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Chatter continued from page 3

visit Ohran in Switzerland. With Ohran's help, they received passports to the United States. BYU then hired an international lawyer to help Soceneantu bring his family out of Romania.

After two years, Soceneantu and his son were recently reunited with his wife and daughter, who were finally allowed to leave Romania and move to Orem.

Mrs. Soceneantu, who has a degree in biology, as enrolled in English and Zoology at BYU. The children are attending high school. The Soceneantus say they are very content here, even though they are not LDS.

When the backshop foremen of the U of U's student newspaper, the *Chronicle* resigned, he did so with bang. The December 8 issue of the *Chroni* included a number of additions which were a surprise to everyone but the backshop crew. The paper's staff box listed the managing editor's name for every position on the staff. There was only one letter to the editor, and that was a letter of resignation. "I am not quitting the *Chronicle*, but am quitting the asinine leadership of the *Chronicle*," the letter read. In place of the editorial was a "Backshop Manifesto," which called the *Chroni* a "pale copy of the two downtown papers: one a theocratic travesty . . . the other, an inert embarrassment and a wire service lackey."

The flap began when the paper's editor put a ban on backshop creativity. The layout crew was in the habit of adding their own advertisements, such as for a "Dr. Hook / G. Gordon Liddy Concert," or for a "Whiskers the Lamb vs. Phil Donahue Debate." The editor put her foot down when the backshop advertised Pearl Harbor Day as a time to "get bombed."

If sufficient funds can be generated, the Maeser Building, recently vacated, will be restored to its original design. This will include exposing the sky light and furnishing a two-story lecture hall. The hall, with a 250-seat capacity, will be used for concerts, historical society meetings, etc. The hallway will be decorated with busts of Joseph Smith, Brigham Young, and other LDS Church leaders. With the renovation of the Grant Building recently completed, the proposal for the Maeser Building promises to result in an edifice that will be equally beautiful.

If you were surprised to find that the I you'd been expecting on last semester's report card is now an E, you may not be alone. Advertized in the school catalogue, the *Daily Universe*, and to faculty, a new policy was implemented for the first time last semester. Under the policy's provisions, I's will be granted only if the student has contracted with his or her professor that they will be made up within a certain time period and under certain conditions. "It is for the protecting of the student to know what is expected," relates one university administrator. He adds, however, "We're not looking to advertize this, but we're always soft on the implementation of a new program." Forewarned is forearmed.

Dr. "Dinosaur Jim" James Jensen will be retiring in August. Jensen says his most important contribution has been to bring publicity to BYU. But, "I don't know if the University is excited about all this publicity," says Jensen.

BYU's vertebrate paleontologist *par excellence* has been featured in the *National Geographic*, twice in the *Reader's Digest*, and in the *New York Times News Magazine*. When he dug up the world's largest dinosaur, he received full length, front page billing in the *Wall Street Journal*. Jensen has also been the subject of twelve movies prepared in four countries and in three languages.

"A Church that digs up dinosaurs is very unusual," observes Jensen. "We're the only Church that does it."

Jensen was once told by Dallin Oaks that N. Eldon Tanner was interested in his work. Jensen subsequently named a dinosaur after him: *Torvosaurus tanneri*. When asked why this particular dinosaur, Jensen replied, "Because it was a conservative dinosaur," referring to its evolution.

One of Jensen's colleagues named a dinosaur after him. "It had a big head and small brain," explains Jensen.

"Too the world, dinosaurs are fun. They're interesting. They're non-controversial," says Jensen. Jensen is packing up the bones for long-term storage.

Geology department chair, Wade Miller, says that BYU will not be looking for another vertebrate paleontologist to replace Jensen. The department is applying to the National Science Foundation for funds to take the bones out of their plaster jackets and properly prepare and store them, however. The school has received numerous pleas from other scientists around the country to see that the bones are properly preserved.

Of the \$225,000 in revenues expected from the Holiday Bowl, very little will be left when the expenses of the more than 400 students, staff, faculty and administration are finally paid for. Take, for example, the 14 top university administrators and their families (one declined to go over the protest of his wife and children), add to them the football team (plus eight wives), the band, cougarettes, flag twirlers, cheer leaders, full time coaches and their wives, trainers, ASBYU representatives, and homecoming and bowl queens—all of whom traveled to southern California expense-free (the band in busses), and you have quite a contingency.

Here at home, when it was announced that students traveling to the game would be able to take their finals early, one professor mailed his student's exam to the student's mother to administer to him after the Holiday Bowl. Another faculty member allowed anyone who wanted to take the final early with the band members.

A third professor protested to the administration, saying, "you mean to tell me that I can't let one student out two days early so he can attend his marriage in the Washington, D.C., temple, but that I have to let another one out early for a football game?" He was assured that that was the case.

Apparently the manager of Seville Apartments does not believe the way to a man's heart is through his stomach.

The tenant agrees that in order to reside in the woman's apartments, she may not prepare meals on a regular (reimbursable) basis for men without written permission from the Seville Apartment Management. (Perhaps the managers don't like men taking advantage of the tenants.)

An Encounter with Gary Gilmore

Novelist Norman Mailer may have missed a small but important detail in his account of the Gary Gilmore story.

Mailer, in his book and screenplay, "The Executioner's Song" set the timetable of events on the night of July 20, 1976 as follows:

At 9:00 p.m., Gary Gilmore left Normon Fulmer's gas station at the corner of University and Third South and headed for Spanish Fork. However, after stopping at a store he returned to the gas station and told the attendant he had engine trouble and also asked to have the thermostat checked. Gilmore left saying he was going to do a little visiting.

What did Gary Gilmore do between the time he left the gas station and when he returned to pick up his truck at about 10:50? There is a two-hour space of time with few verifiable details.

Ted J. Warner, Assistant Dean of the College of Family, Home, and Social Sciences, says he knows.

Dr. Warner says at about 9:45 p.m. that night he was on his way to the Post Office located at 95 West and First South. As he was facing South waiting at the red light at the intersection of University and First South he noticed a man standing on the Southeast corner—under the Travel Lodge sign.

Dr. Warner says he didn't notice anything strange about the man with a goatee beard wearing an olive drab field jacket except when the light changed, the man failed to cross the intersection.

As Dr. Warner proceeded through the green light he noticed the man was watching him. Dr. Warner says he continued on to the Post Office, went in to mail his letters, and when he came out the man he had seen at the intersection was now walking briskly toward him across the parking lot.

Dr. Warner, wasting no time, locked himself in the car and drove away. Looking back toward the parking lot, Dr. Warner observed the man had stopped walking and was now watching the fleeing car.

Dr. Warner says he didn't worry too much about the incident until the next evening when he recognized the face of Gary Gilmore on the front page of the *Daily Herald*, and read what had only happened only moments after his encounter.

Gilmore had about 50 minutes from the time Dr. Warner saw him to take a leisurely stroll two blocks South and about a half block West to the City Center Motel where he shot the second of his two victims, Benny Bushnell.

"Although not actually threatened," Dr. Warner says, "I still get chills up and down my spine thinking about what could have happened to me."

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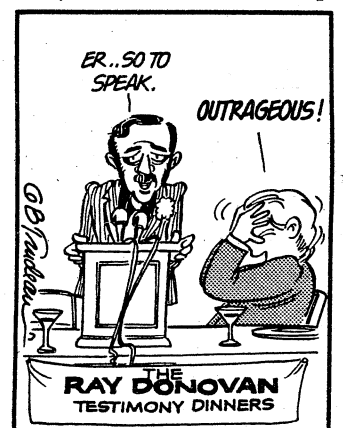
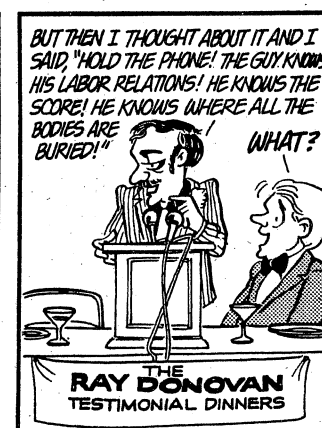
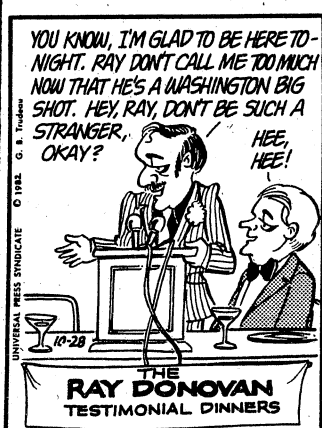
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7EP Interviews

Sterling M. McMurrin

Blake Ostler

Exclusive to the Seventh East Press

Editor's Note: Sterling M. McMurrin is E. E. Erickson Distinguished Professor, Professor of History, Professor of the Philosophy of Education, and Adjunct Professor of Philosophy in the University of Utah. He is the author of, among others, The Philosophical Foundations of Mormon Theology, 1959, The Theological Foundations of the Mormon Religion, 1965, and Religion, Reason, and Truth, 1982, all published by the University of Utah Press.

O: Let's start at the beginning. Where were you born and educated?

M: I was born at Woods Cross, just north of Salt Lake City. In the twenties my family moved to Los Angeles, and I went to high school there. I started at UCLA and later came to the University of Utah, where I received an A.B. in history and an M.A. in philosophy. I received a Ph.D. in philosophy at the University of Southern California and did postdoctoral work at Columbia, Princeton, and Union Theological Seminary.

O: At one time weren't you affiliated with the seminary and institute program?

M: Yes. I began to teach seminary in 1937. I was also an instructor in the Religious Conference at Arizona State University and later was director of the Institute at the University of Arizona. In some ways this was a pleasant experience, and in others it was not. The most pleasant part of it was, of course, the personal relationships—with students and with others with whom I was associated. I have in mind especially Frank L. West, the Church commissioner of education, and Lynn Bennion, the director of seminaries. I also had a very pleasant relationship with some, but not all, of the stake authorities with whom I was associated. I left the Institute at the University of Arizona to join the faculty of the School of Philosophy of the University of Southern California.

O: What is your emphasis in philosophy?

M: I have been involved with most branches of academic philosophy with the exception of aesthetics. I have no competence in aesthetics or the arts. My main interest has been the history of philosophy and the philosophy of history. I have no strong attachments to any philosophical school.

O: Are you interested in the recent and current hassles over the writing of Church history?

M: I have read the address on the writing and teaching of Church history by Apostle Packer, as well as the replies to his statement by Michael Quinn, Jackson Newell, and James Clayton.

O: Do you think that it is fair for Church authorities to stipulate the type of history that Church historians should write?

M: Well, that depends on what you mean by fair. The Church authorities control the Church, and I suppose they can do as they please in such matters. I'm sure that some of them would like the histories to be honest. But obviously some want distorted history—distorted to order.

O: Is it honest to control history?

M: Certainly dishonest history isn't honest, but it isn't always possible to determine what written history is honest. Besides, honesty is not a particularly common virtue of churches, or of any other organizations. There is nothing new about churches perverting history. This has been done ever since we have had churches, and I suppose it will continue as long as churches persist. Most institutions, including churches, governments, and government agencies, look out for themselves, and they often find it advantageous to ignore historical facts and do a little reconstructing here and there on their own history. Most certainly this is not a new thing in our Church. But a historian who intentionally distorts history obviously is a dishonest historian. He doesn't deserve to be called a historian. If the Church is interested in controlling its history to make it look better than it actually is,

or as a means of achieving a measure of thought control over its people, Apostle Packer's advice and instruction would seem to be quite in order. His task is to pursue the purposes of the Church as a defender of the faith. It would appear that he feels that the end justifies questionable means.

O: Would you see this as desirable?

M: Of course not. It is reprehensible and odious. I suspect that in this matter the situation is worse now than it has ever been in my lifetime. A historian who does not respect all the relevant facts available to him and make a serious effort to give honest interpretive explanations of those facts simply isn't a historian. When the Church refuses its own historians access to the materials available in its archives, it obviously has something to hide. Apostle Packer apparently doesn't want the Church historians to produce honest history. There are some things in his statement that I can agree with. For instance, you should teach children—small children—differently from the way you teach adolescents, and you should teach adolescents differently from the way you teach adults. The problem in part is that Apostle Packer wants to treat the adults as children. But this is nothing new in the Church. Much of our adult literature and teaching are on a child's level.

But in one sense I'm not sure that the historians who are in the Church's employ have solid grounds for taking issue with Packer's paper. Surely they knew when they hired on as historians for the Church that they would be up against this sort of thing. I have known that for a good many years. Yet when I became an employee of the Church back in the thirties in many ways things were quite different, believe it or not. Those of us who went into seminary and institute teaching in those days were really led to believe that the Church wanted genuinely honest scholarship, and I think that for the most part it did. But I don't see very much evidence that warrants that belief today. I don't

know who among the General Authorities would agree with Elder Packer in the matter of Church history, but I am sure that the average run of LDS people would fully approve of his views. After all, the Church doesn't pay its teachers to destroy the religious faith of the people, and it is apparent that Apostle Packer regards genuinely honest Church history as dangerous to the faith. His basic interest, naturally, is the defense of the faith, and apparently for him, and many other Church leaders, the faith can't survive the light of all the facts.

O: Do we have so much to fear from history?

M: Sure we have. In this respect Apostle Packer is on rather safe ground. Nothing can produce a more rapid deterioration of religious faith than the honest study of the history of religion. Now, I don't mean to say that a person can't face history honestly and still remain religious, but you just have to recognize that in the case of Mormonism the faith is so mixed up with so many commitments to historical events, or to events that are purported to be historical, that a competent study of history can be very disillusioning. Mormonism is a historically oriented religion. To a remarkable degree the Church has concealed much of its history from its people, while at the same time causing them to tie their religious faith to its own controlled interpretations of its history. So, there is no point in arguing as to whether or not a serious study of Mormon history may have a deteriorating effect upon the faith of large numbers of Mormon people—it certainly will have that effect in countless cases. But that is the Church's fault, or the fault of the weakness of the faith, not the fault of today's historians, most of whom are both honest and highly competent. The Church shouldn't tie religious faith to its history. Religious faith should be faith in God and in one's fellowmen—not faith in some historical events and their official interpretation.



Sterling M. McMurrin

photo courtesy of Richard Howe, U of U Press

O: So what you're saying is that the Church has allied itself with a historical interpretation which may in fact prove to be false?

M: The Church hasn't settled on a single treatment of history but has been involved with several approaches to its own history. I have no objection to this in principle because no one should rely on a single historian. Full historical objectivity is an impossibility, and there is no justification for assuming that any particular historian has the whole picture or the entirely true picture. The writing of history is exceedingly complicated and difficult. The best that any lay person can do is to read several historians on the same subject if he wants to achieve an adequate grasp of the facts and a satisfactory causal explanation of the historical events. No one should settle, for instance, for a single historian on the origins of Christianity, or of Mormonism, or of any other religion. The Apostle Paul and Joseph Smith, or Buddha, were immensely complicated persons, and it is futile to think that we will ever have a full and accurate picture of them. To settle for a single historian or a single historical view would be as foolish as to sell out to a single philosopher or philosophical position.

O: That places a lot of responsibility on the individual who must judge the evidence.

M: Certainly it means great responsibility on the individual. Each individual is ultimately responsible for his own beliefs. The problem we have is that at the present time the Church is not encouraging the individual to accept that responsibility and really think through his problems. We are going through a stage of intense indoctrination in the Church that robs the individual of intellectual freedom.

In my opinion, no church can stand a very close scrutiny of its origins and history without a good deal of moral and intellectual cringing. Mormonism should judge itself by its accomplishments, its fruits, the strength and happiness that it brings to its people, and hopefully someday to large numbers of others as well, rather than by its early beginnings where it encounters a good many unsavory things that must be faced but should not be distorted so that they can be stones in the foundations of the faith.

O: Are you suggesting that certain spiritual experiences were fabrication?

M: I'm not sure how much territory you mean to cover by the term "spiritual experiences." What is spiritual to one person is not necessarily spiritual to another. And churches don't have spiritual experiences, only individuals and, in some cases, groups of individuals have spiritual experiences. I never challenge anyone's report on his own religious experiences. This is a very personal and subjective matter.

I don't say that the Church has intentionally fabricated historical data. What it has done at times is become somewhat confused on matters of fact as well as on the interpretation of fact. Many things have been intentionally ignored and sometimes concealed or have been taken to have religious meanings or implications which, in my opinion, have no religious connections whatsoever. I believe that the Church has intentionally distorted its own history by dealing fast and loose with historical data and imposing theological and religious interpretations on those data that are entirely unwarranted. All historians must be selective in identifying the data which they will treat, and they must have some kind of framework for the interpretation and evaluation of their data. It is a question of the justification of their grounds of selection and of their interpretations.

O: If, as you said, in your day they were yearning after honest history, when did this distortion start?

M: What I am saying is that there was a genuine interest in honest history and honest everything else in Church education. At least this is what some of my colleagues and I thought was the case. It wasn't that everyone fit that pattern, but simply that it was a prominent characteristic of the education system. There was a feeling that the best things in Mormonism would survive an honest and open search for the truth and that even the skeletons in the closet should not be hidden from the people. Obviously, that openness does not prevail today. For example, I was personally acquainted with Dean Milton Bennion, who was for some years

head of the Church Sunday Schools, down to the early fifties. He laid great stress on the importance and necessity of cultivating good scholarship in Sunday School teaching. He used the term "Sunday School scholarship," by which he meant he wanted good, honest, and frank scholarship in the teachers. This, of course, is often difficult to get because the generality of Sunday School teachers as they are selected and installed today includes some people who scarcely have the time, energy, disposition, or talent to pursue scholarly work for their Sunday morning teaching. During the several years that I was an employee of the Church, when Franklin L. West was the commissioner and M. Lynn Bennion was supervisor, I did not personally encounter any criticism whatsoever from my superiors in the department resulting from my efforts to treat the subjects which I taught in essentially the same way that I would now treat them in the University. I encountered plenty of local criticism, you understand, but not from my superiors in the Church education system. In those days, however, we did encounter many things that were discouraging, as for instance, the infamous message for ward teachers that read, "When our leaders speak, the thinking has been done." That came out when I was at the Institute at the University of Arizona.

O: Did you oppose that phrase?

M: To say that I opposed it is to put it mildly. As a matter of fact, there is a good deal of descriptive truth in the statement. But taken in the normative sense in which it was intended, it was an outrageous thing. Many Church people were offended by it, and I think it proved to be a serious embarrassment to the Church leaders. Nevertheless, I am sure that a large segment of the Mormon people would find nothing wrong with it today. After all, the people who own the Church are not a bunch of university and Institute instructors who are eating out of the Church trough. The Church is owned by the people who finance it—those who raise their hands to sustain the authorities and who contribute their time, energy, and means to the sustenance of the institution. It is their Church. When I went into the Church education system, I didn't say things like this because in those days we were really encouraged with the idea that the Church belonged to all of us and that in some way or another we should all make a serious contribution to it. There were even some grounds for thinking that our opinions were respected. I was soon to find out, of course, that to a considerable extent this was wishful thinking. But at least many of us were led to believe that there was a real desire on the part of the Church for an honest and open pursuit of knowledge and that our efforts might count for something.

O: Did the authoritarianism of the Church disillusion you?

M: I really can't say that that was the case. I don't like authoritarianism, but anyone who was reared as a natural-born Mormon, as I was, became accustomed very early to authoritarianism in the Church. That's the way the Church is set up and that is the way it runs. There's no indication that this will ever change—at least

No church can stand a close scrutiny of its origins and history without a good deal of moral and intellectual cringing.

not in our day. Like most other Mormons, I am simply calloused and somewhat insensitive to Church authoritarianism. That the authoritarianism of the Mormon Church should develop on American soil among American people is in a way rather strange. But it is hardly a disillusioning thing for Mormons, simply because they have been accustomed to it all their lives. Authoritarianism did not affect me as a teacher in the Church because I encountered less authoritarianism in the Church Department of Education than simply as a Church member.

O: Are you disillusioned with the Church?

M: No, in a general sense I am really not disillusioned because I was never illuded in the first place. I have never experienced the frustrations and disillusionment that many Mormons experience. I now occasionally encounter young people who are discovering for the first time things about the Church that they should have known from their childhood. They are the ones who become disillusioned. Often they are

caught in difficult intellectual and personal struggle with themselves and their families.

I will say this, however, that in those more open days some of us thought that through dedicated and persistent effort, working for and in the Church, we might conceivably help to effect changes that appeared desirable. I was probably disillusioned with regard to that prospect, as I don't take it at all seriously now. I have had numerous experiences that have confirmed my conviction that from the standpoint

The Church is not a facade. It is a living, moving, religious community...

of the intellectual life things are not getting better, but rather worse, in the Church. For instance, a few years ago I was invited to give a lecture on academic freedom to the BYU chapter of the American Association of University Professors. Against my better judgment, I accepted the invitation. The affair, it turns out, was held off the campus and was scheduled at 3:00 in the afternoon on a day when the university was in session. In addition, to three persons who accompanied me, five other people came, three of them officers of the Association. They were a little embarrassed by the size of the crowd as well as by the fact, as one of them acknowledged, that they were not able to hold the event on the campus. We discussed academic freedom, a matter that apparently at that time was of some concern to some members of the BYU faculty. I told them that I could see no reason whatsoever why BYU professors should experience disillusionment on the matter of academic freedom pertaining to matters of religion and morals as they should have known before they signed on at the BYU that they would not have this kind of freedom. There are various types of limitations which university teachers encounter, and a limitation upon this kind of freedom is to be taken for granted at the BYU. I have the impression that some years ago the situation was somewhat different, especially under the leadership of President Franklin S. Harris. But for several decades the policy of the Church, which was clearly enunciated in an official statement read by President J. Reuben Clark at the BYU's Aspen Grove campus in 1938, has placed severe limitations on academic freedom in matters relating to religion and morals. In my opinion, those who elect to teach at the BYU in fields relating to religion should simply face that fact in advance. I have had very little contact with the BYU in recent years, and I am willing to be corrected if things are different now. For instance, I greatly admire President Holland's decision to allow your newspaper on the BYU campus. This is a very good thing, and I hope that if you print this interview, it will not be seen as a violation of the trust he and others have placed in the SEVENTH EAST PRESS.

O: Are there certain limitations even here at the University of Utah?

M: In my honest opinion, the University of Utah is as free a university from the standpoint of academic freedom as one can expect to find anywhere in this country or in the world. But, of course, there are limitations in all institutions. There are limitations which a qualified instructor should impose upon himself—such things as not using the classroom as a podium for any kind of political propaganda, or the expectation of genuine propriety in matters pertaining to moral conduct, and good judgement in treating issues that are locally very sensitive. Those who lack the judgment and sense of responsibility necessary to impose both moral and intellectual standards upon themselves have no business teaching in a university or any other kind of school. A university, such as the University of Utah, does not function under some of the limitations that a parochial school, such as the BYU, might have. But, on the other hand, private institutions are free from the imposition of some pressures that public institutions must contend with. They don't depend on legislatures, for instance, and all that that may involve. They depend rather on the largesse of private donors or parent institutions—in the case of the BYU, a very wealthy church that is remarkably generous in its appropriations for education.

But to get back to the question of history. What I am saying is that in the case of

Mormonism, historical events have been made in effect the foundation of the faith and in a sense the touchstone of orthodoxy. Due to the position taken by official Church writers, Mormon history has such a large bearing on the Mormon faith that I think it is inevitable that from time to time there will be trouble between the Church historians and history teachers and those who are appointed to be the protectors of the faith. Our historians should take this for granted. During the Leonard Arrington era things became progressively better, but I guess it was too good to last. Arrington did very good things for the Church. For a number of years he had things loosened up so the historians could function.

O: What was your opinion of the Book of Mormon when you were a teacher for the Church, and what is your opinion of it now?

M: I never did consider the Book of Mormon to be authentic. At least I have no recollection of ever seriously believing in the Book of Mormon. No doubt when I was a child I did hold that belief, but I have no recollection of it. Frankly, I am always somewhat amused by those who make extensive studies of the Book of Mormon through archeological remains, computer word studies, etc., in their attempt to prove its authenticity or to come to some conclusion as to whether or not it is what it purports to be.

O: Are you saying that the story of Moroni bringing the Book of Mormon to Joseph is in fact a fabrication?

M: I won't comment here on Joseph Smith and his claims because he was a remarkably complicated person and we don't know enough about him to competently judge his motives and mentality. My point is that I came to the conclusion at a very early age, earlier than I can remember, that you don't get books from angels and translate them by miracles; it is just that simple. So I simply don't believe the Book of Mormon to be authentic. I think that all of the hassling over the authenticity of the Book of Mormon is just a waste of time. You should understand that I don't mean to say that there aren't some interesting and worthwhile things in the Book of Mormon. I really don't even mean here to attack the Book of Mormon, but rather to simply deny its authenticity. I don't believe that it is what the Church teaches it to be. I know of no real evidence in its support, and there is a great deal of evidence against it. B.H. Roberts examined some of that evidence in a book-length manuscript.

O: Doesn't that mean then that in your opinion the Church is merely a facade?

M: Of course not. I think it is unfortunate that a church should ground itself so thoroughly on something that is, in my opinion, not genuine and obviously is seriously doubted by thousands of persons who are in the Church and love the Church. But the Church is not a book, nor is it a collection of books—the Standard Works. Nor is it simply an ecclesiastical organization. The Church is the people who constitute it and their relationships to one another, their hopes and aspirations, their joys and tragedies. Whatever one might say about the Church's scriptures or about its ecclesiastical organization or its theological or historical claims, the Church is certainly not a facade. It is a living, moving, religious community and should not be judged on any other terms than its character and quality—its capacity to bring satisfaction and happiness to the people, to give them the strength and courage to live through the dangers and tragedies of life.

I am well aware that the Book of Mormon has had a strong impact on the life of the Church, particularly as an instrument for conversion. Anyone who studies the history of religion knows well that a religion that has a literature of its own is strengthened, and the Mormon church has been strengthened in its institutional life and in the faith of its people by the Book of Mormon. But it is the simple existence of the book rather than what is in it that has made the big difference. Whether or not the Bible would not have been sufficient as a scripture is an open question. I do not agree with the common Mormon view that the Book of Mormon was necessary as a "new witness for Christ." The Bible itself was a sufficient witness as far as literature is concerned. I know of nothing in the Book of Mormon that is of importance for religion and the moral life that is not already at least in principle in the Bible. This

is not to say that there are not good things in the Book of Mormon, as well as some bad things. Nor is it to say that the Book of Mormon is not sacred literature. Things are not sacred in and of themselves. They are made sacred by those who regard them as sacred or holy and develop sacral attitudes toward them. Though I don't regard the Church's position with respect to the Book of Mormon as authentic, I certainly recognize that it is a very remarkable book and I respect it in the way that I respect any religious literature—even more, of course, because it is the sacred literature of my own people.

O: How is it that you could teach in the seminaries and institutes of the Church and yet not believe that the Book of Mormon is a genuine article that was delivered by ancient prophets?

M: When I became a teacher for the Church, I was not questioned about my beliefs. Rather, I was interviewed with respect to my competence in relevant scholarship, my attitudes toward religion, my moral judgments, and my concern for the well-being of the Church. In retrospect, I feel that no doubt I should have been more forthcoming in revealing my heresies, such as my disbelieving in the authenticity of the Book of Mormon. But those who interviewed me were not interested in searching for heresies. They were looking for competence in the teaching of religion and faithfulness to the Church. Moreover, they made it very clear that they wanted the work of the seminaries and institutes conducted on a high scholarly level as a search for truth. In my day there were no classes in the seminaries directly on the Book of Mormon. Seminary classes were on the Old Testament, the New Testament, and Church history. In my institute teaching I was never involved in classes on the Book of Mormon. I have never taught a course on the Book of Mormon and would not do so. Long before I

In our church we have a remarkable talent for trivializing theology.

left the employ of the Church, my views on such matters had been made entirely evident to those under whom I served. This was not the result of their inquiries into my views, but rather simply the outcome of serious conversations with them with regard to Mormonism.

I realize that it is often difficult for the orthodox to grasp the fact that some of us in the Church who are unorthodox in our views love the Church as much and are as sincerely devoted to it as they are. I have found that there are elements of heresy in virtually all of the orthodox whom I have known and that there are elements of orthodoxy in all of the heretics. I recall a statement by Heber C. Snell, the leading Bible scholar of the Church, who in his late years said, "I'm orthodox; it's simply that I have my own doxy."

The problem is that most people tend to confuse heresy with apostasy. In my language an apostate is one who turns against the Church. A heretic is simply a person who disbelieves in whole or in part the teachings of the Church. They sometimes, of course, go hand in hand, but not necessarily, and there is a difference. I readily admit to heresy, but I reject any charge that I am an apostate. As a person holding heretical views, in my teaching for the seminaries and institutes, and also in other Church classes, I have tried very conscientiously to avoid expressing heresy. There is so much good in Mormonism as a religion and moral culture, and so much basic strength in Mormon theology, and so much goodness in the Mormon people that a teacher can concentrate on these without indulging in classroom heresy. Even a quite radical heretic is not under some compulsion by the nature of the subject of Mormonism to indulge in heresy in his classes. (Actually, I haven't been the instructor of a Church class for 23 years, since 1960, though I have met with three or four fireside groups.) I don't mean to say that some students did not detect that I was unorthodox, but I certainly have never been interested in disseminating heresy or in any way affecting negatively the religious faith of my students or of anyone else, Mormon or non-Mormon. I presume that my teaching has had negative effects at times, but this certainly has not been intentional on my part. I have never had any disposition whatso-

ever to argue for or against a person's religious beliefs or to try to change another's religious views. I rather think that that is the reason the Lord never called me on a mission. To be a good missionary, you have to be sure that you have the truth and that the other person is in error. This is a qualification that I do not possess. (I have always felt that the fact that I was never asked to fulfill a mission could be used as evidence that we have the true Church.)

But to get back to your question. I must say simply that when I entered into the employ of Church as a teacher, the intellectual environment and the attitudes of Church leaders were in many ways quite different from what they are at the present time. As teachers we were encouraged and expected to be searchers after the truth and to be honest. Some of us who had heretical leanings were made to feel that we were just as much a part of the Church and that it belonged to us just as much as it belonged to some of the ultra-orthodox who at the other extreme constitute the broad Mormon lunatic fringe. To illustrate my point—I have often been condemned as an apostate for not believing in the devil, and yet I know of a seminary teacher who was held in the highest regard as an orthodox person who taught his students that the devil smells like a wet dog; or another seminary teacher who taught his students that the devil is responsible for the behavior of persons manipulating ouija boards. (On second thought, maybe he does smell like a wet dog.) It's a little like politics in Utah. Those who are a little far to the left are counted as being rather bad, but you can go as far to the right as you want and, for the most part, Church people regard you as quite acceptable.

My interest as a teacher is to encourage people to think and to think carefully and honestly, to have a genuine respect for evidence and a passion for truth. I am not interested in telling them what they should believe. I recognize, of course, that the very young should be inducted into the value system of their society, but there are good and bad ways of indoctrinating the young. Do you make bigots of them—and our Church has its fair share of bigots—or do you teach them to think intelligently about their values?

I am not defending the fact that I became a teacher for the Church but am simply undertaking to explain why I was willing to admit that under what seem to be the Church's present policies, I probably should never have been in its employ as a teacher. Things have changed.

One of the great things about Mormonism is that it wants religion to be reasonable even when it isn't.

I would not want to be regarded as an orthodox Mormon. I must say this even though I am aware that many people will be offended by it, among them some whom I would least want to offend.

O: Are you a Mormon in any real sense of the word?

M: Of course I am. I am a member of the church. I was reared in it, and my parents and all of my grandparents were reared in it. My personality and character, for good or bad, are to a large degree a product of it; its teachings continue to greatly affect my attitudes and ideas; it is the foundation of my religion; its history is just as much a part of my cultural heritage as if I were orthodox; its social life is an important element of my environment; its ecclesiastical affairs are of positive interest and concern to me; its moral teachings are the basis of my own moral beliefs and ideals. I must say again that many of the orthodox, who often are not nearly so orthodox when you get under the surface, find it strange that most of the unorthodox feel close to the Church. Most important, the things that are sacred to the generality of Mormons are sacred to me. I commented to several people a few days ago that while I don't believe in baptism for the dead, I am deeply offended by the fact that in the new Visitors' Center on Temple Square there is a replica of the baptismal font of the Salt Lake Temple, something for the tourists to gape at and climb on. This deeply offends my religious sensitivities. The temple is a sacred place and the baptismal font is a sacred object. It belongs in the temple and for me it is a profanation of religion that a cheap replica of it has been

produced for the tourists to climb on and photograph. I have the same feeling with respect to the use of models and drawings of the gold plates—you see them used on book covers and for teaching purposes. In these matters I may be involved in a kind of contradiction, but religion is not simply a rational affair. It is a sentiment that is rooted in the sense of the holy. I don't believe there were any gold plates, but the gold plates are a symbol of something of great importance in the religion of the Mormon people, and, like other religious symbols, they should receive a kind of respect which is often violated even by the orthodox.

O: Would you consider yourself an agnostic?

M: Technically, yes. I am an agnostic. But I have strong religious sensitivities. I am an agnostic in the sense that I do not believe that we can either prove or disprove the existence of God. In my opinion, belief in God must be essentially a matter of faith rather than any kind of proof. But don't assume, as many would, that

There are elements of heresy in virtually all of the orthodox and elements of orthodoxy in all the heretics...The problem is that most people tend to confuse heresy with apostasy.

when I say I am an agnostic I mean to simply say in a more polite way that I am an atheist. Because that is not the case. Incidentally, I should say here that the great question is not whether Mormonism is true or even whether Christianity is true—but rather whether religion is "true." And what that means is, "Are the things that matter most ultimately at the mercy of the things that matter least?" The real question has little to do with the authenticity of books or prophets, or the truth of typical religious dogmas. It is far more profound and important than any of these. Religion does not depend on the churches.

O: If you were brought to trial for excommunication, what would be your defense?

M: I can speak with some experience on this matter because back in the middle fifties there was a serious effort to put me on trial for excommunication, but the trial did not come off. I was never informed of any specific charges against me, but I am sure that the general charge would have been, as it usually is, "apostasy and wrongdoing." They could have easily got me on wrong thinking, but I am not sure what I actually did that would be regarded as wrongdoing. As a matter of fact, the bishop who was handling the affair, a Church employee at a rather high level, told me that they had been unable to find anyone who would testify against me and asked my assistance in locating people who could be used as prosecution witnesses. He was sure that I would know some. As a matter of fact, I knew quite a few, but I felt that the prosecution should locate its own witnesses. I did name two leading Apostles whom I had fully informed of my heresies, but he insisted that he could not use them.

Now, you ask what defense I would make. It was my definite intention at that time, and would be at any time in the future if I were brought to trial, to make no defense whatsoever. Unlike some of my friends who preferred to not show up at their excommunication trials, I would certainly attend. I wouldn't want to miss it. And I would want to have a competent witness present simply as an observer. But I would certainly have no one speak or write in my defense. If the charges were completely erroneous, I would, of course, want to call attention to the errors; but if they were justified, as they might very well be if they referred to my unorthodoxy, I would offer no defense and would be willing to answer any and all questions that might be raised respecting my beliefs. If permitted to do so, I would want to make one statement, simply to the effect that the judges in the case had the responsibility to decide whether an unorthodox person of my stripe should be kept in or thrown out of the Church. I would make it plain that it is a decision for the Church to make and one which I would not in any way contest or appeal. This is a problem, of course, that every church faces. What is to be the status of the dissidents among its members? This is a problem for the Church, not the dissidents. It is not a simple problem.

O: In view of the fact that in recent years many people have been excommunicated for their beliefs, how is it that you are still in the Church?

M: In the first place, I have no desire to be severed from the Church, or even be alienated from it, and therefore would not request excommunication. I want to make that clear. I really have a genuine love for the Church and a concern for its well-being, as difficult as this will be for some of your readers to understand. But as we all know, excommunication from the Church is in part a function of geography. It depends to a considerable extent on where you live and the character, thinking, and attitudes of your associates in the Church, especially of the local officials. I say this even though I am well aware that many excommunications are initiated from the general Church headquarters, as was the earlier move to excommunicate me. Some persons would not have been excommunicated if they lived in a neighboring ward, or especially a neighboring stake. I think that is perfectly obvious.

I have lived for over twenty years in my present ward and stake. I didn't move there

after checking out the local officials to determine what their policies in such a matter as this might be, but as it has turned out, I live in the best ward and the best stake in the Church. There is no question whatsoever that my stake president is the the best stake president in the Church, and the bishops of the ward have been more than generous in their attitude toward me. Now, of course, they may come after me tomorrow, or after this interview is published. But I have to take my chances on that. As things now stand, my wife and I enjoy the most pleasant relationships possible with the people of our neighborhood and ward. I realize, of course, that this is due in part to the fact that I don't go around the Church very often. I learned long ago that the best way for me to be on pleasant terms with the members of my ward is to have nothing to say about religion.

While I am at it, I must mention my home teachers, though I don't want to get them into any trouble. They are without any question the best home teachers in the Church. They are remarkably generous in their attitude toward me, and we have very pleasant and worthwhile discussions on religion. Having the home teachers call is one of the most pleasant experiences of our home life. Of course, one reason for that is that one of them is a very beautiful, talented young woman. Often they send around teams of men and boys. A bad practice. You can't say much in front of the teenager, so nothing of real interest is said. In this department the Church has certainly surged ahead. The great qualities that reside in its women, qualities of wisdom, sensitivity, and leadership, have never been adequately exploited.

O: Is there anything at all that could count as evidence for the Book of Mormon, given that angels don't exist?

M: I've never said that angels don't exist. I don't know whether they exist or not; but I've never met an angel, the real kind that spend at least part of their time in heaven. I'm just saying that you don't get books from angels. Mortimer Adler recently published a book about angels—which I haven't read and don't intend to read—but I doubt that even Adler, for all his theological eccentricities, would have angels carrying metal books around.

O: You have mentioned orthodoxy and heterodoxy in Mormonism. Is there a true heterodoxy or orthodoxy other than the current trend in doctrine?

M: Yes, I think it is possible to identify Mormon orthodoxy, or at least elements that must be part of an orthodox faith or belief—such as the authenticity of the Book of Mormon, the reality of revelation, and the divinity of Christ.

O: Do you believe in the divinity of Christ?

M: No, not if the concept of divinity is anything like the typical conception of Christ that has prevailed through the history of the Christian church or that the Mormon people accept today. I realize that in saying this I am committing the basic Christian heresy and that the stock-in-trade reply to me would be that apparently I think that Jesus was nothing but a great teacher or something of the sort. But that

doesn't do justice to my views on Jesus. There is a middle ground between being simply a great teacher and being God, the creator and saviour. That Jesus had a transcendent, charismatic personality and a remarkable insight into moral and spiritual matters is too obvious to permit his being thought of as simply a great teacher. I am disappointed that Jesus was so much involved with incidents relating to evil spirits, if we are to literally accept the Gospel accounts, but I sometimes think that I have as profound an appreciation of him and as sensitive a grasp of the meaning of his teachings as those who profess the belief that he is Jehovah, the creator of heaven and earth and at the same time speak of him as their "elder brother." In our Church we have a remarkable talent for trivializing theology.

My views respecting Jesus and the concept of Christ as Saviour began to take shape at a very early age, when I was in elementary school. In those days we sang a hymn in Sunday School that went something like this: "How great the wisdom and the love that filled the courts on high, and sent the Saviour from above to suffer, bleed, and die." Every time I encountered that hymn, I was impressed by the fact that there seemed to be neither wisdom nor love in such an arrangement, that if some kind of saving act were necessary it surely could be done in a better way. It made no sense to me as a child, and it makes no sense to me now. So I don't believe it. It made no sense to Tertullian, Kirkegaard, or Karl Barth, but, lacking a good Mormon upbringing, they were convinced that we should believe things that make no sense, sometimes, indeed, *because* they make no sense. One of the best things about Mormonism is that it wants religion to be reasonable even when it isn't.

O: What is your opinion of the state of Bible scholarship in the Church?

M: The general state of Bible learning in the Church is at a very low ebb. But we have had some competent scholars. I have personally known three of them—Heber C. Snell, who ended his career at the LDS Institute in Logan but thereafter taught biblical courses for the University of Utah continuing education program; Russell Swensen, who is now emeritus at the BYU; and Lewis M. Rogers, who moved in the fifties from the BYU to the University of Utah. W.H. Chamberlin, who was at the BYU from 1911 to 1916, when they deprived him of his Bible classes, was a good Bible scholar, and there may be some excellent Bible scholars now at the BYU whom I simply do not know. Of course, there have been a considerable number of Church scholars who have been well informed on the Bible, as for instance Jack Adamson at the U of U in Bible literature, and quite a few at the BYU and elsewhere who have given instruction in Bible courses aside from their specialties in other fields.

O: What about James E. Talmage's *Jesus the Christ*?

M: Apostle Talmage was an excellent expositor of Mormon doctrine, and at this point *Jesus the Christ* is a very good book. But from the

The rank-and-file members would have more intellectual freedom if they simply had the courage to take it and say what they think.

standpoint of highly competent Bible scholarship, there is little to recommend it.

O: What about the philosophy of religion?

M: We have a number of people of competence, but nothing of major importance has happened in the philosophy of Mormonism over the past fifty or sixty years. Obert Tanner is a wise person in the philosophy of religion, and Kent Robson, in the philosophy faculty at Logan, is very good, as is George Boyd, now retired from the Institute system and living in Provo. Lowell Bennion, of course, deserves his excellent reputation; and I should mention Gerald Bradford of Santa Barbara and a recent convert to the Church in Perth, Western Australia, Max Nolan. Except for Truman Madsen, who has a lot of philosophical study under his belt, I simply don't know the BYU philosophy faculty. There are, of course, others here and there in the Church who can make important contributions to Mormon philosophy, but for the most part they are ignored or

Editorial

STATE OF THE PRESS-1983

In the past few weeks, we have been privileged to hear a number of critical comments about the *Seventh East Press* from students, faculty and others. We think the word *privileged* is appropriate here, because we view criticism as a healthy tool for self-evaluation and thereby self-improvement.

Some of these criticisms include comments to the effect that the press has become too narrow in its focus (looking too often at controversial LDS issues and not enough at broader university concerns), that issues are handled with a sensational and often negative bias, and even that the press is little more than an ego-trip for its founding-few. And of course, there are the many complaints of low production values and the irregular publishing schedule.

We expect that criticism will always follow us, and hope to be sensitive to its more constructive insights. The *Seventh East Press* will continue forward in its aim to be a student production which is amateur without being amateurish.

Nevertheless, while we are taking steps to heed the substance in such criticisms, we can't help but wonder about those who make them, especially the students. If the *Seventh East Press* is to succeed as an independent student newspaper, it will need the cooperation, talents, skills, insights, and mainly time of BYU students. Most of the valid criticisms leveled against this publication would

vanish if more students—both critics and others—were willing to write down and submit their ideas, report on relevant and interesting happenings in the university community, and pitch in with the practical pains of putting out a non-profit publication.

We realize that students are busy people, caught up in dozens of worthwhile enterprises. Yet we are reminded of the children's story in which the little red hen sought assistance from her barnyard friends in grinding wheat, kneading flour, and baking bread. The friends who were too busy to help with the difficult aspects of the work suddenly found themselves with plenty of time when the bread was ready for eating.

The *Seventh East Press* is your newspaper! If you think it is important to have an alternative voice to contribute to BYU, then show your support by joining our volunteer staff. No contribution—from the simple tasks of proof-reading or sorting to submitting works of writing, photography or art—is too small.

While we are not in the position to offer monetary rewards, university credit can be arranged in exchange for your help as a staff member. Moreover, we offer the opportunity to leave behind the "what's-in-it-for-me" mentality and enjoy the meaningful experience of assisting this budding alternative medium in the university community.

For Returned Missionaries Who Are Contemplating Disassociating Themselves from the Church

by THOMAS F. ROGERS

I recently visited with a former student, now with a family and in graduate school. Though a convert and former missionary, he'd long been disaffected by much about the Church. It did not much surprise me therefore that he is now inactive and only nominally a member to appease his wife.

Among his several objections is his dislike for one of the restored gospel's most distinctive doctrinal tenets—the literal, anthropocentric fatherhood of God, mankind's consequent divine heirship, and the corollaries to this regarding the nature of both God and man and our individual prospects for self-realization throughout eternity.

Though he nevertheless considers himself a devout disciple of the Christian God, my former student is more content with the amorphous concept of divinity so common to other denominations, both Christian and other.

I was struck that this was not the first student and returned missionary to have so expressed himself within the last year. In passing, he also mentioned still another who has meanwhile distinguished himself as the holder of a very prestigious fellowship and who, according to my informant, now sees things in much the same way.

As I thought of these and other students, whom I have at one time or another so admired and found so stimulating, I was reminded of a non-LDS historian who has studied Mormonism in great depth and who recently told a local audience that he personally favors the less hierarchial and more egalitarian arrangement prevalent among the Quakers and that he recommends Mormons be more like them.

My purpose is not to dispute his or my students' preferences, but even if the kind of church or the kind of God they variously prefer were as worthwhile and efficacious as any other, I would still be puzzled; for it seems to me that—without perhaps fully realizing it—they are arrogating to themselves what can only be the privilege and prerogative of God himself—namely, to reveal to us how things really are with respect to His nature, His ultimate plans for man and the kind of church or religious society He would authorize in His own name.

Instead, my friends seem, in accord with their own likings and preconceptions, to be dictating terms to God. Such a predisposition strikes me as wholly antithetical to the basic premise of all religion that is not consciously man-made and as such a mockery of that Creator and Supreme Being to whose mind and will the faithful ought, by rights, to submit theirs, and not the reverse.

My friends also fail, I believe, to perceive

wherein—like ancient Judaism and early Christianity, but like hardly any other religion today—Mormonism is, despite its stunning perspective on eternity and the sublimity of its attendant principles—essentially doctrine-free. It does not, in other words, lend itself to speculation over theoretical constructs.

Instead, it asserts and witnesses to the occurrence of certain events of cosmic import: the council in heaven, the resurrection, the appearance of deity and of heavenly messengers to Joseph Smith, the actuality of golden plates and the bestowal of God's priesthood and its keys upon Joseph Smith and others. Mormonism is, in other words, less philosophical than historically conscious. Its basic propositions and their claims as truth are to be accepted on faith or rejected because one lacks the faith rather than more or less preferred to something else. For its spiritual verification a witness is to be sought from beyond the person, and this requires a complete transcendence of the individual's particular inclinations, which are, often as not, at odds with what the Spirit has to reveal. To presume otherwise is to relativise the notion that truth is absolute and the source of ultimate truth—God, not man.

I have also detected in the individuals I have mentioned a common tendency to feel ill-at-ease with the general mix of Mormons. They are highly critical of the 'narrowness,' 'parochialism,' 'arrogance,' 'intolerance,' 'bourgeois mediocrity,' 'ignorance,' 'superficiality,' and 'lack of sophistication' in many or most members, including Church leaders. This is not to say that such adjectives do not in varying degree apply to each of us. But what I again fear is that such ready and blanket dismissal of their fellow members is itself—despite these persons' claims to be themselves totally antithetical and contradictory to the most fundamental of Christian precepts: that we love God by loving others, particularly our enemies, and that, without exception, we esteem our brethren as ourselves.

Their point is well taken. How can we possibly consider ourselves Christ-like when we ourselves display so little long-suffering in their behalf or fail to muster the patience to fellowship them and get to know them beyond their superficial exteriors and learn to care about them with genuine empathy—to mourn with them for their misfortune and personal failures, to rejoice in their small but significant personal victories over themselves? How can we consider ourselves Christ-like when, instead, we reflect by our own response within the society of the Church the very narrowness and elitism of which they accuse us, in our perception of less than orthodox, average, or highly preferred members—women, single adults, homosexuals, or 'intellectuals' with slight or not so slight dissident views?

Three Modest Proposals

John C. Rockefeller founded the International House in 1930 "to introduce foreign students and scholars to the diversity of American life and to give American students insights into the lives and cultures of foreign students and scholars." One of the foreign scholars, a graduate student from Iran, approached me with an interesting problem. He had just accepted a job in Salt Lake City and wanted to know how to survive among the Mormons.

We talked for some time about life in Utah. As we spoke, I tried to compare the practices and beliefs of Mormonism to those of Islam. Fortunately, I knew a little about Islam, thanks in part to an excellent class in world religions taught by Br. Burt Horsely at BYU. This class, Religion 351, was by far the most valuable religion course I ever had, and I recommend it to all.

Nevertheless, I realize that relatively few students will take this course. I also realize that non-Mormon religions are not discussed in Sunday church classes or firesides, except in the most superficial way (and usually as objects of ridicule). Consequently, it is possible to graduate from BYU ignorant of the religious ideals that are part of the lives of billion—a sorry situation indeed for a school that claims the world as its campus.

This situation could be remedied comparatively easily. To this end I make three modest proposals:

First, require all undergraduates to take a survey course in Christian religions (i.e. Religion 352 or 353) and another in non-Christian religions (Religion 351). These would be in addition to the two required Book of Mormon classes (Religion 121, 122) and would count toward the 14-hour religion requirement.

Second, offer at least one class in each of the world's major non-Christian faiths (Hinduism, Buddhism, Islam, Judaism) and classes in Catholic and Protestant theology. These should be offered frequently—at least once each semester—and would, of course, count toward the 14-hour religion requirement.

To be effective, these classes must be taught by persons who are both knowledgeable and empathetic to the subject matter. This could be a problem: I doubt that there are many on the present religion faculty who could do justice to a course in, say, Hinduism. This leads to my next proposal:

Third: Establish a number of permanent fellowships for visiting professors of religion. Ideally, there would be a position corresponding to each of the major religious divisions mentioned above. Outstanding religious scholars from all over the world would be invited to come and occupy these position for a year, during which time they would teach classes in their areas of expertise while studying Mormonism firsthand.

These fellowships need not increase the religion department's budget significantly if the visiting scholars merely take over existing faculty positions. As current members of the religion faculty retire or move on to other jobs, their salaries, office space, etc. could be set aside for the visiting scholar program, until the desired number of fellowships had been provided for.

These three measures would undoubtedly prove popular with students and faculty alike. (Who wouldn't jump at the opportunity to learn about Judaism from a rabbinic scholar, for instance?) More importantly, students and faculty would enjoy a more complete understanding of the world and its peoples. In the process, the Mormon student would come to know his own religion better, since nothing causes one to re-examine familiar beliefs so much as being presented with new and unfamiliar ones.

I am reminded of our great role model, the Savior—of His three temptations in the wilderness and their correlation with the admonitions in the Sermon on the Mount, which taken together, sum up the major impediments to our loving others (including our 'enemies'). The temptation to relieve His physical hunger by turning a stone into bread is equatable to His subsequent warning that to lust in one's heart is to commit carnal sin: carnality in one or another of its manifest forms is constantly hovering in the background.

No one is invulnerable or immune—least of all those who consider themselves more ethical and enlightened

continued on page 9

Letters

Editor:

I feel a need to reply to the letter of Blake Ostler which appeared in the Nov. 17th 7EP. Mr. Ostler has his blood boiling because some of us make our living by selling historical documents for our own "personal gain." We are "contemptuous...modern history pimps," it seems, like those individuals of the past who "desecrated Egyptian history or...raped the Incan civilization for its gold..."

What, exactly, would Ostler prefer? The Mormon Church can easily afford any relevant document which has seen light thus far. And if they decline an item because they feel its price unjustified, one hardly need fear for that document's security or ultimate publicity at the hands of a private owner who has given money in order to own it. Without allowing the founts of history their natural market value in dollars and cents, they will remain all the longer between dusty refuse, decomposing through neglect until disappearing forever.

Rick Grunder
Rick Grunder-Books
Bloomington, IN

Dear Editor:

In November Dean Huffaker, of your staff, called and asked if he could talk with me regarding Jay's Journal, witchcraft and the people who were "into" it. I told him I knew nothing about the subject other than that which I had used to prepare Jay's Journal. That short phone conversation was the only contact we had.

Yesterday a friend sent me a copy of the 7th East Press. It contains a front page article called "Beyond Jay's Journal". In said article Mr. Huffaker states that Jay "was a teen-ager named Alden Barrett." That claim is *ABSOLUTE SUPPOSITION*. Never have I revealed Jay's real identity and never will I! I respect his family who tried to give education to other young people from their son's experiences.

Beatrice M. Sparks
Orem, UT

Editor's Note: Mrs. Spark's claim that she did not reveal the identity of "Jay" in Jay's Journal is correct. However, her claim that the identity of Jay given in the article is "absolute supposition" is false. It was verified by numerous sources.

Dear Editor:

I began subscribing to your newspaper because you dealt with timely topics, published frequently (weekly) and were apparently prompt. Now let me address those items!

When I subscribed you were a Weekly—and the subscription fee was fair. However, now that you are apparently a monthly, your subscription fees are way out of line!!

You send your issues 3rd class bulk, which is slow, but I must credit you with not exceeding the tardiness of other Utah publications: viz. "Dialogue"—I subscribed in August—I have nothing yet except my cancelled check! "Sunstone"—the last issue I received was July/August! "Sunstone Review"—the last issue I received was September! "BYU Studies"—the last issue I received was Spring 1982. I was hoping to get some good literature out of Utah with some frequency and with some regularity. However, it seems that all I'm "getting" is frustrated.!

I hope you feel that this issue is one to be addressed. I'd like to see you succeed. The Church needs your publication! But, I feel this poor business tactic will cause problems with subscribers.

Earl P. Crandall
Catskill, New York

The 7th East Press welcomes the submission of articles on school and Church news, doctrinal matters, and editorial opinions on related material, as well as poetry. We prefer typed, double-spaced manuscripts. We reserve the right to edit for grammar, punctuation, clarity, and the like. We do not pay for publishing such articles.

We also, of course, consider letters to the editor for publication, unless specifically indicated that such correspondence is not for publication. We reserve the right to edit for length and for grammar and punctuation. We will not publish unsigned, anonymous letters (though names may be withheld upon reasonable request). We also reserve the right not to publish a letter.

WELCOME TO THE
BIG LEAGUES, KID



"RM" continued from page 8

than most others. The temptation to assume dominion over the kingdoms of the earth is surely equivalent to amassing material possessions "which moth and dust doth corrupt" and, in its psychological aspect, another illusion by which—like "doing one's alms" before others or putting others down judgmentally (looking for the "mote," despite the "beam" in one's own eye)—we perversely seek the love (at least the approval and envy) of others, by making ourselves look better at their expense. This too is illusory because, like lust, it is selfish and indulgent, a form of self-love, and really impresses no one but ourselves—most everyone else being as concerned about his or her own self-image and how he or she is impressing others.

But the most insidious impediment to Christ-like love—that which I fear constrains many an 'intellectual'—is comparable to the *hubris* with which Satan would have tempted Christ to throw himself from the pinnacle of the temple to be borne up by the angels. He knew he had the power to call upon. Are we not as disposed when, according to our own light, we tamper with divine prerogatives? Don't we on such occasions presume to rival Divinity itself, dictating terms to it as we concoct our own custom-made religiosity? What in fact is our real motive in doing so? Does it not in turn reflect our default in sociability? (I do not see wherein those who so fault the Church and its members for being so non-humanitarian themselves any more exert themselves or sacrifice and inconvenience themselves to render practical assistance to others. It is so often as if their own critical pontifications were all they need offer us.) If only in our own minds, do we not thus precipitately exalt ourselves or at least hedonistically defy the bounds and constraints which, according to the notion of Natural Law, ought to apply to us all?

And isn't it also likely our behavior—even our sexual behavior, when we are next tempted and under stress—will follow suit? Aren't we in fact insulating ourselves from the common denominator of kinship and fate which binds us all and from our fundamental obligations to each other? (If, in their own way, those we criticize do the same—we can always perceive this tendency so much more readily in others—does that absolve us in the least?) And isn't this the greatest illusion of them all?

Where then is our bedrock integrity? 'Integrity' is a principle which invariably appeals to those so critically disposed. So, in hopes it can have a little weight where perhaps nothing else I have said can, I here invoke 'integrity': Just how honest are we at such times? If my friends—and I along with them—would only consider that all-determining question! As 'intellectuals,' we are as subject to rationalization and self-deception as any one else and, with our agility with words, maybe even more so. Moreover, the disposition to become hypercritical can, in my observation, when duly indulged and cultivated, become as consuming a passion and mind set as lust in the name of love or material ostentation and the deception of others in acquiring the means for it—all of which are self-deluded perversions of what we may consider our authentic rights, our innate requisites and an aspect of our ruthless integrity.

So let us beware. Are we really being honest with ourselves? Are we sufficiently humble? And, if we lack the capacity to love others indiscriminately as much as we know deep down we really can and should, where does the fault really lie? In our circumstances, in institutions, in others? Or in ourselves? If we will recognize it is the latter—and I submit it is, if not the entire explanation for our disaffection when it occurs, at least a factor for each of us—then Christ can begin to help us.

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7th East Press

Box 7223 University Station

Provo, Utah 84602-0223

(801) 374-1453

839 N 700 E, Provo, UT 84604

Staff

Dean Huffaker, managing editor
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Geoffrey Pingree, features editor
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discouraged. Apostle Neal Maxwell, in my opinion, is the intellectual leader among the General Authorities and over a period of time will no doubt have a very large impact on Church thought. The annual Sunstone Symposium on theology is a very good thing.

O: Why are you willing to admit to such fundamental personal heresies as that you do not believe the Book of Mormon and do not accept the divinity of Christ?

M: Simply because you asked me the questions, and I presume that you want honest answers. I certainly don't go around intentionally advertising my heresies. This would be reprehensible behavior. But I am quite unwilling to misrepresent my views when such questions are responsibly raised with serious intention. I often think of a saying of a very dear friend of mine, Grace Tanner, who would often say, "Nothing but the truth is good enough for us Latter-day Saints." Grace also has another saying, "We shouldn't lie for the Almighty."

O: In your opinion, what are some of the institutional problems which the Church faces at the present time?

M: I think the Church's largest practical problem is its extremely rapid growth in membership involving cultures of which the generality of Mormon people know very little and sometimes almost nothing, the conversion of large numbers into a culture basically foreign to them. I am referring to Southeast Asia, Latin America, and Africa. Granted that there are individuals in the Church who know a great deal about these cultures, the Church as it now stands is essentially an American product. Those who have shaped it and its beliefs are almost exclusively from North America, the British Isles, and Northern Europe. Mormonism is more than a religion in the ordinary narrow sense. It is a society and a culture. It is a product of America and Europe and is quite foreign in character even to most Latin Americans, to say nothing of native Asians and native Africans.

When I entered into the employ of the Church as a teacher, some of us who had heretical leanings were made to feel that we were just as much a part of the Church as some of the ultra-orthodox who constitute the Mormon lunatic fringe.

I realize that the Church has moved rapidly and, I am sure, effectively on its administrative front to face this large and difficult problem, and I am willing to assume that it will work through it effectively. But it is a very large task and will call for some serious policy decisions. Does the Church, for instance, intend to impose a Utah-Arizona-Idaho-California style of Mormonism on the converts from these cultures regardless of whether they are coming out of a kind of combination of Catholicism and primitivism or a combination of Buddhism, Confucianism, and Protestantism? The Mormon people have remarkable capacities for good judgment in practical affairs, and I think under President Kimball's administration the Church has developed in directions that should greatly facilitate the handling of this problem from an administrative and managerial standpoint. But the real question is what it portends for the future of the religion. What kind of religion is Mormonism likely to be as it becomes a universal, world-wide religion? As you well know, Christianity became a different kind of religion when it moved from Palestine to the gentile hellenistic-Roman world, and it became a different kind of religion when it moved from Southern Europe to Northern Europe. Universalizing Mormonism as a religion is a tremendously important step, one which the Church should take and has taken. But there is no point in minimizing the problems which will follow and, I suppose, are already developing as a result of this step.

O: What is your opinion of Mormon theology?

M: I believe that Mormon theology has great strengths and very serious weaknesses. At the present time, in some respects it is in a very crude state, and it needs thorough, competent working-over by the Church's theologians. Its chief strengths are its denial of the absolutistic conception of God and the doctrine of original sin, together with their implicate of salvation by grace only. It is the denial of original sin that saves Mormonism from some of the worst errors of traditional Christian theology and

provides a basis for its affirmative assessment of the nature and predicament of man—a most important facet of Mormon theology, religion, and morals. But while this denial saves Mormonism from the preoccupation with sin that contaminates much Protestant orthodoxy and infects Catholicism in a lesser degree, it also threatens to contaminate Mormonism with excessive pride and moral arrogance and can generate theological nonsense. But this is a long story.

O: Do you mean it doesn't have consistency?

M: It isn't entirely consistent, but that in itself is not an unusual thing as there are inconsistencies in virtually all theological and philosophical systems.

O: Haven't you in the past referred to the life-killing veneer of theology or something of the kind? Wouldn't the uniqueness of the Mormon faith be compromised if a normative, systematic theology were developed?

M: It is quite true that theology can destroy much of the character and quality of religion. But religion without theology tends to be just a matter of superstition and emotional excess. In my opinion, theology is a very important thing for Mormonism, and Mormonism has a very good and strong theological base. The trouble is that for the last fifty years, since the death of B.H. Roberts, no really competent work has been done on Mormon theology, largely because the leadership of the Church has been occupied with other matters, and those outside the leadership who have theological talents and might make important contributions to the theology receive far more discouragement than encouragement from the Church.

O: We sometimes hear the complaint that Mormonism has become anti-rational or anti-intellectualistic.

M: Rationality or reasonableness has always been a Mormon ideal, and this is one of the best things about the religion, that it should be reasonable. I think the ideal of reasonableness

or rationality is very firmly grounded in the thought and attitude of the Mormon people, but reasonableness is a fragile commodity. In Mormonism, as elsewhere, it is an ideal that is all too commonly violated. At the present time, there is a great deal of anti-intellectualism, a movement away from reasonableness and knowledge as a basis for religion. This, of course, is a world-wide phenomenon, not peculiar to Mormonism.

O: Should theology be a task of the institution or should it be left entirely to the individual?

M: Religion is an individual, personal affair, of course. But in the case of Mormonism, as in most instances, it has very strong social foundations. Theology, which is the attempt to make sense of the basic religious beliefs and practices of the people, cannot be left entirely to the individual. This would produce a great deal of intellectual and practical confusion. This is not to say that the individual should be coerced in his theological ideas, but he at least needs the guidance of those who may have special competence in theology. And if a church is to survive as a viable and strong institution, it must have some quite clear set of beliefs and a firm basis for those beliefs. It is unfortunate, however, when theologies become static and frozen and religious beliefs become inflexible and so institutionalized that the individual is robbed of his own individuality and religious freedom. But theology is a serious and difficult discipline.

The average individual doesn't have the time or the talent to be a competent theologian any more than he has the time or the talent to be his own physician or chemist. Nevertheless, an institutionalized theology should not be permitted to rob the individual of his right to think and believe as he pleases in matters of religion. I'm sure that most of your readers are acquainted with the truly admirable statement of Joseph Smith in his reference to the case of Pelatiah Brown, when the Prophet said, in opposition to established creeds, "I want the liberty of thinking and believing as I please. It feels so good not to be trammelled." (*History of the Church*, Period I, Vol. 5, 340) President David O. McKay used the same language in a conversa-

tion with me back in the fifties. He said, "I have only one piece of advice to give you—that is that you think and believe as you please." When I urged him to give the same advice to everyone in General Conference, he simply replied with a benign smile. There's a limit to how far you should try to push the prophets.

O: Speaking of prophets, do you regard President Kimball as a prophet?

M: I certainly do. In 1978, after long and perhaps agonizing days and nights of what I know was searching thought and the most sincere prayer, with one stroke he transformed a parochial religion into a universal religion, the most important event in Mormonism since the founding of the Church. If he is not a prophet, we haven't had any prophets.

Here I should say that I obviously approach such things as revelation and religious experiences such as visions entirely from an essentially naturalistic standpoint. You are aware, of course, that the central element of Joseph Smith's first vision as described by him was well established in the thinking of his own family before he had the vision. His mother's book on his life that can be purchased today in the Deseret Bookstore gives full evidence of that. Some of his father's visions, prior to his own, were geared to the belief that the true gospel was not on the earth and the hope of its return. The first vision must be seen against the background of Joseph's time and place and family life. I think it was mainly my Mormon upbringing in a church that opposes the conventional idea of the supernatural that accounts for my treatment of religion in basically naturalistic terms.

O: Back to theology—does the individual have the time even to learn and understand the theology which the institution develops?

M: Obviously many people have time for this sort of thing, and in theological matters today I think there is some desertion in the Church from what have been well established as the fundamentals of Mormon theology. I think Mormon theology receives far less competent attention today both from the leadership and the rank and file of the people than when I was young. There is not the competence for theology in Mormon officialdom as there was a few generations ago, but there is plenty of competence here and there in the Church if those who have it were given serious encouragement to contribute to Mormon philosophy and theology. But the rank-and-file people in the Church can understand far more than their leaders seem to want them to know. The function of theology is to make some kind of rational sense of what are taken to be the fundamental beliefs. A good theology should have a great deal of flexibility in it and should allow plenty of space for people to think and decide and think again and change their decisions. President Joseph Fielding Smith once mentioned to me that the people of the Church should realize that there is much room in Mormon theology for freedom of thought. I personally think that they would have more intellectual freedom if they simply had the courage to take it. Too many seem to be afraid to say what they think.

O: But isn't theology also a set standard on what people should believe?

M: Personally, I don't like the idea of even discussing what people "should believe." I think people should believe whatever they care to,

The tendency toward absolutism, which is rather common among Mormon writers today, is a serious betrayal of Mormonism's intellectual heritage.

that is, whatever their experience and the evidences which they have and their best thinking recommend to them. I don't think we should even say to anyone, "You should be a Mormon." A person should be what he wants to be. On the other hand, I am willing to say that churches should approach this matter in whatever way they regard as advisable. If they want to have an established set of dogmas which their people are required or at least expected to accept, I have no strong objection as long as there is no coercion and as long as a person is not under some kind of requirement to join the organization or to continue membership in it. All institutions, of course, must have standards of some kind or another if they are going to

maintain their organizational integrity and viability, and I see nothing wrong with churches having established theologies. Many people want it that way, so they should have it that way. I have already indicated that I think some kind of theology is necessary to avoid irrationality and superstition in religion. At the same time, I don't like the idea of a person being under some kind of pressure or coercion to accept a set of theological beliefs. The best kind of theology is one which is open to criticism and growth and improvement. Moreover, we should never forget, as too often we do, that there is nothing wrong with a person's changing his mind, or his disagreeing with the crowd. It is not an indication that someone is a bad person, but his moral deficiencies do not lie in his heresies. Of course, if his heresies turn him to drugs and rape and murder, there is a problem. But it would appear that in Mormonism the moral evils are as likely to come from the orthodox as frequently as from the unorthodox—the evils in the white-collar crime category.

Mormons often tend to talk almost as if God were somebody down the block, only a good deal smarter and better informed.

O: Is it consistent to have ongoing revelation and a theology at the same time?

M: I see no necessary inconsistency in this. As a matter of fact, if there is a belief in revelation, it is a good idea, it seems to me, to have ongoing revelation if this allows for criticism and correction of past revelations. In Mormonism, of course, it is common to insist that revelations do not conflict with other revelations, but the history of Mormonism, fortunately, actually contradicts this view. Believers in revelation are usually opposed to any policy that suggests that revelations might be in error, but, as you well know, Joseph Smith himself held that he could be in error in his revelations. I suspect that the average Mormon thinks of revelation in terms of infallibility. I think this is a most unfortunate idea, especially in view of the fact that the Mormon conception of revelation is not well defined. In recent years the term "revelation" has been kicked around in the Church to the point where it no longer has very much meaning and whole concept of revelation has been trivialized. It seems like revelations are now occurring all over the place, or at least people think they are. It's becoming a little like the unhappy days in Kirtland. This is most unfortunate for a church that believes in revelation. It should keep the meaning of revelation under control with rather strict limitations.

O: It seems that Mormonism has at times adhered to a finitistic theology, that is, the idea that God is conditioned in a sense by his environment, and yet we want to use absolutistic language when referring to the attributes of God.

M: In ordinary religious discourse the language of absolutes is, of course, very common. It always sounds good from the pulpit. Words like "infinite," "absolute," and the multitude of "omni's"—"omnipotence," "omniscience," "omnipresence," etc.—are the kinds of things that religion tends to thrive on. Expressions like "the infinity of God" seem offhand to be somewhat more appropriate for a sermon than terms such as "limited" or "finite" in making reference to God. Mormons, like most others, are seduced by absolutism in their sermons and ordinary class discussions.

But, of course, you are entirely right in calling attention to the fact that orthodox Mormon theology, if Joseph Smith is to be taken as the standard of orthodoxy, is in principle finitistic rather than absolutistic. This is a view which some Mormon theologians have respected and others have ignored. Roberts, for instance, was very conscious of the finitistic elements in Mormon theology. On the other hand, President Joseph Fielding Smith once told me God was finite until he became God, but from that moment on he was absolute. It is an error to suppose that all Mormon writers have followed Joseph Smith down the line of finitism, though I personally regard the finitistic position as being not only the standard for Mormon orthodoxy, but also the only tenable form of theism. The trouble is that most of us don't stop to consider the meanings of words. We are inclined to be very loose in our use of language

and somewhat illogical in our discussions.

In my opinion, the chief strength of Mormon theology lies in its refusal to follow the classical forms of Christianity in their absolutism, an absolutism whose sources, incidentally, are mainly Greek and are to be found for the most part in hellenistic metaphysics rather than the biblical antecedents of Christianity. It is a strange thing that many Mormons talk and write glibly about the idea that human beings can become gods and that God was once a human being, ideas that, in my opinion, are sheer nonsense and are an embarrassment to the religion, yet still hold to the idea that God is absolute. I presume the only way to handle this is the way that President Smith handled it—finite until you become God. This is a remarkably naive approach to the problem, but it is one way of going about it.

Non-absolutistic theology is, of course, a heresy from the standpoint of traditional Christianity. As everyone knows, one of the most difficult problems faced by theology is the problem of evil and suffering. In my opinion, it is quite impossible to handle this difficulty on an absolutistic basis. I am not suggesting that it is a simple problem within the framework of a finitistic theology, but certainly finitism provides some access to solutions that make sense. It is unfortunate that at the present time some of the Church writers are returning to the old absolutism, which means in effect the abandonment of the most characteristic feature and major strength of Mormon theology.

O: Aside from the problem of finitism, what kind of theology is consistent and true to the roots of Mormonism?

M: It is possible, of course, to overdo the matter of consistency for the simple reason that even if you were successful in achieving 100 per cent consistency, which is probably impossible outside of logic and mathematics, you would produce a kind of watertight system, and watertight systems of theology, if they existed, would not be good for religion. What is needed is something that is flexible and open. Such a consistent theology would be essentially a rational discipline with no genuine relationship to religion, which has to do with life and the problems of life. Religion is an experience which human beings have, a particular kind of experience involving such things as the relationship to God or sensitivity to the sacred. In itself it cannot be described in terms of such categories as consistency and, therefore, theology has to be a bit loose in order to serve the interests of

Mormon theology is in principle a much better theology than it appears to be because so often it is poorly presented and poorly argued in Mormon literature.

religion. But as I have already said, the first requirement for Mormon theology, if it is to avoid settling back into the tradition of orthodoxy against which it rebelled in the teachings of Joseph Smith, is to be nonabsolutistic in character. I personally think that the tendency toward absolutism, which is rather common among Mormon writers today, is a serious betrayal of Mormonism's intellectual heritage. At this point I regard myself as entirely orthodox and some of the Apostles as unorthodox. It seems to me that those who are attempting to turn Mormonism back toward absolutism are in danger of moving it into a kind of Protestantism that is distinguished from Protestantism in general mainly by its possession of the Book of Mormon. I think the present trend, if I discern it correctly and as it is indicated by some of the stuff being sold on the main floor of the Deseret Bookstore, is unfortunate. Whether it will continue in the future is, of course, a question.

Our best theologian was B.H. Roberts. He was not a top-drawer theologian, but he was the best officially accepted theologian that we have had, though even he was not always accepted by some of his colleagues among the General Authorities. He saw a lot of those problems with a great deal of wisdom and insight. I think his strength as a theologian lay especially in the fact that he had a strong sense of history and a well-developed historical consciousness. He was a good historian, as he was a good theologian, but he was not a great historian. Some of our present historians have a better grasp of the principles of historiography than Roberts had, and their research in minute, detailed matters is probably on the whole quite superior to his. (I

should say here that although I hold an appointment as Professor of History, I don't regard myself as a historian.) But what you find in Roberts was a man of expansive intellect, a genuine historical consciousness, with good access to the materials, and, what is most important, he wanted to be honest. The present critics of our historians should consider seriously Roberts' statement in the preface of Volume I of his *Comprehensive History*, where he says that to write exact history and yet not destroy faith it is necessary "to frankly state events as they occurred, in full consideration of all related circumstances, allowing the line of condemnation or of justification to fall where it may..." I am aware that there are some things Roberts wanted to get into the history of the Church that didn't get in. But he managed to get by with some things that probably would never appear in an official Church history today. Roberts' history of the Church, which is the official history, could not pass the criteria that are set up in the statement that you mentioned earlier by Apostle Packer. For instance, his handling in Volume I of the so-called Canadian copyright incident where Joseph Smith said, "Some revelations are of God; some revelations are of man; and some revelations are of the devil." (Roberts, *Comprehensive History*, Vol. I, pp. 162-66) There are three things in that account that could not be published today in an official Church history if the author and publisher subscribe to the prescription that is laid down in the address of Apostle Packer, three things that definitely are the opposite of "faith promoting":

In the first place, the outrageous idea of selling the Canadian copyright of the Book of Mormon as a means of raising money. I don't think that would be allowed in an official history today. Second, that the prophet's revelation on which the attempted sale was based failed. And third, that he said some revelations are from man and some from the devil. It isn't likely that this kind of talk would be allowed in an officially published history today. Roberts himself recognized that this might not have been a reliable report, but he said that the source was such that it could not be left out of the history. Those who want to get the full picture must read Roberts' notes that appear at the end of the chapter.

To give another example that probably would not get by today, although it is in the official Church history: It is my recollection that Roberts strongly criticized Joseph Smith in connection with the destruction of the press of the *Nauvoo Expositor*. He held the destruction of the press to be illegal, and, if I remember correctly, he quoted Blackstone to point out that it was contrary to English common law. (*Comprehensive History*, Vol. II, pp. 231-33)

The very title of Apostle Packer's address, "The Mantle is Far, Far Greater than the Intellect," seems to me to be a betrayal of a very important Mormon idea, that the mantle and the intellect should not be set over against each other. This is destructive of a Mormon ideal. But here we are again back in history. It's typical of Mormons to want to hassle over matters of history.

O: For example, Roberts included the King Follett discourse in his history, but they took it out before it went to press. Some General Authorities thought that the discourse contained unreliable ideas.

M: The main extract of that sermon is in the current edition of the *History*. In my opinion, there is a lot of nonsense in the King Follett discourse, and I have no interest in defending it. But, of course, much Mormon orthodoxy has been supported by it—the finitistic position, for instance, which is of basic importance, and the idea that the human intelligence is uncreated. It is a convenient summary, but I don't think that Mormon theology is in any sense dependent on the King Follett discourse. Mormons often tend to talk almost as if God were somebody down the block, only a good deal smarter, better informed, and a long time ago, because it took a long time to get to be God, and so on. This way of discussing the idea of the potential divinity in man and the ultimate mystery of the reality of God is not only destructive to sane religion; it is intellectually debasing. There are others who know far more than I about the history of Mormon theology and such things as the place in it of the King Follett sermon—Thomas Alexander, for instance, of the BYU history faculty is an extremely competent person in this

field.

O: That is the problem with finitistic theology. The first question one must ask is how finite.

M: Just enough finitism to create an opening that will release God from responsibility for evil and suffering, as the problem of evil is the major difficulty encountered by theism and religious philosophy. Not enough to pull God down to the human level, however advanced, as many Mormons would have it. Much of our theological talk and writing, if it were not well intended, would be sheer blasphemy. Finitistic theology is not in itself the problem. The kind of nonsense that often shows up in Mormon discourse is not to be found in the works, for instance, of Charles Renouvier, William James, William Pepperell Montague, or Whitehead, all of whom in one way or another are defenders of a nonabsolutistic theology. I personally favor finitism in theology, as I have already indicated, but I don't think we should make fools of ourselves by reducing theology to extreme anthropomorphic nonsense.

In being critical of the King Follett sermon, I don't want to disparage Joseph Smith so much

In 1978, with one stroke, President Kimball transformed a parochial religion into a universal religion, the most important event in Mormonism since the founding of the Church. If he is not a prophet, we haven't had any prophets.

as his way of speaking. I greatly admire his independence of thought, his creativity, and his willingness to come forth with very untraditional and unorthodox ideas. We don't expect the prophets to be scientists or philosophers, or even theologians. I personally don't regard Joseph Smith as essentially a theologian, and certainly not as a philosopher. He fits the prophetic mold. In that function I think that he said some things that would have been better unsaid. On the other hand, he had some very profound religious insights, and one of these insights is the basis of what I would regard as the orthodox position in Mormon theology, the nonabsolutism which now some Mormon writers are betraying, not intentionally of course, but simply because they are incompetent in assessing and treating fundamental theological problems. For many years I have felt that Mormon theology is in principle a much better theology than it appears to be because so often it is poorly presented and poorly argued in Mormon literature.

O: It certainly is not a pejorative comment on God to say that he is finite. We simply mean that above all he is a being who is related to us and, as Charles Hartshorne holds, this relationship is possible only if there is a finite aspect to God's nature.

M: I'm glad you mentioned Charles Hartshorne because he is an excellent example of a nonabsolutistic theologian and, incidentally, one who has indicated to me that he has some interest in Mormon theology. I personally regard Hartshorne as the foremost living philosopher of religion. Those Mormons who have a serious interest in and talent for theology would be wise to give attention to Hartshorne's philosophical writings. Hartshorne, of course, was greatly influenced by Alfred North Whitehead, one of the foremost philosophers of this century. A paper given at the 1981 Sunstone

Theology Symposium by Professor Floyd Ross, a non-Mormon who is one of the leading scholars in comparative religion, draws attention to the similarities of Mormonism and the **theology and religious philosophy of Whitehead**. This paper was published in *Sunstone*.

Those who insist that Mormonism is not a Christian religion, arguing simply by definition, should be ignored.

As I have already said, I think on the intellectual side the Church is far better than it seems to want to be known as. It has more spiritual strength and a better intellectual foundation than it usually exhibits in front of the world. It seems to me that it often puts its worst foot forward rather than its best. At the present time this is due in part to its oversensitivity to its own image and its involvement in a kind of

professional public relations. It is too self-conscious and altogether too anxious to look good to those of average or less-than-average taste and competence to judge quality in religious thought. To see this mediocrity exhibited, for instance, one needs look no further than the editorials on the last page of the Church Section and compare them with the excellence of the regular editorial page of the *Deseret News*.

Just a few days ago I was interviewed by a writer for a Netherlands journal who asked me why the Church does not publish a financial statement that reveals the Church income to its members. Before I could venture a reply, he said, "I want to tell you that when I raised this question with the public relations spokesman for the Church, his answer to me was ridiculous. It was, 'The Mormon people have no interest in knowing what the Church's financial position is.'" This kind of talk from official representatives makes the Church look rather bad in the eyes of serious journalists who are attempting to do an honest job of reporting.

To take another type of case exhibiting mediocrity in taste, look at the quality of most of our current architecture. Surely the Church

should be able to produce more artistic buildings than most of those which have appeared over the last three decades. Compare the Ogden and Provo temples with the early Utah temples and such buildings as the Salt Lake, St. George, Logan and Paris, Idaho, tabernacles. I was in Rome not long after the razing of the Coalville tabernacle, a most impressive pioneer structure. An illustrated article about the whole affair appeared in the Paris edition of the *Herald-Tribune*. The Italian Minister of Education brought the matter up with me, saying, "We don't understand why you Mormons destroy your old churches. We make an effort to preserve ours." I have the impression that we are indebted to President Kimball for bringing that era of destruction to an end. Anyone who wants to see a magnificent case of preservation of an old, beautiful church, while at the same time expanding it, should take a look at the ward building in the little village of Spring City, Utah.

A couple of years ago I went to the BYU to attend a lecture given by Wayne Booth of the University of Chicago on Mormonism and art. It was a brilliant lecture, and every Mormon should read it, for here was a leader in the nation's intellectual life confronting his own people with the shortcomings in their artistic ideals and tastes. Much of what we put out in the arts, especially architecture, is for the most part second, third, and fourth rate. On the other hand, much of what is done is first rate, especially our music. The Church has contributed greatly to making Salt Lake City the cultural center of this entire region, but all too often it seems to be more interested in being known through its entertainers, its golfers, and its millionaires than through the production of fine art or through its scientists, its historians, or its intellectual leaders.

O: One last question: What do you think of the current revival of religious fundamentalism that is exhibited on TV and is strong on some college campuses?

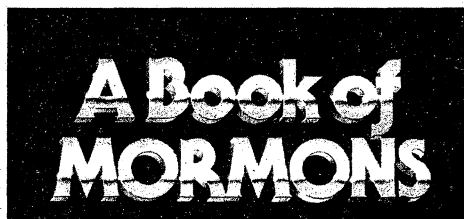
M: The Sunday morning TV evangelism is often difficult to distinguish from ordinary commercialism. Its great national popularity is an indication of the mediocrity that characterizes much of today's culture. As for the "born-again" phenomenon, I think it is sometimes a sincere but misguided religion and often a mixture of pretended religion and real business and politics. Those "born-again" who insist that Mormonism is not a Christian religion, arguing simply by definition, should be ignored like the recently created organization of "Ex-Mormons for Jesus." The only problem that Mormon's face in this "salvation-by-grace-only" stuff is that it came mainly from the Apostle Paul. Paul saved Christianity from extinction as an obscure Jewish sect, but he was responsible for many of Christianity's most basic errors. I think Jesus would be shocked to read Paul's Epistle to the Romans. 7EP

A BOOK OF MORMONS

Richard S. Van Wagoner & Steven C. Walker

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Carefully researched and succinctly written, *A Book of Mormons* highlights seventy-eight historic personalities. Photographs, little known facts, and anecdotes vividly portray the public and private lives of Church presidents from Joseph Smith to Harold B. Lee, apostles and apostates, businessmen and educators, pioneers and politicians.

"Seeing so much of folklore in what passes for Mormon history, and so much more of unabashed slanting," say the authors, "we have been anxious to stick steadfastly to primary documents and original witnesses. Where there is controversy or conflicting fact, we've included spokespersons from both sides. We've left the warts on our portraits, presenting these individuals as the historical documents made them appear to us, without minimizing or ignoring incidents in their lives which some may consider embarrassing or controversial. We have written *A Book of Mormons* out of our conviction that people are best loved, and best learned from, when they are most truly known."

The authors' even-handed approach gives the reader ample opportunity to evaluate the checkered careers of early leaders such as Oliver Cowdery, David Whitmer, Sidney Rigdon, and John C. Bennett, authors Fanny Stenhouse, Frank J. Cannon, and Fawn Brodie, and renegades Bill Hickman and Orrin Porter Rockwell.

The struggles and contributions of Mormon women are reflected in the lives of Lucy and Emma Smith, women's rights advocate Martha Hughes Cannon, and Church and civic leaders such as Eliza R. Snow, Emmeline B. Wells, and Amy Brown Lyman.

The detailed bibliography, index, and convenient arrangement of material makes *A Book of Mormons* an excellent reference work as well as a fascinating social history.

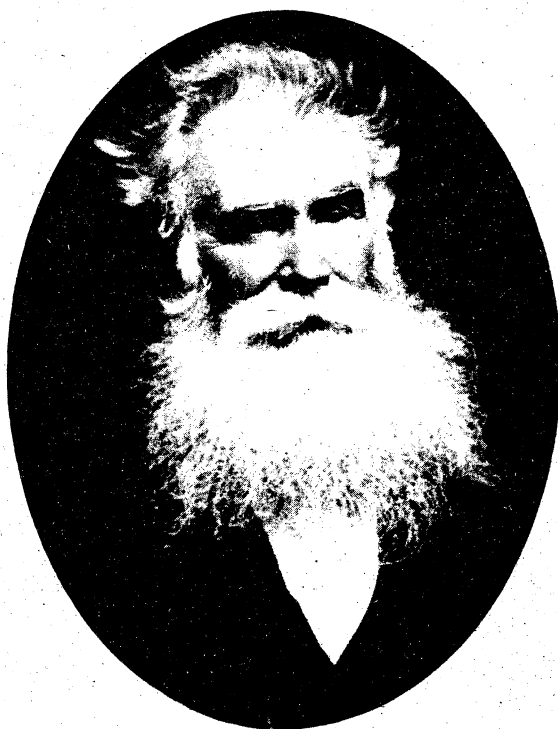
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Cougar Records

by Cecelia Warner

A few years ago, a music fan in Provo could purchase a popular record album at a number of shops: Odyssey Records, Broadway Music, Colombia Graphinola, and even the BYU Bookstore. However, for one reason or another all of the off-campus stores left Provo, leaving it literally void of a record shop. With no alternative, Provoans and students turned to the University Mall.

For years the Record Bar was supreme in sales, a position barely challenged by The Record Shop Inc. and even less so by ZCMI and JC Penney.

These times are no longer. Enter Cougar Records—Provo's first record store in quite some time, bringing with it a refreshing change.

Cougar Records is located at 214 N. University and sells rock, new wave, jazz and collector edition albums exclusively. They even buy and trade some used albums.

Cougar Records is managed by Michael Church, a former employee of Odyssey Records in Provo. He says at that time he couldn't believe a college town would have so few record stores.

When Odyssey Records closed, Michael went south—his native part of the country—and worked at Schoolkids Records in North Carolina. Schoolkids is a well-known name to jazz buffs as Schoolkids in Ann Arbor, Michigan is rated one of the best record stores in the country and is listed by *Oui* magazine in the top three stores in the country for their superior jazz selection. As a result, Cougar Records has been influenced to stock more jazz than the other local shops.

Something even more spectacular than the selections available at Cougar Records are the prices. Michael explains the mall stores charge more for records because they pass the high rental fee on to their customers.

Not so with Cougar Records. Michael also says he hasn't sold any advertising so he can keep his prices down. As opposed to a shelf price of \$7.99 at the mall, Cougar Record's highest price for a single album is \$6.99. Other records are priced at \$5.99 and \$4.99.

Michael says Cougar Records will stay in Provo at least a year, living up to the store's motto: "We hope to make it so you'll never have to go to a mall for a record again."

Humanities Evaluates Need for Ph.D. Program

by Julie Kellogg

No department within the BYU College of Humanities has offered a doctorate degree since 1977. While some English department faculty have expressed hope for a change, it appears that it may be a long time, if at all, before such a change occurs.

The English doctorate was recommended to the administration by the English Department in the College of Humanities in 1967 by then Dean Bruce B. Clark. The first doctoral candidate, however, did not enter the program in 1971.

In February 1977, Clark sent a memo to the administration recommending that all doctoral programs within the college be placed in moratorium for a period of three years. The primary reason was "that in the past ten years the national job market for Ph.D. teachers in English and languages has become very depressed and universities with long-established doctoral programs can accommodate most of the Ph.D. candidates in English."

Clark continued, "We feel that our BYU faculty and library, although not as strong as we would like them, are adequate for Ph.D. programs; the department did not plan to weaken the already generally strong B.A. and M.A. programs within the college."

But some members within the department did not agree with that official statement. According to Clark, when the English doctorate was first offered, the department was enthusiastic, but was also aware of the inopportunity of the program because of the glut of Ph.D. graduates at the time. There had already been 10 years of extensive debate within the department as to whether the doctorate in English should exist at BYU, without a consensus one way or another.

According to Clark, the debate is still going on. "If a university can't justify a Ph.D. program, then there must be something wrong," says Ed Geary, graduate coordinator. "By not having a Ph.D. program, the university is saying, 'No, we do not choose to be a major intellectual center.'"

The English Department decided to recommend reactivation after a three-year moratorium in spite of the fact that the administration supports the moratorium. In a February 1980 memo from Dean Clark to Robert K. Thomas, then Academic Vice President, the department emphasized two reasons for this reactivation. BYU had received applications from "(a) persons who want to get a doctoral degree at an LDS university, and (b) persons who already have employment and want to come to BYU for advanced study to upgrade their present positions."

In the memo, Clark asserted, "I feel that, all things considered, there are more good reasons for reactivating the program than not to do so." In fact, Clark recalls that back in 1966, "I was the one who championed the Ph.D. program. It would never have been established."

Those who oppose reactivation of an English doctorate commonly list four major reasons for their position, the first being that of job placement of graduates. According to Dean Richard Cracroft, "Having a Ph.D. in English from BYU doesn't get you very far." Neal Lambert, associate vice-president of academics and BYU English professor prior to his current assignment, also says, "A person graduating right now with a Ph.D. from Harvard has a difficult time finding a job."

"The job glut problem at BYU specifically is aggravated by Ph.D. graduates desiring teaching positions here," says Cracroft. "That makes for inbreeding," he says, which is what the university does not want.

The second reason is that the English Department needs a faculty with a national and international reputation. "We have only a handful of scholars, none who have really reached national status yet," says Cracroft, "and if we're not models, then what's the good of having a Ph.D. program?" The department has encouraged its faculty to increase scholarship through research and publications. John Harris, English Department Chairman, claims that the scholarship of the faculty has "increased geometrically." Cracroft admits that there has been some pressure. "It's not 'publish or perish,' but it's as President Holland says, 'progress or perish.' The only thing that's keeping us from fulfilling our destiny is ourselves. I think we are aware of this and are working hard. With patience and time we will have a viable and marketable Ph.D."

Another reason for not reestablishing the Ph.D. program is that some faculty and administrators question the ability of the library to supply research facilities for Ph.D. candidates. Though he admits that maintaining a law school is expensive, Lambert is quick to point out that prestigious graduate schools at BYU are generally not the kind which require extensive research facilities. Nursing, business, and law are all subjects that are taught, not individually researched. English and the other humanities disciplines all require their candidates to individual, specialized research which the library cannot sustain, says Lambert.

Clifton Jolley, a Deseret News columnist who received his Ph.D. from the BYU English Department in 1979, recalls that the library was "just fine for my purposes. They'd buy anything I recommended." He chose BYU for certain faculty members, the good background they had in Mormon literature, and the fact that he was also teaching part-time for BYU.

The fourth reason for not having a Ph.D. program is that, in Dr. Cracroft's opinion, if Ph.D. candidates are not already involved in the Church Educational System, or geographically convenient to the University, then there is really no reason to come to BYU for a Ph.D. in English. "We wonder why they would want to come to BYU for a Ph.D.," he says.

The English department, through then Dean Clark, again recommended reactivation in 1981 after receiving no active response from the administration, due to the change of presidents. In a memo from Robert K. Thomas to Dean Clark, Thomas states, "President Oaks was not very anxious to begin any kind of reactivation of the Ph.D. program in English but suggested that we wait until Jeff was aboard and then have him make that decision."

As of now, no decision has been made. Six people presently hold Ph.D. degrees in English from BYU. Those people who hope the program will be reactivated depend in part on graduates like Clifton Jolley. "I didn't look upon my doctorate as a trade tech—it seemed a better way of going to school than working. I think the doctoral program is good for someone who doesn't plan on being employed."

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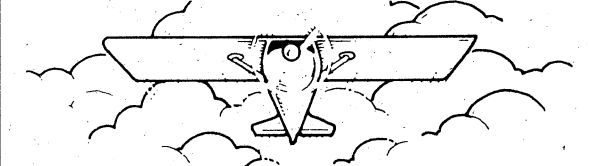
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"Calender" continued from page 1
body," he adds.

The dean of the School of Management, William Dyer, agrees with Goates. "I support Eliot Butler's premise that students need more time for reading and thinking and synthesizing in their fields, but this could be abused by younger, immature students," Dyer says.

He also comments that many of the professors in his area would like even more lecture days in a semester. The law school and nursing school already operate on a schedule independent of the university's calendar in order to allow more class time per semester.

The dean of Honors Education, Gary Browning, counters

this by saying, "A lot of people at BYU are concerned with seating time. My feeling is that the real learning occurs when students are confronting problems on their own, after class, when they are integrating and applying course material." Browning continues, "This kind of approach requires a disciplined student body that is willing to sweat a little, but the results are more valuable."

"Some students will use the extra time to go skiing," says Smith. "But the wise ones won't," he adds.

When asked to comment on his proposal, Butler said only that, "It goes considerably farther than you think." Speculation is that the current proposal is but one phase in a long-range plan to make BYU's pedagogical approach similar to that of the major universities of the East.

Books

The Second Stage by Betty Friedan

Betty Friedan, 1981, Summit Books, 272 pp.

Lisa Ashton

In Betty Friedan's new book, she explores a new "problem with no name" as it relates to women's struggle for equality. Questions and then answers abound here: How can we live the equality we have won? How can we save it from the current backlash of reaction? How can the young women who now take their personhood for granted reconcile that new freedom with their needs for love, children, family and home? How can the older women with successful careers combine work, marriage, and children into satisfying lives? How can women who have made home their career face the future with self-respect and security? And how can men liberate themselves from their own rigidified sex roles?

Betty Friedan believes the first stage of the women's movement is over, but the even larger revolution, evolution and liberation that the original movement set off have just begun. She writes, "In the first stage our aim was full participation, power and voice in the mainstream. But we were diverted from our dream. And in our reaction against the feminine mystique, which defined women solely in terms of their relation to men as wives, mothers and homemakers, we sometimes seemed to fall into a *feminish* mystique which denied that core of women's personhood that is fulfilled through love, nurture, home."

We must break out of this new mystique and go beyond the false separation between feminism and family (and women and men). There are possibilities for new looks at corporations, schools, and government to incorporate concepts like flex-time, part-time, job-sharing, and split-shift work and education. Now is the time to restructure the concept of home so that it can meet the demands and challenges of our new families.

As a challenging, hope-inspiring blueprint for tomorrow's individuals, *The Second Stage* points the way to a new wholeness for all human beings (the promise of feminism) so that we may get on with living, working, and loving as equal persons.

At Association for Mormon Letters Meeting

RLDS Leaders to Discuss RLDS Literature

RLDS literature gets its first scholarly examination in a Mormon setting at the Association for Mormon Letters annual meeting 22 January 1983 at the University of Utah Marriott Library Auditorium, as part of the seven-year old organization's day-long program.

Paul M. Edwards, President of RLDS Temple School, will examine RLDS poetry in a session chaired by Charles Kornman, RLDS Seventy, with a ministry for the Western United States headquartered in Salt Lake City.

In the same session, William Russell of Graceland College, the RLDS equivalent of Brigham Young University, will read a paper by Barbara Hiles Mesle, also of Graceland College. This paper will examine selections of RLDS fiction. Karen Lynn, former BYU professor, will analyze the new edition of the RLDS hymnal. A number of selections from the hymnal will be performed.

Other sessions include a revisionist study of Vardis Fisher's Mormon roots, by Mick McAllister of Weber State College.

Other papers include a comparison between Marxist literary theories and views of selected LDS General Authorities by Roy Bird of BYU's English department; an analysis of Mormon heroes as Cinderellas and Mormon heroines as Patient Griseldas by Cherry B. Silver of Moses Lake, Washington; a critical-biographical study of his poet-grandfather by Thomas E. Lyon of BYU's Spanish and Portuguese Department.

The association has also planned an evening session of burlesque, spoofs, and parodies on Mormon themes.

The presidential luncheon address, "Making the Good Believable," by Lavina Fielding Anderson will analyze promising developments in current Mormon literature to present "the spiritual realities of Mormonism in a believable, rather than a sentimental or stereotyped, style."

For registration information and luncheon tickets, contact Steven P. Sondrup before 17 January at 1348 South 1800 East, Salt Lake City, Utah, 84108.

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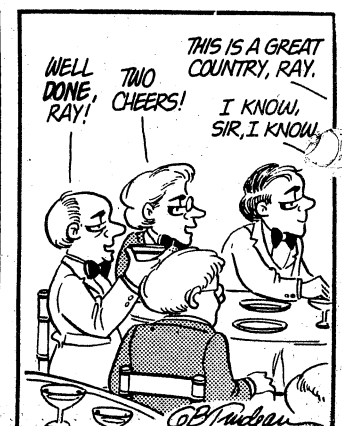
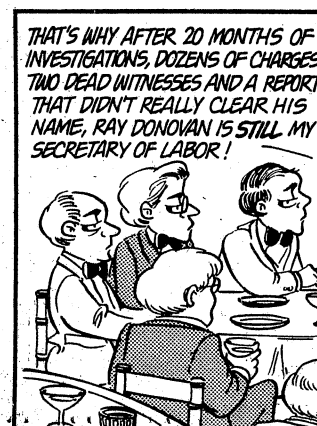
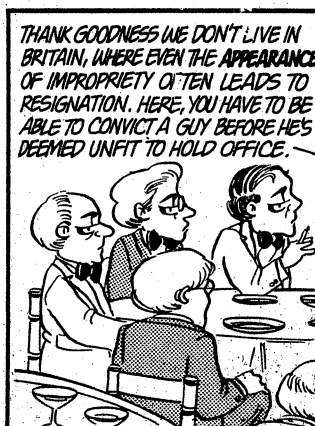
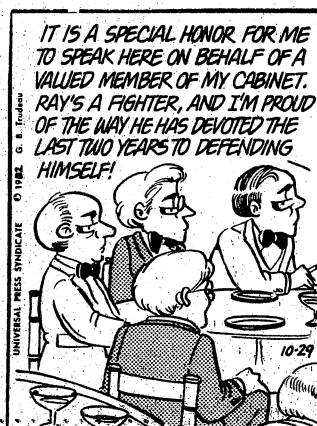
UNIVERSITY MALL, OREM



From 1974 - 1980.

26% of women who graduated were married and 74% were single. (69% of the men were married and 36% were single.)

—BYU Graduation Statistics



THRILLS

ART through Jan. 21

For all **Scrooges** who think the Christmas season is too long, here is a longer extension of yuletide cheer. The Glendinning Gallery is hosting "CHRISTMAS CARDS BY UTAH ARTISTS".

The exhibit features original Christmas card designs in all forms of media. The gallery is located at 617 East South Temple in SLC. Hours are M-F 8-5 pm.

FILM FESTIVAL January 17 - 23

Don't miss the **Fifth Annual United States Film and Video Festival** in Park City this month. This year's theme is "American Mavericks: A Contemporary and Critical Perspective." Get a schedule of the premieres, presentations, and seminars by calling 521-2006 or by contacting the BYU Theater and Cinematic Arts Department.

FILMS

NIGHT VISION (at the Salt Lake Arts Center) offerings this month are: **The Big Sleep** and **A New Leaf**, January 15 and 16; **The Long Goodbye** and **The Late Show**, January 22 and 23; **Farewell My Lovely** and **A Perfect Couple**, January 29 and 30. Tickets: \$3.00. Phone: 328-4201.

FRIDAY FILM SERIES at the SLC Library this month features British films: **Brief Encounter**, January 14; **Oliver Twist**, January 21; **The Servant**, January 28. 209 East 500 South in Salt Lake City. Tickets: 50 ¢. Phone: 363-5733.

Also at the SLC Library this month, **The Films of Louis Malle**, featuring **Elevator to the Gallons**, January 13; **The Lovers**, January 20; **Zazie**, January 27. Tickets: \$2.00.



MUSIC

Jan 13

CANADIAN BRASS, a classical brass ensemble with works from Bach, Haendel, Vivaldi; performs at 8 pm. in BYU deJong Concert Hall (one night only)

HARPSICHORD RECITAL January 18

Doug and Claire Bush, husband and wife musical duo and BYU faculty members present a free harpsichord recital in the Nelson Recital Hall, BYU, January 18 at 8:00 p.m.

Jan 24

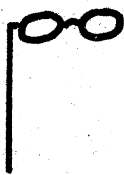
Impressed with Juilliard Conservatory? U of U features **THE JUILLIARD STRING QUARTET** in the Art and Architecture Auditorium at 8 pm.

TIM WEISBURG January 28, 29

The Pied-Piper of Jazz flutists returns to Utah this month for two performances at the Egyptian Theatre in Park City. Tickets: \$14.00. Phone: 649-9371.

BALLET Jan 20-22

BYU'S Theater Ballet presents "Coppelia". deJong Concert Hall, 8 pm.



LA BOHEME January 20, 22, 24, 26

Puccini's loveable Italian opera tells the story of four poor but happy Bohemian friends in Paris. Sung in Italian by Utah's finest opera stars, La Boheme hails from the Capitol Theatre, with performances beginning at 8 p.m. Tickets: \$6.00 to \$20.00. Phone: 534-0831.

LECTURES Jan 12

Attn: Church History Buffs, Richard Jensen, noted research historian at BYU will give a lecture entitled, "BRIGHAM YOUNG and the IMMIGRANTS", at 7 pm.; 3301 East 2920 South (Headquarters Bldg. of the Sons of Utah Pioneers.

Jan 13

MORE STAR WARS...a planetarium lecture "From Homer to Tolkien—The Astronomy of Tale and Verse" by B.J. Taylor, 7:30 & 8:30 in 492 ESC. Price: 75¢.

Jan 13

Noble lectures on **NOBEL PRIZES** is the fare at this week's **Flea Market of Ideas**. Most promising: Dr. Gary Browning's lecture on the **Peace Prize**; "The Nuclear Delusion" at 9:00 am., and Dr. Ted Lyon's lecture on **Literature Prize** winner **Gabriel Garcia Marquez**; "The Lost Art of Story Telling" at 11:10 am. Those and the rest Thursday in 321 ELWC.

Jan 13

Peace Lovers...Women's International League for Peace and Freedom will hold January meeting at Crossroads Urban Center (347 So. 400 E) at 7:00 pm. Everyone is welcome. Next meeting Thursday the 27th.

B.H. ROBERTS SOCIETY January 20

The Angel or the Beehive: A Study in Dynamic Tensions in Mormonism is the topic of discussion at this month's B. H. Roberts Society meeting. Armand L. Mauss, professor of sociology at Washington State University, and Dean L. May, assistant professor of history at the University of Utah are the featured speakers, Thursday, January 20, at 7:30 p.m. in the Behavioral Science Auditorium, University of Utah Campus.

PRAYER WEEK January 17 - 25

Churches throughout Utah County will join with millions of other Christians throughout the world in a Week of Prayer, locally sponsored by The Utah County Ecumenical Ministerial Association. St. Francis Church will host an interdenominational prayer service on January 21 at 7:30 p.m., as part of the week-long observance.

BENEFIT FOR PEACE is an evening of poetry and music, featuring Emma Lou Thayne reading her poems for nuclear disarmament, and Bach cello solos performed by David B. Freed, January 21 at 7:30 p.m., Steinway Hall, 156 South Main, Salt Lake City. Phone: 272-5972.

Jan 22

The Association for Mormon Letters will hold its annual meeting in the auditorium of the Marriott Library at the U of U. It will be an all-day display of publications by **MORMON AUTHORS**.

LASERDRIVE Through January

An imaginary laser voyage through outer space to alien worlds, through a black hole and into another dimension, accompanied by quadrophonic sound. Experience it at the **Hansen Planetarium**, Wednesdays through Sundays. Tickets: \$4.00. Phone: 535-7007.

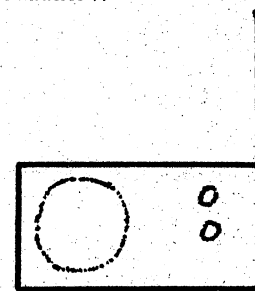


UTAH WRITERS through Feb. 15

Hurry and submit your manuscripts for the **UTAH ARTS COUNCIL'S TWENTY-FIFTH ANNUAL ORIGINAL WRITING CONTEST**. Deadline is Feb. 15, 1983. Cash awards will be offered. For more info, call 533-5895.

TV Jan 16

PBS Masterpiece Theatre presents **WINSTON CHURCHILL: The Wilderness Years**. This historically accurate dramatization documents the period between the war years when Churchill was nearly unknown. The series premieres Sunday, Jan. 16 at 7 pm. on KBYU Channel 11 and on the same day at 9 pm. on KUED Channel 7.



FM

Jazz lovers,

KUER-FM90 features **JAZZ Artists Nightly** at 10:30 pm.

Bilbo Baggins returns to radio KUER Tuesday nights at 9:30 pm. in **THE LORD OF THE RINGS**. The series premiered on Jan 9 and continues for 26 weeks.

Great Performance presents **WAGNER'S RING: DAS RHEINGOLD**. The program airs Monday the 24th of January at 9 pm. on KUED and Saturday, Jan 29 at 7 pm. on KBYU.

Personals

Bill, Dave, Steve, Stacy, Kevin, Bobby, Bryan, Brad, Tony, Jack, Ben, John, Jeff, Brian, Ron S., Ken, Jeff S., Bob, Shawn Cassidy and all you other heart breakers...I'm so much happier without you. You're *all* losers.

We all know the sound of two hands clapping but what is the sound of one hand clapping?

Michael P.—What do I have to do to get you to ask me out?

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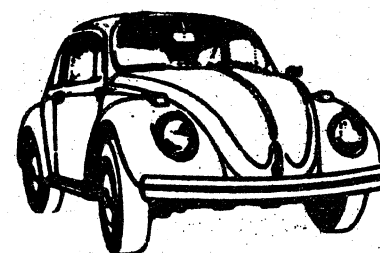
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In conditioning . . . the health of your hair is a result of numerous internal and external conditions. You may lack protein due to an improper diet, have too much moisture due to climate, lack elasticity because of a chemical service or have damaged hair due to swimming in chlorinated pools. Any or all of these conditions could be present in your hair and there is no "one product" available that can correct them all.

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8 February 1983

INSIDE

Russia: Another Perspective

*Provo's
Historical Sites Revisited*

Guardian Angel Returns

BYU Makes Strides in Salary Competition

Faculty Salary Comparison

The following figures represent the mean salaries for full professors at the universities and colleges indicated:

Harvard	\$48,000
Stanford	46,000
Yale	45,000
MIT	44,000
Berkeley	43,000
USC	42,000
Naval Academy	41,000
Georgetown	40,000
U. of Arizona	39,000
Purdue	38,000
Dartmouth	37,000
U of U	36,000
Wisconsin-Madison	35,000
BYU	34,000
Colorado-Boulder	33,000
Texas-El Paso	32,000
Utah State	31,000
U. of Idaho	30,000
Weber State	29,000
Southern Utah	28,000
Boise State	27,000
Dixie	26,000
Alabama State	25,000
Snow	24,000
Central Methodist	23,000
Graceland (RLDS)	21,000

Note: Excluding the figure for BYU, which is an approximation, the above information is taken from the journal of American Association of University Professors, *Academe* (1982). In conducting its survey, *Academe* assumes that teach loads and salaries are comparable for eight and nine month academic years.

Ron Priddis

A myth that prevails at BYU even though the problem has long been corrected, is that BYU faculty are miserably compensated. During President Ernest L. Wilkinson's administration, pay was apparently granted according to an assessment of need rather than as strictly a reward for professional merit. The more children a professor had, the more he could expect. A child on a mission would draw a professor a temporary bonus.

On the other hand, "There was a time when my salary was intentionally kept low by President Wilkinson, who didn't approve of my anti-John Birch Society activity," remembers J. Kenneth Davies, chair of Managerial Economics. He adds, "New professors were making more than I."

When President Dallin H. Oaks succeeded Wilkinson, he requested that a survey be conducted of nine universities of comparable size and complexion to determine the fairness and competitiveness of BYU's faculty salaries. This coincided with, and was probably prompted by, the Church Education System's (CES) reviews of administrative salaries and staff wages throughout the Church's school system. CES had hired Hay Huggins Associates of San Francisco to study their pay scale. This became known as the Hay Study and the adjustment that resulted was the "Hay Adjustment." Because the results of both studies were announced simultaneously, they became confused and the Oaks Adjustment was mistakenly thought to be part of the Hay Adjustment. The most important difference was that the Oaks Study has continued.

A permanent administrative position was created by Oaks, filled by R. Berrey Parker, to continuously evaluate salaries. Of the nine universities that were initially surveyed, five still participate with BYU in exchanging financial information. Four discontinued their participation, apparently because of BYU's curious insistence on confidentiality. Although the other schools may see the results of the study each year, they are not told which information applies to which school.

The initial survey included the University of Colorado-Boulder, Washington State University, University of Arizona, Arizona State, Utah State, University of Utah, San Jose State, University of Washington, and the University of Oregon. The latter four have been replaced by Oregon State and three other schools which the *Seventh East Press* has not been able to confirm.

1976 was the year that the Hay and Oaks Adjustments were made. One professor reports receiving a five thousand dollar increase in salary that year. Another professor, Thomas E. Lyon, chair of Spanish and Portuguese, says, "I received enough of an increase for us to buy the kids a trampoline that year."

"It really helped women," says Phyllis C. Jacobsen, chair of the dance department. "It was a pleasant surprise. I think I took a trip that summer." The greatest increases were received by women and by full professors, whose loyalty was what had kept them at BYU.

"There aren't many universities that would pay me as much as I make here," says Elmo S. Roundy, chair of the physical education department. "I never hear complaints from the faculty, except when they've compared their salaries to what others are making elsewhere on campus."

Explaining why his department is having to offer comparatively high salaries to attract competent people to his department, Jens Jonsson, chair of Electrical Engineering, remarks, "It's hard to call someone in the industry and say, 'I'd like to cut your salary in half.'" Some departments are offering as much as thirty thousand dollars for an eight month contract to new PhD's. This is causing what administrators call "salary compression" — the low salaries are approaching the highs in some departments.

continued on page 2

Carpet Controversy Quelled

Faculty in the English Department recently learned that BYU has a hierarchy of carpets. When Clinton F. Larson, professor of English, saw what the carpet layers had in mind for his office in the refurbished Jesse Knight Building, he protested.

"Can't you do better than this for me?" he reportedly begged a former student whose company was under contract to lay the carpet. To Larson's surprise, his former student did locate him a better rug. Larson found his office spread with a plush, downy carpet normally intended only for deans' offices.

"There are different levels of carpet," explains a member of the English Department. "There's a 'dean's carpet' and a 'department chair's carpet' and the 'faculty carpet.' Only the colors are optional, and they're chosen by the dean."

Not only was Larson's office specially decorated, so was Elizabeth Wahlquist's office next door to Larson. "They were scraps left over from Dean Cracroft's offices," reports a professor.

All would have been well, had an inspector from the Physical Plant not happened by and demanded that the rugs be replaced. This sparked a controversy that went all the way to the vice presidents. Dean Richard H. Cracroft, whose carpet scraps were in question, thought the whole issue "petty." The Physical Plant thought differently and "called the carpet layer on the carpet," according to one source.

As the higher ups debated the issue and rumors of decisions filtered down to the department, Wahlquist packed and unpacked her books in anticipation of the purge. But the wreckers never came.

"By tomorrow, all troubles should be laid to rest, all warped woofs swept into a pile for a nap," wrote John B. Harris, chair of the English Department, to his faculty. "Hopefully, the memo continued, 'there will be no frayed ends, either in the floor covering or in the faculty. Just to set the record straight: no one came to me to complain about anybody else's carpet. The tempest in a teacup continued on page 2"

Donald Cannon
139 JSB
Church History
(8/83)

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Hiring Policies Tightened

Ron Priddis

"The day is past where if you were LDS and had an advanced degree, you could plan on teaching at BYU," says K. Fred Skousen, director of the BYU Institute of Professional Accountancy.

"Every department is making its own particular adjustments to an increasing set of performance standards," comments L. Robert Webb, Assistant Academic Vice President over personnel.

With instructions from administrators to "hire better than yourselves," an increasing number of department chairs and search committees are placing ads for positions in professional journals, interviewing at national conventions, flying candidates to campus, insisting on research ability or creativity, bidding against competitors on salary, negotiating reduced teaching loads, and choosing non-LDS over less qualified LDS scholars.

"That's a long way from the closed system where people are hired on the basis of friendship, which in an earlier era was the case in some departments," says Webb.

"We would like clear written evidence of a careful search," read a memo to all deans and department chairs a year ago from Eliot Butler, Associate Academic Vice President. "We would like evidence that the candidate you choose is the best person for the department, college, and university," he continued. "We would also like to see evidence that the department has high expectations of a faculty member and that these are clearly understood by the candidate."

To ensure that future faculty meet the expectations of the university, an interview has been initiated to determine the breadth of a candidate's background. "The administration wants a guarantee that potential faculty are the type that can contribute to General Education and religious education, and who have a good sense of what education is all about," says Webb.

Butler frequently asks potential faculty for an accounting of the books they have read that year outside of their field. "Our man was unprepared for that kind of question," says one department chair. Another chair was disappointed to learn that his department's candidate had only read *Mormon Athletes—Book II* that year. "Our candidate will interview well," says one chair, anticipating Butler's line of questioning. "He writes historical novels on the side."

Search Committees

The University Handbook stipulates that a department chair appoint a search committee to assist in finding appropriate candidates. It also recommends that the entire department faculty be allowed some participation in hiring. This has created some strain in areas such as religion, where "they've followed a different model over the years, more of an ecclesiastical approach," according to one administrator. "Recently," he continues, "they did establish a search committee."

BYU Graduates

"If you look at one department on campus, you'll find that the faculty is made up mostly of local products," observes Webb. Although the administration does not find it "incestuous" to hire former BYU students who have earned doctoral degrees at other universities many departments are requiring such students to find employment elsewhere first to establish themselves. As a practical consideration, some departments are avoiding hiring former students because the faculty "find it difficult to accept them as equals." "It took me some time to overcome the flunkie status working alongside my former teachers," remembers Franz M. Johansen, chair of the Art Department.

Many departments are finding that they can successfully recruit people from the faculties of other universities. "We just hired a full professor from Iowa State," reports one department chair. Another professor was recently lured away from the faculty of M.I.T. The Chemistry Department wants people who have done post-doctoral research. Another department insists that at least the dissertation be completed. "We won't accept promises on that. There are too many problems involved," says the chair.

Whereas most departments are making contact with potential faculty through professional organizations, a few departments, such as the College of Education, find success by "contacting all the LDS institute directors to see if they know if anybody in their areas who can fill the position" and by advertising in *BYU Today*. The religion departments still draw heavily from the Church Education System, where skills are more in the area of teaching than in research and scholarship.

"They're still settling some differences with the administration over what kind of people they need, and what place scholarship has in the credentials of new faculty," says one source. The real dilemma is determining what credentials are appropriate for a subject that, except for Biblical study, is not offered at other schools, and for an area that does not offer a degree. The present solution seems to be to hire a mixture of scholars and teachers.

Research

But the question of scholarship is not limited to the religion area. "There's a rather heated discussion right now in our department about whether faculty in the liberal arts have any responsibility outside of teaching," says John B. Harris, chair of the English Department. He adds, "I personally feel that those who publish tend to remain exciting teachers. They tend not to go flat."

When asked about the English Department, Webb responded, "They're not the University of Michigan, but they have a determined chair and recent appointments have been quite good."

The Physics and Astronomy Department chair, Howard B. continued on page 3

"Salaries" continued from page 1

"You hear a lot about how we suffer, and so on. Baloney!" says Harris. "The full professors may receive less than elsewhere, but I can't think of any Noble laureates on the faculty either."

"The people we're hiring wouldn't come for welfare salaries," says one BYU administrator. Besides eight month contracts, faculty may work either Spring or Summer term at eighteen percent of their eight month salary. They may earn more than eighteen percent during Spring and Summer with research money. During Fall and Winter, research money may only buy teaching time from the university. It may not supplement salary.

Professors are also allowed thirty-six days per academic year to do consulting. Law, business, and engineering professors find that they are able to add five to twenty-five thousand dollars a year to their income by this means.

BYU pays good benefits and department chairs find that they are able to provide professors travel money to professional meetings. Although BYU cannot compete with Harvard, or even the University of Utah, for salary and federal grants, the pay is respectable and the total package attractive.

BYU Salaries

The following figures represent the approximate mean, eight-month salaries for full professors at BYU according to college or school:

Law	\$43,000
Engineering Sciences & Technology	38,000
Physical & Mathematical Sciences	37,000
Management	37,000
Nursing	36,000
Biological & Agricultural Sciences	34,000
Family, Home & Social Sciences	34,000
Humanities	32,000
Fine Arts & Communications	32,000
Education	32,000
Physical Education	31,000
University Studies (Religion)	31,000

"Carpet" continued from page 1

came about because of an act of generosity which conflicted with Physical Plant policy."

Two graduate students in English are composing a piece of poetry to commemorate "Clinton's Carpet Caper," as it has been called. The poem is to be entitled, "Three Degrees of Carpet."

Correction

In the 11 January issue of 7th East Press in the article "Injured Basketball Coed to File Suit" it was stated that Valerie Cravens "also denies she had hit Cotterell." It should read, "She also denies she had kicked Cotterell." The 7th East Press apologizes for any misrepresentation which might have resulted from the error.

Photography Contest

The Seventh East Press is really sponsoring a photography contest for candid, refreshing views of the BYU campus. We will entertain any sort of unusual or gag pictures, as well as serious studies.

Prizes will really include dinner for two at Magleby's, and a subscription to the Seventh East Press.*

Submit entries by March 15 1983.

Bring or mail photos to our office at 839 North 700 East. Number of entries per contestant is unlimited. Photos submitted become property of 7EP.

*Unfortunately Miss Utah Hog Farmer has recently married, therefore, a date with her is no longer being offered to contest winners.

Prepare For. April 23rd

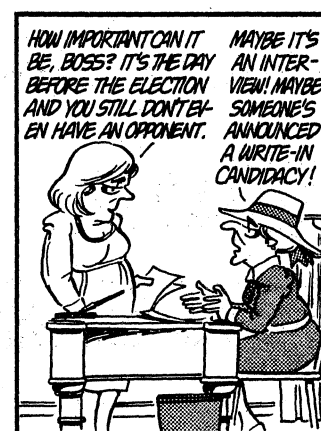
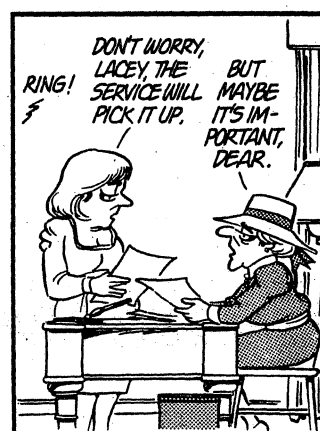
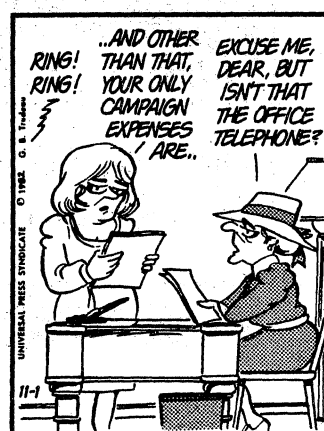
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DOONESBURY



by Garry Trudeau

"Hiring" continued from page 2

Vanfleet, comments, "Over the years, our sister institutions in the state have seen BYU as not being up to par, especially in the area of research." He continues, "This is not an area where we have excelled in the past. We're very sensitive about this. Some years ago, we decided that we wanted to become a real university. We're not there yet, but we're beginning to see over the mountains."

"We could easily be the world's largest community college," concedes Henry N. Christensen, chair of the Civil Engineering Department. In trying to make BYU more than a teaching institution, university administrators have made research and creativity prerequisites for continuing status and promotion. Department chairs are encouraged to make this clear to incoming faculty.

"We've made a lot of excuses in the past," says Thomas H. Brown, chair of French and Italian. "We've said that we're busy with Church obligation. But, I don't believe a bishop here is any busier than a bishop in Champayne, Illinois, or Boston, Massachusetts."

At the University of Utah, the vice president for academic affairs, Cedric J. Davern, comments on the precedent set at his school: "We wish to retain our best faculty and to attract even better faculty. We're not very concerned about faculty who have not lived up to the expectations of their colleagues, and make no effort to keep them."

Confirming BYU's progress in the same direction, Webb says, "There are more cases this year than any year in my previous experience where the University Committee on Rank Advancement has challenged recommendations on continuing status and promotion. The resulting dialogue with departments and colleges has brought about a more thorough review of candidates."

Continuing Status

After a faculty member has been at BYU three years, he or she is reviewed by the department, college, and an anonymous university committee to determine whether the person should be retained, given a year to find employment elsewhere, or given a two year warning to improve his or her record.

"We decided not to grant continuing status to a faculty member who was, in some ways, better than others in the department who already had continuing status," reports one department chair. "But, we had to start somewhere. It's a signal for everybody."

"We've asked some people to leave because they're not publishing. We've had a lot of ulcers over here," says another department head.

There is some talk about eliminating continuing status altogether to make room for younger, more productive faculty. "The purposes of continuing status are to give tenure to the incompetent and to protect the person who takes early vacation on the job," says Lennis M. Knighton, director of the Institute of Public Management.

The chair of a department in another college is even more descriptive. "It's an easy retirement," he says. "You blow the dust off your notes once a year and it's like a floating crap game. You float from class to class and it's the same old crap."

Three departments on campus are contemplating forming committees to review the performance of their full professors. As yet, the only action that could be taken against "sleepers" would be to deny salary increases. This is routine in most departments already. "Publish or Languish" is the message being sent to full professors. For younger faculty the message is, "If you're new, and not on continuing status, you've got to dance," according to Donovan E. Fleming, chair of the Psychology Department.

Faculty Involvement

Although there is a great deal of time and expense involved in carefully screening and initiating potential faculty members, "It's more expensive if you make a bad choice," explains the chair of the Political Science Department, F. Lamond Tullis. The search committee in the Statistics Department came to a recent meeting fasting.

The final decisions of the search committees are discussed with the faculty. "Every regularly appointed member of the faculty should be consulted," says Webb.

"If I tried to go ahead on my own, my faculty would tar and feather me," says Larry T. Wimmer, chair of Economics. In most cases the faculty either vote, or in some way reach a consensus. Usually files are circulated among the faculty with letters of recommendation, transcripts of grades, dissertations, and other samples of the applicants' writing.

A department's final candidate, or candidates, are brought to campus to meet the faculty, to be interviewed, and often to read a paper to the faculty. Webb sees the reading of a paper as "one of the most important things that happens. This is where the candidate's mind meets the minds of the faculty."

There is often an evening social where the candidate has the opportunity of seeing the faculty and their spouses in a casual setting. One department has its candidates stay at Deseret Towers to allow them a glimpse of student life. In explaining the mixed reaction of candidates to the student body, Ray Edwards, chair of The Family Sciences Department, notes, "Students at other universities can be interesting and fun. We tend to be bland and homogeneous."

Most candidates are impressed with the appearance of campus, and with the university's setting. "I always take them out and show them the mountains and say, 'There's ten percent of your salary,'" quips James B. Allen, chair of the History Department. "You can't hide Geneva Steel," laments another professor.

New Faculty Concerns

Applicants are often concerned about the teaching load, which department chairs admit is higher than at many other universities. They usually assure the new faculty that they initially will not be required to teach as many hours as established faculty, and that significant research can be rewarded with fewer teaching hours.

"The three candidates we brought here were dubious about what coming to BYU might mean to their research. They were concerned about facilities," says R.D. Horrocks, chair of Agronomy and Horticulture. When we showed them the laboratory equipment, and what was available in other areas, such as in Hess's optics lab in the Botany and Range Science Department, they were astounded."

Wade E. Miller, chair of the Geology Department, counters, "We're not able to promise them much support for their research in the way of grants and endowments. One of our faculty may be leaving for that very reason." An administrator at the University of Utah verifies that whereas the U of U received forty-three million dollars in research grants last year, BYU received only two million dollars. BYU will not accept federal money for the construction of buildings or the hiring of faculty, but encourages short term federal research grants. Administrators at BYU hope to be able to devote more funds to research now that the football stadium has been completed.

Non-LDS Faculty

Perhaps the greatest indication of the current administration's commitment to academics, and a visible result of national

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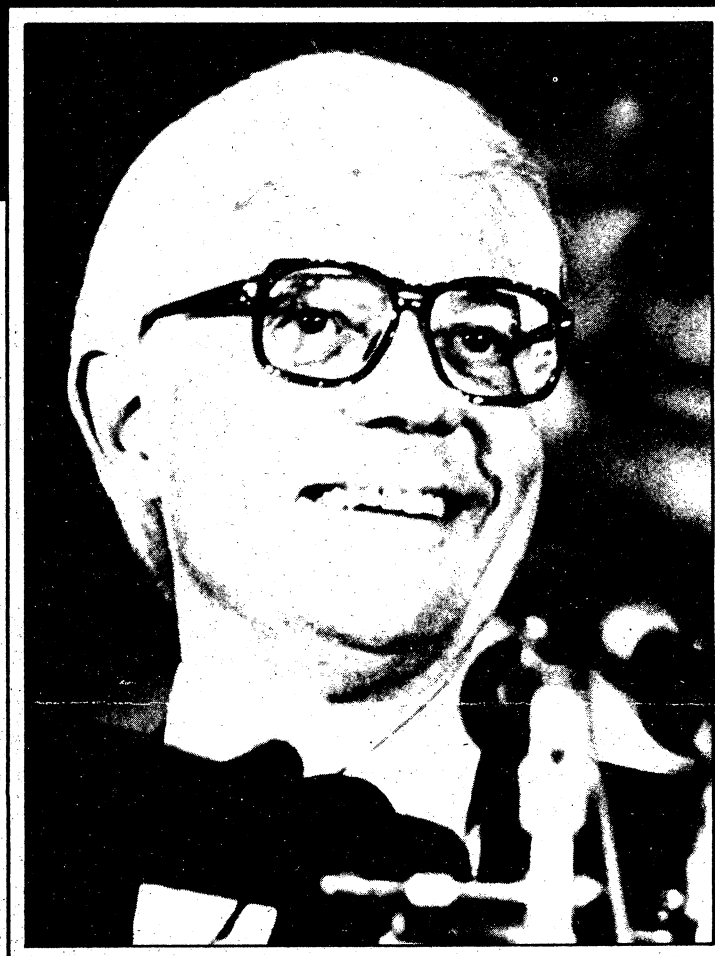
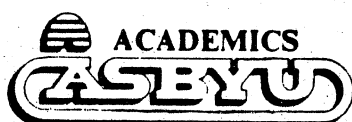
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Campus Chatter

If any body says that BYU's hiring policies are sexist, tell them to talk to any one of the four full time or various part-time **male secretaries** on campus. "I don't think there's any discrimination," says Greg Kunz, one of the secretaries in the Humanities College office. Kunz, who is majoring in microbiology, types 80 words per minute. "I enjoy what I'm doing. The pay is good. It requires some thought. And it sure beats pulling weeds down by the Richards Building."

Dan Jepsen, a typist in the Graduate School office, says, "I really needed a job. All that was available at the time were secretarial jobs. I took the tests and here I am."

When friends ask him where he works, one secretary responds by saying, "Usually I don't really say I'm a secretary. I say I work on a word processor and run errands."

Occasionally male secretaries, especially those who serve as receptionists, have trouble convincing people that they are secretaries. Generally, however, they report that they are well received. "I've had one guy ask me where my dress was," says Kunz. "But he's the only person who's been a real jerk."

Never let it be said that BYU graduate students are uncreative. As every master's or doctoral student knows, selecting a thesis or **dissertation topic** requires no small intellectual effort. The following titles, selected at random from BYU theses during the last five years demonstrate the ingenuity of graduate students:

"Recycled Cattle Waste and Low Protein Rations for Beef Cattle" (1980)

"Guinea Pig Performance" (1981)

"The Female Adolescent Psychopath and Her Parents" (1981)

"The Window in Contemporary Residential Architecture" (1979)

"Feeding Whole Eggs and Animal Fat to Swine"; (1980)

"Romanticism and Friendship Levels of Engaged BYU Couples" (1978)

"Computerized Production and Analysis of Marching Band Shows" (1978)

"Interactions of Pygmy Rabbits and Big Sagebrush" (1980)

"The Spoilage of Refrigerated Chicken" (1979)

"Buffalo Bill in a Boiled Shirt" (1979)

"The Communicational Functions of Wearing Apparel for Lady Missionaries" (1982)

At this year's annual meeting of the Association for Mormon Letters, held on 22 January at the University of Utah, Karen Lynn, an associate professor of English on leave from BYU, took special notice of the recent publication of the RLDS church's **new hymnal**. She noted that the new hymn book deletes the national anthem and otherwise tries to achieve a more world-wide perspective. The new hymnal is non-sexist and less "smug." For example, the last stanza to "We Thank Thee, O God, For A Prophet," "The wicked who fight against Zion shall surely be smitten at last," has been changed to read, "The saints who will labor for Zion will surely be blessed at last."

Lynn, a member of the LDS committee charged with issuing a new Mormon hymnal, admitted that seeing the new RLDS hymn book made her a little envious. "After all," she lamented, "their new hymnal is finished."

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"Hiring" continued from page 3

recruiting, is the increase in the number of non-LDS being hired. "I've never seen a quota," says Harris, "but everybody's visceral feeling is that we'd better not get too many or we're going to change the flavor of the school."

Still, as George S. Tate, chair of Humanities, Classics and Comparative Literature points out, "If you fill the requirement of national advertising, I don't know you can avoid non-LDS. Eighteen departments on campus, nearly a third of all departments, have non-LDS faculty members. A significant number of these have been hired in the past three years. One department is considering hiring an RLDS scholar in the near future. Another department reports that it is very happy with the performance of a recently hired non-LDS black woman."

"We recruit for competence, specialization, and then for a balance of faculty," says W. Eugene Gibbons, chair of Social Work.

A greater diversity of faculty and studentbody would be exciting," admits Edwards. Most non-LDS withdraw their names from consideration when they learn what BYU's behavioral standards are. Although BYU's board of trustees recently withdrew a requirement to clear names of people being considered for faculty positions, a board member or a representative of the board must still interview a candidate before a contract is signed, thus ensuring the influence of the Church in the hiring process.

"As a school aspires to climb to academic excellence," says Davern, "it is obliged to hire people of national and international standing, or with a clear potential for such, and to compete quite fiercely with the leading institutions of the nation for these people." And that seems to be exactly what BYU is doing.



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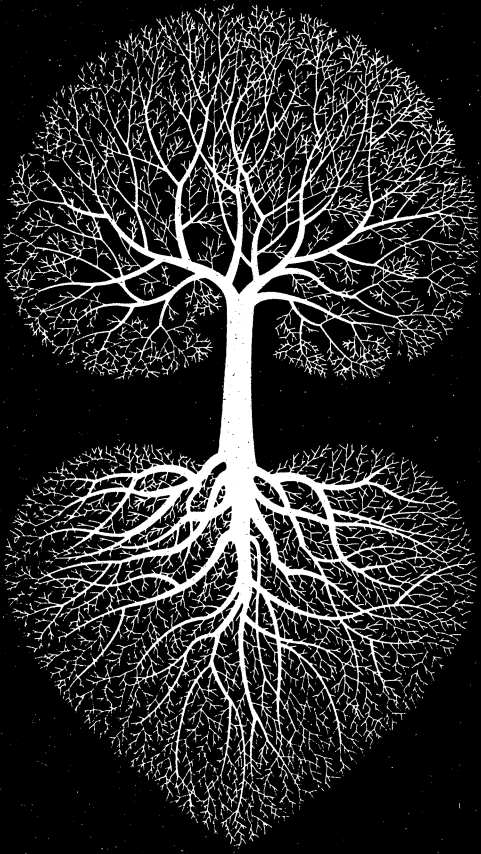
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SATURDAY, FEBRUARY 19

Marybeth Raynes

"Standards Night Revisited: Reworking,
Reaffirming Teachings about Sexual Interaction"

Alvin Price

"Sex Education for Children: Overcoming
Reluctance and Ignorance"

Howard Bahr, Spencer Condie, Chris Goodman
"Life in Large Mormon Families"

FRIDAY, FEBRUARY 18

**Panel: Francis Bennion, moderator, Maureen
Ursenbach Beecher, Carol C. Madsen, Linda K.
Newell**

"Emma, Eliza, Emmeline: Three Women of
Mormon Past"

Ida Smith

"A Historical and Contemporary Overview of
the Women's Movement in America and the
LDS Church"

Leonard Arrington

"Second-Generation Mormon Women Meet the
Challenge"

Eugene England

"Are Women in the Patriarchy Freer than Men?
The Evidence of Mormon Literature"

Kate Kirkham

"Roles and Rumors of Roles"

Reba Keele

"The Magic of Being in Touch: The Healing
Force of Sisterhood"

Richard Cracroft

"'With Proper Lessons Taught Therein': The
Rise of LDS Home Literature"

THURSDAY, FEBRUARY 17

Terry Warner

"Feelings"

**Panel: Elaine D. Dyer, moderator, Larry C.
Farmer, Tanya Johnson, Maxine Murdock**
"Sexual Abuse"

Chauncey Riddle

"Feit and Counterfeit: The Royal Law versus
Noblesse Oblige"

THURSDAY, FEBRUARY 17

**Panel: Carolyn J. Rasmus, moderator, Ruth
Brasher, Maren M. Mouritsen, Cynthia
Sorensen, Leslee Ann Swendsen**

"BYU Women: Ready for the 21st Century?"

Nancy Kader

"Mormon Women in the Community:
Resolution or Revolution"

Sherwin Davidson

"The Friendship among Women"

Ted and Janeth Cannon

"The International Mission: Its History and Its
Women"

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In Search of Church History

Close Encounters with the Adam-God Theory

Michael J. Barrett

History, like beauty, is very much in the eye of the beholder. This may not come as a surprise to many, but I, being an untutored neophyte in matters of church history, received the news with something less than enthusiasm. It all started in the Spring of 1981, when I was routinely studying my scriptures, with *Sunstone* and a few other scriptural commentaries at my side.

Suddenly, I came across two very interesting quotations related to the Adam-God theory, statements of which I had been previously unaware. I have always been aware of the Adam-God theory, primarily in the form of the traditional Mormon catechism: Brigham Young taught that Adam "is our Father and our God, and the only God with whom we have to do" (*Journal of Discourses* 1:50, hereafter cited as *JD*).

However, Brigham Young meant this figuratively, in the sense that we are all "gods" and Adam was the most senior of us, the first to enter mortal life on earth (see *Doctrines of Salvation* 1:96-106). Fine. This is a reasonable explanation of a perhaps overly lyrical metaphor, a metaphor that has inspired some very unorthodox speculation.

Nevertheless, the two statements I had just discovered did not track with the catechism. The first, from a report of a general conference address by Brigham Young, asserted that Adam was a resurrected being and the father of our spirits. The second, a quote from Wilford Woodruff's diary, asserted that

President Young said Adam was Michael the Archangel and he was the Father of Jesus Christ and was our God and that Joseph taught this principle (Wilford Woodruff Journal, 16 December 1867).

These two quotes were too specific and too authoritative. I tentatively concluded that the quotes must be either inaccurate or of dubious origin. I decided to ask the Church Historical Department about this.

I wrote to Glenn Rowe, manager, public services, LDS Church Historical Department, and asked if he could tell me whether the quotes were accurate, authentic, and not taken out of context.

Within two weeks, Mr. Rowe had sent me a copy of pages from President Young's conference address showing he was not misquoted. Brigham Young, I concluded, had indeed taught that Adam was a resurrected being and the father of our spirits.

Mr. Rowe had not sent me copies from Wilford Woodruff's journal, explaining that the Historical Department was unable to provide copies of unpublished manuscripts. I therefore wrote back and asked him to inform me whether the quotation I had was accurate.

Mr. Rowe responded that the quote appeared to be correct but cautioned me concerning the meaning some had applied to such statements. He reminded me of President Kimball's denunciation of the Adam-God Theory.

Concerned, I wrote another letter, this time to Elder Bruce R. McConkie. In it, I explained how difficult it was for many of us to believe that a prophet can teach false doctrine and heresy in General Conference. I reminded him of the position taken in his book *Mormon Doctrine*—that Brigham Young had not taught this false doctrine—and asked if this were not in fact the case. "Do prophets really teach false doctrine as scripture on occasion?" I inquired.

Elder McConkie responded with a letter addressed "To Honest Truth Seekers," which explained that

Some prophets—I say it respectfully—know more and have greater inspiration than others. Thus, if Brigham Young, who was one of the greatest of the prophets, said something about Adam which is out of harmony with what is in Section 78, it is the scripture that prevails...The scriptures always take precedence. (letter dated 25 Sept. 1981).

I was, quite frankly, surprised at the results of my inquiries. Bruce R. McConkie had conceded that Brigham Young might have taught false doctrine; the Church Historical Department had acknowledged and authenticated the statements by Brigham Young and Wilford Woodruff, statements that traced the Adam-God theory to Brigham Young and Joseph Smith.

It was now October, and I had been discussing the possibility of an article on the Church with the editor of the *Loudoun Times-Mirror* of Leesburg, Virginia. Not

puffery, but a serious assessment of the Church in the community. It was printed on October 22, 1981, and was later picked up by the Fairfax, Alexandria and Arlington *Journal* newspapers in edited versions on December 3, 1981.

The article began by noting the Church's recent 151st birthday, and its quiet involvement in conservative politics and in the Virginia campaign to stop the Equal Rights Amendment. The excommunication of Loudoun County resident Sonia Johnson was cited as another example of the Church's recent clashes with the outside world. Then the article directed its attention inward.

More recently, the church stunned its membership again by reversing itself on an important doctrinal question. In May of this year, the church historical department formally acknowledged that Joseph Smith, the church's founder and revered prophet, and Brigham Young, Smith's successor as prophet, both taught as scripture the heretical doctrine that God (Elohim) and Adam were one and the same person, and that Adam was the actual, literal father of Jesus Christ.

This "Adam-God" theory has been condemned by church officials as heresy for the past several years, but, until now, church leaders had denied that Smith and Young ever taught the doctrine, and denounced those who said otherwise as cultists and enemies of the church. The church's admission placed church leaders in an awkward position of implicitly labeling two of the church's most respected prophets as purveyors of false doctrine.

We have just celebrated our 151st birthday. For the church this means coming of age and the realization that prophets are human beings, too, and that they make mistakes, sometimes serious. For individual Mormons, this birthday heralds our reluctant acceptance of the fact that the present world of Mormonism is mortal, as are we, and imperfect, as are we also. Our mistakes are our own and not mistakes of God, and we can only hope He suffers our sanctimony as a loving Father.

[I]f Mormonism has a lesson for all of us, Mormons and non-Mormons alike, at this time of celebration, it is perhaps that this loss of innocence is a necessary step to spiritual maturity, and that it is not unique to Mormonism. A little bit of humility and introspection would look good on all of us.

I had expected some criticism for publicly discussing some of the Church's more sensitive problems, even though these problems had been raised in the past. I was not, however, prepared for the events that followed. My bishop, Jeffrey Willis of Sterling Park Ward, called me into his office to discuss the article. He questioned me thoroughly concerning my testimony and my purpose in writing the article, and warned me that he was most disturbed at the effect the article could have on ward members who had based their testimonies on the infallibility of the Prophet. He cautioned me that further "Church action" might be necessary.

On Sunday, December 27, 1981, I was called before President Earl Roueche of Oakton Virginia Stake. For about an hour, he questioned my testimony and my purpose in writing the article. Even though the facts cited in the article may be totally accurate, he explained, he was most concerned that the Church's missionary effort might be damaged by the disclosures. He held up a piece of stationery and advised me that I had been summoned to his office at the written request of Elder Bruce R. McConkie of the Quorum of the Twelve. He could not understand how a good Mormon could write such things, even if true.

Prior to that, I had been publicly informed by President J. Allan Dickson of neighboring Winchester Stake that I was "concerned mainly, almost to the point of obsession, with...loss of innocence;" that he and his colleagues "wonder what kind of influence Mormonism is in Mr. Barrett's life;" and that Mr. Barrett has a good deal of spiritual growing up to do" (letter to the

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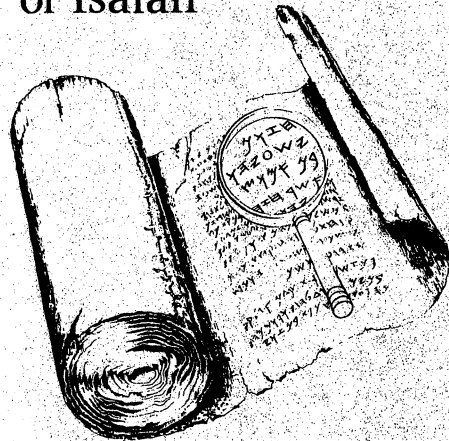
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"Adam" continued from page 6

editor, *Loudoun Times-Mirror*, 12 November 1981). I should note here that none of these Church leaders—Bishop Willis, President Roueche, President Dickson—ever questioned the accuracy of the facts cited in the article.

This, I discovered, was not to be the end of it. I received a letter from a gentleman in Oklahoma. He had inquired about my article at Church Headquarters and had been told that the Historical Department acknowledged nothing.

Next, I received a phone call from Don Schmidt, one of the higher officers in the Church Historical Department. He was very irritated by the article and instructed me to stop claiming that the Church had made an acknowledgment of any sort. I asked him if this meant that he was "revoking" Glenn Rowe's confirmation about the contents of Wilford Woodruff's journal and Brigham Young's conference address. He very curtly advised me that I had misconstrued Brother Rowe's statements: Brother Rowe had acknowledged nothing; Brother Rowe had confirmed nothing.

I was not somewhat bewildered, but I decided to inquire of Elder Durham of the First Quorum of Seventy, the Managing Director of the Historical Department. I asked what precisely the Historical Department did acknowledge.

I received my answer within a week. Elder Durham informed me that the Historical Department had made no acknowledgment on the material in question. Furthermore,

The Historical Department makes no statements or "acknowledgements" on points of doctrine. It collects materials for and provides services through its library, archives and museum (letter dated 27 Jan. 1982).

I was by now feeling very much alone. No longer did I have an authenticated excerpt from Brigham Young's Conference address. Something was happening here, and I didn't know what it was.

I explained my problem to a scholarly friend and he smiled knowingly. "You haven't read Elder Packer's talk, have you?" He then explained that I had inadvertently blundered into a "No Man's Land." It seems that Church historians were keeping a very low profile ever since Elder Boyd K. Packer of the Council of the Twelve had publicly chastized them for disseminating potentially embarrassing Church history. Their duty was to build faith, and those who taught "advanced history" which showed the Church complete with blemishes "will not be among the faithful in the eternities" (*BYU Studies* 21 [Sum-

mer 1981]: 259, 256).

Although I was troubled by Elder Packer's view of history, at least I now knew what was happening. I decided to try one more time to resolve this problem with the Adam—God theory.

I wrote to President Kimball and explained the situation. "Although I fully realize that the Historical Department makes no acknowledgements on points of doctrine," I wrote, "I was under the distinct impression that the Church had acknowledged a point of historical fact: to wit, that the documents in question contained the

statements in question." I asked if he or his staff could help resolve this question. More specifically, I asked whether the Church was now disclaiming Brigham Young's conference address and Wilford Woodruff's journal, or if the Church was taking some other position of which I and others should be aware.

President Kimball's office referred my letter back to Elder Durham for a more detailed response. Elder Durham informed me that

I understand that the early publications of Church leaders were printed when the arts of recording, proofing, and correction so common today were not highly developed...So what was reported by George D. Watt in the *Journal of Discourses*, or what diarists wrote concerning statements of another can be presumed to have difficulties. I understand that such difficulties are not uncommon in some court records of the past.

However, the overwhelming weight of the existing evidence of the past is thoroughly confirmed by ongoing records; and, the living *verbatim* testimony sustains the position of the Church, namely, that God the Eternal Father (Elohim), his son the Lord Jesus Christ, and Adam, are three distinct and separate Beings. This, as I understand it, has been is, and continues to be the position of the Church (letter dated 25 Feb. 1982).

I must admit to being somewhat confused when the Church Historian dismisses President Woodruff's Journal and President Young's General Conference addresses as unreliable. I would have thought that when President Woodruff endorsed his journal as inspired truth (Wilford Woodruff Journal, 6 July 1877), and President Young approved his recorded sermons as "Scripture" (*JD* 13:264)—neither seeing the need to modify or correct what Elder Durham evidently view as a scribe's grievous error—this would lend credence to their statements. I am obviously mistaken in this assumption, however, as Elder Durham points out in his letter.

I must, I'm afraid, admit to gross ignorance concerning the proper scholar's attitude toward written history. I had

assumed that an historical document is to be judged within its full context. The Preface to the Book of Mormon, for example, concedes that the book may contain "faults" or "mistakes of men," and our prophets have in fact modified it from time to time. Nevertheless, we regard it as inspired and reliable. The First Vision of Joseph Smith was recorded in various different formats and particulars; nevertheless, we accept it as true. Elder Durham assures us, however, that serious scholars have disregarded the Woodruff and Young writings because they "can be presumed to have difficulties."

I confess that I simply don't understand the proper methodology for the historian, as it has been so painstakingly shared with me by my bishop, my stake president, Elder Durham and others. I just don't see the logic or the virtue of their system. They are, however, defending the faith and heeding the admonition of Elder Packer, and in that they may take comfort and repose. I, on the other hand, am not an historian by profession or training—nor, apparently, by temperament—and should therefore leave such matters in more scholarly hands. Life is much more relaxing that way.

In view of the new Church policy concerning Church history and those who would study it, I would perhaps be well advised to follow the lead of Huck Finn (see Mark Twain, *The Adventures of Huckleberry Finn* [New York: Grossett & Dunlap, 1948] p. 431). The next time I feel the urge to study Church history, I will probably be better off lying down until the urge goes away. Otherwise, I stand a good chance of getting "sivilized," and I don't know that I could stand it. I been there before.



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Notes from a Guardian Angel

The sixth installment of Scott Card's newest fiction.

Now, there is one thing you must understand. Steven Hyrum Kelly was a good boy, but he was not perfect. He lived in the flesh. Only one of us was so perfect of heart that He passed through mortality touched by temptation but unstained by sin. And the temptation of the flesh has become even more powerful in these last days. Because the scientists have wrought seeming miracles, mortals have come to believe whatever sounds like science. The enemy has wasted no time teaching mortals to spout rational-sounding explanations of why it is healthier to indulge the lusts of the flesh than to resist them. Let me tell you how Steve was nearly snared by such a lie.

When Steve was fifteen he went to Mesa High School, where he finally had a teacher who was herself intellectually capable of recognizing just how remarkable Steve was. Mrs. Burkin was old, the sort of woman who, if born a generation later, would have become a college teacher, on the cutting edge of any discipline she cared to pursue. But the bright woman of her day taught in the public schools. She took some years off to raise her own children; when they were all in school, she went back and taught again. Now she had Steve Kelly in her English class, and knew him at once.

"Why did you give me a 4?" Steve asked. "You read my paper aloud in class as a good example!"

"You're lazy," said Mrs. Burkin. "Do you call this logic? You didn't even think it through."

"This is English, not philosophy."

"So you put words together easily, and you think it doesn't matter what you say? Absolute nonsense. Stupidity must be ruled out. So I assume you are lazy. I will not reward you with /s for papers that should have embarrassed you in fourth grade."

"If I'm turning in the best papers in class, and this is the most advanced class in the school, then it isn't fair to—"

"Fair? Do you want fair? It wasn't fair that God gave you brains to think with while the rest of these kids have to get by on half." (Of course, she had the common misconception that Father decides who is and who isn't intelligent. We don't bother trying to straighten mortals out on points like that. It has nothing to do with their salvation.)

"Right," Steve said. "So you'll even it all up. And when a college admissions committee looks at my grades, they'll say, Well, usually a grade like this means a guy is too dumb to live, but in this case it's obvious that he just wasn't living up to his potential."

Mrs. Burkin looked at him for a moment, and decided he was right. "You're right. It isn't fair. I can't use grades to compel you to do what you ought to do out of your own self-respect. By normal standards that paper is a /." And she changed the grade. "By normal standards you are doing an excellent job in high school. But now I'll tell you, as someone who wishes nothing but good for you, that I think you are beneath contempt."

Steve was caught, for once, with no notion of what to say.

"Just think, Steve. You've been fooling your teachers with glibness long enough. Tell me, when was the last time you actually studied for a test?"

"You mean worry about it, read books and notes for hours before the test."

"Yes."

"I don't ever do that."

"Of course you don't. You don't need to. But what do you do with the time you *save*? You do *this*."

And she produced a piece of notebook paper with three limericks on it. Steve recognized them at once, and was immediately ashamed.

"That was just a joke."

Very cleverly done. Perfect meter, perfect rhyme. The one making fun of me is rather funny. The one making fun of the principal is hilarious. The one making fun of Coach Howard is merely obscene. Even here, you don't seem to care whether you turn out quality work or not."

Steve reached out and took the paper, his hands trembling with shame and rage. He could not bear her low opinion of him, and so, with his gift of quick words, he invented an explanation that would satisfy her. "So what do you want me to do? I show this to other kids, they laugh, it's funny, they think I'm a funny guy, they like me. Is that so bad? What else can I do? Throw

touch down passes? Make girls faint when I walk along the halls? Act cool and stuff my mouth with cigarettes in the bathrooms? Do you think the other kids don't notice that I get top grades? Do you think that makes any friends for me? So I write some limericks, we get along, and I'm sorry if they aren't up to your standards, but they do the job! I didn't ask to be in high school, you know. But as long as I'm here, I'm not going to cut myself off from all my friends just so you'll be happy. Sometimes I wish I had just been born stupid. The way it is now either my teachers punish me because I don't live up to my potential, or my friends hate me because I do. Usually both. The whole thing stinks. So I'm sorry if you don't like my limericks." Whenever Steve got really angry, tears came to his eyes. He hated that because it made him look like he was crying, and now it was happening and so he headed for the door.

She stopped him with her voice. "I'm sorry," she said. "I forgot that you have to be a teenager, as well as a student."

It was nonsense, of course. He didn't have to be a teenager. He wasn't struggling with his peer group. But he invented glib explanations so well that he tended to believe them himself, at least for a while, and so he continued to play the role of the lonely, suffering intellectual. "Well, don't feel sorry about *that*. I won't be your student for long. I can transfer out of this class."

"Please don't."

"You don't want me here, and I don't want to be here."

"I'll tell you the real problem, Steve. You were right. You don't belong in high school at all. And I'm going to do my best to see you get taken out of this school."

"Show those to the principal and I'll be gone tomorrow," Steve suggested.

She laughed, and so did he. They were not really enemies; they could not pretend to be for very long. "I mean that I intend to get you into college," she said. "Arizona State will accept students who haven't graduated from high school, under exceptional circumstances. But I intend to get you tested out of high school *with* a diploma. Having you here is a travesty. High school is destroying your initiative. Your need to please other students is making you lazy and robbing you of real educational challenge."

I was angry. I wanted to shout at her. Who do you think you are, *me*? I'm the Watcher, you're the teacher, mind your own business. And if Steve was lazy, it was because he was lazy—he had plenty of friends who respected him for his intelligence. But of course I said nothing. What I felt was petty jealousy; she meant well, and there was no harm in the choice she was putting before him.

"If you left high school, what would you miss?" she asked. "Football games? Dances? P.E.?"

Steve laughed. "Not those. Not a thing, I guess." Nonsense, I answered. What about Tyle? What about Pam and Elaine and Bruce and Tim and—and are you ready, Steve, to start competing with people who are better at the language of education than you are? People who are smarter at their games, people who are better at controlling young minds like yours?

But were those my fears for him, or the fears he ought properly to have?

Mrs. Burkin smiled. "Then this decision should be painless, shouldn't it? Do you want me to try to get you out of here?"

It took him four seconds to decide. And there I was, completely baffled. Was this good or not? The enemy had no idea, either. We all just sat there while Steve's life took a sudden lurch in a direction none of us expected. Four months later the board made a ruling that if Steve Kelly, as a high school sophomore, could score well into the ninety-ninth percentile on the ACT and the SAT and do well enough on the LSAT that he would be competitive with students accepted at Harvard Law School, he was probably intellectually ready for the university. At the age of sixteen, Steven Hyrum Kelly entered Arizona State University.

Why was I worried, then? Why was I afraid? Because as he listened to Mrs. Burkin tell him who he was and what he ought to do, Steven did not doubt her for a moment.

He would argue against any statement of fact that he thought was incorrect—that was not the problem. It was the explanation of *why*—her explanation of what *caused* him to do less than his best, *why* he ought to leave high school, *why* he would not lose anything important if he went to college now—that was what Steve was not prepared to doubt. Indeed, people reared in

the Church are rarely taught to doubt—skepticism is not one of the Primary lessons. Most Saints, most human beings are not able to cope with endless questioning, with constant uncertainty, with *abeyance*. They would rather be sure. And that unquestioning certainty is a kind of faith, a naive trust that the world as other men and women see it is the real world. But I knew my enemy, and so I knew that somewhere along the line my enemy would use that trust against Steven. This time, though, I would not be caught unprepared.

Since it was a weakness of thought, I expected the challenge to be intellectual. I expected some English teacher to throw watered-down Hegel at him, some science teacher to give him evolution at its most atheistic extreme, or at least an Institute teacher to try him with one of the offbeat, nonsensical doctrines that seem to grow in the Church like maggots in a corpse, one of those teachings based on a misunderstanding of a misquotation of a misguided remark of a tired or over-confident Prophet or Apostle.

So, of course, the enemy exploited Steve's trust, not directly to attack his intellect, but through the back door, to rule him by the temptations of the flesh.

The animal body, the natural man—it is strong, and the uncertain spirit weak. The pains of the flesh are terrible, the pleasures hot and delicious. Without great effort, the flesh would easily possess the spirit; most mortals never overcome it.

For you who have not lived in the flesh, let me explain. Mortals are ruled by the flesh in two ways:

The first way is obvious. The body is left to its own desires, like any animal, and each time a desire is satisfied, the body grows stronger in its power to work its own will. In the lesser creatures, this is the way that Father has ordained for them to live: a body that can learn to sustain itself. But human beings have more intelligence, and that allows them to reorder their worlds as no animal can. In nature, balances only exist when they are deliberately sustained. A glutton can easily direct his family's life so that all is sacrificed to keep his table full; the promiscuous mortal gives up marriage, friendship, stability for the sake of the endless pursuit of sexual pleasure; the timid soul hides form all risk, giving up the relationships between mortals that are the purpose of mortality in order to avoid hurt.

The second way is subtler. Here, well aware of the danger of too much gratification of desire, the mortal spends his whole life *avoiding* the sin. Is it gluttony that tempts him? Then he will build his life around diets and exercises, and congratulate himself for victory when in fact his belly still rules him. Does this Saint fear old habits that kept him from the Word of Wisdom? Then he will seek out new things to abstain from, searching for any trace of caffeine so that something else can be marked off his ever-growing list of things he will not use. They think they have conquered the flesh, when in fact they are as devoted to carnality as any glutton, addict, satyr, sloth, or whore.

And underlying all, there is that two-edged gift, the carnal mind. The brain, which learns by repetition, which can make a thousand decisions an hour so the spirit is free to think and plan and speak and learn: the force of habit increases and increases the power of any act that is often performed, until at last the poor mortal cannot distinguish himself from the acts of his flesh. He becomes wholly animal; the spirit does not know where to begin to regain mastery over a machine gone amok.

Poor mortals—they either ignore or misuse the letter of the law; still bound by flesh, they cannot see the purpose behind it all. What carnal sin is there that is not, in its proper sphere, no sin at all? The glutton cannot utterly fast, or he would die; if all who ever lust abstain from intercourse forever, how long will mankind last? All the mortal desires and all the mortal fears are gifts of God, to be used within certain bounds. And then, with the flesh contained, the spirit can proceed to live the life that *should* be led, doing Father's work in the world. All fleshbound obsessions are devilish, regardless of the world's lies.

A few, though. A few mortals teach their bodies, make habits of moderation, and then refuse to consider temptation fanaticism. They will be neither monks nor libertines, but with the flesh as they are taught to do with the earth: subdue and replenish. That is the marvel of the animal we are joined to! For there is no passion, no pattern that cannot be turned to good by a spirit determined to rule its flesh. By subduing the carnal mind and ruling the flesh, a spirit can create a soul fit for exaltation, with all the powers of spirit and body working harmoniously, not for the temporary satisfactions of the corpse, but for the

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"Angel" continued from page 8
eternal satisfactions of the living soul.

Forgive me for rambling. We who have once been alive, it isn't easy for us. We watch the struggles of our mortals and hate the flesh that so often conquers them; yet we also feel the lack, also miss the powers that our bodies gave us. It is so hard for us to sort the loathing from the love.

You who haven't yet been born, I know your thoughts: How could anyone long for the flesh? Doesn't it force you to see only a limited bit of light, and only in limited direction, and only for a short, short way? Doesn't the flesh mask you from each other, so that you are compelled to communicate feebly in language, gesture, and expression? Doesn't the brain cut you off from almost all you memories of Father, of the whole of you eternity of life before your mortal birth?

The answer is, Yes. The flesh is all those things, a limit, a barrier, a veil, a tormentor, a seducer, a destroyer, and it utterly isolates us in the world.

Yet I long for the touch of my children's hands, for the whispered word of a friend, for the sight of a smile when I cannot know what lies behind it, even when the smile is but a mask for grief—we have no masks here, and so no mysteries.

I wish for the singing of great language, but what need is there for language here, where communication is perfect and instantaneous and wordless?

I remember the pleasure of not-remembering, the elusive memories that hid from me within the hidden corridors of mind.

Where is the redolence of baking bread, where the rich smell of hay, the taste of cold water from a stream? It is now that I am in prison, caught here without any of the tools of flesh that gave shape and power to my life. The limitations of the flesh are like the limits of the law: they made me free. Of all gifts that Father gave us, this is the one that I can least bear losing, and the one that I know for certain that I have not lost forever. Poor mortals—they sometimes wonder why resurrection is such a gift, if the flesh is so corrupting to the spirit. They do not understand that to the weak and selfish spirit the body is corruption. But to me, the flesh was exalting, and no man or woman can be exalted without it. Without it, anywhere is hell.

I have not forgotten Steven: I know it's his story that I'm telling you. But I wanted to be sure you understood, from the start, the laws by which this battle was fought. There are evils which the God-given body inherently tempts us to perform; the enemy cannot directly control the flesh, for they do not even understand it. The enemy can only lie to mortals about what their carnal desires and satisfactions mean. So when at the age of thirteen Steve first discovered the new satisfactions his body now could give, it was not the enemy that taught him, it was the dreams and desires of his own mind. He, like every other child, began as innocent as a rampant buck.

But the enemy wastes no time. From the first disturbances of incipient adulthood, the enemy exploited what they could. There was always the undercurrent of passion. Steve would be talking to a girl in school, and suddenly that undercurrent passion would surface in his mind, and the enemy had him. Other boys, less prone to shame than Steve, would aim for satisfaction, in their fumbling, adolescent way. Steve, however, was too afraid of humiliation; he attempted no seductions, merely wallowed in shame at having thought of a girl in such a disrespectful way. The enemy confused him, taught him that it was himself that lusted for her, not the carnal body as yet uncontrolled.

I tried my best—I showed him the key scriptures. But like half the world, he completely misunderstood. If the natural man is an enemy to God, then "I" am an enemy to God, he thought. It didn't occur to him to think, then "I" must not be this natural man.

There were petty things: A minor addiction to french fries that malnourished him for several months as he skipped lunches and avoided balance in his diet. Periodic wallowing in the pornography of Sears catalogs behind the locked bathroom door, followed by abject repentance (but never, of course, confession—shame would not allow it). An endless battle with oversleeping. The enemy even made a few attempts at enticing him with cigarettes, marijuana, alcohol, but Steve had no interest in them.

I even thought—because, after all, we Watchers are not immune to foolishness—that Steve would get through his life without any serious problem with temptations of the flesh. There was nothing that threatened to get out of control.

Steve was barely sixteen when he started in college. Armed with a new license and the exclusive use of a 1959 Chevy station wagon, he was ready to compete in the battlefield of student life. He was two years younger than the youngest woman he was likely to meet at the university, which made him shy. At the same time, however, it removed the sexual threat from his

encounters with women; they thought, at first, that he was cute, and then as they got to know him, they discovered he was wise beyond his years. The result was many platonic friendships with women who depended in him, despite his youth. However he might have wished, privately, that some of them might be more than friends, he avoided doing anything that might make him look ridiculous. At the same time, he had less and less in common with the girls his age who were still in high school. I was confident that it would be the mind, not the flesh, that was tempted at ASU.

But college, while it was more interesting than high school, was hardly more of a challenge to Steve. As long as he still thought education was acquiring information, there was little to make him think, nothing he had to work at. And so, with his free time and his car, his wit, he had no trouble making friends among the dorm-bound students. It was all the easier because, at sixteen, he had that fragile delicacy of face that some few adolescents get, the translucency of skin and depth of eyes that makes even ordinary faces seem extraordinary. He would always be somewhat attractive, and always had been, but at this age he was beautiful, and strangers would find themselves drawn to watch him as he conversed with someone else, or studied in the library, or walked across the endless desert of pavement from building to building. But I no longer live in the flesh, nor did I, when I was mortal, long to possess beauty. I could admire without ownership; I was not alert to those who, seeing Steven, coveted him.

He met Brad Rath in his Book of Mormon class at the LDS Institute. They had a teacher who was more inspired than inspiring, and Steve and Brad were the only students who made any effort to interrupt the endless droning with questions that might have provoked thoughtful discussion. Steve's questions were like the ones that had made him obnoxious in Sunday School: "If the people needed the scriptures on the brass plates, and Lehi was a prophet, why didn't the Lord just reveal it to Lehi again, instead of sending Nephi off to kill Laban?"

The teacher was baffled and annoyed. "The Lord knows what he's doing."

At which Brad piped up. "Yeah, like every mugger in New York knows, it's easier to roll a drink than it is to do the work yourself."

The class, merciless as all classes are, laughed loudly. The teacher's Watcher came to me to complain. I recognized him at once—Porter Rockwell. He had once met old Ole when they were both in the flesh. I didn't know Port had joined the SW.

He had never been long on tact. "Look, my mortal's taken about all he can take from smart-mouth kids. Get your boy to lay off him."

"He's a bad teacher," I said, perhaps too candidly.

Port went dark and left. Two days later, when Steve and I came back to class, Porter was waiting with his Master Watcher, Miguel de Cervantes. Miguel and I used to have arguments when we were being taught the gospel together in Spirit Prison—he was the one who brought me to realize just how wrong Catholicism was, after all. So we were friends, but with a long history of conflict, and I could see he was ready for a royal battle now. He had seen me at my stubbornest.

"Ginny," said Miguel.

"Don't tell me. Port complained and got an EI."

"Port complained and got an EI. You are to do everything you can to get your boy out of this class. This teacher is being tried BHAW, having your mortal in there."

"Well, it isn't as if Steve were the only one. There's Brad Rath."

Miguel retreated from me. "Don't worry about Brad Rath," he said. But the way he said it, I knew I had plenty to worry about.

Miguel and I, with permission to do an EI, worked on Steve for only half an hour. It's so liberating to be able to use something close to my full powers, when the shackles of laws are removed from me. The enemy could not resist us then. We drove them off with a word, and for half an hour made it plain to Steve just what he and Brad were doing to the poor teacher. Steve was compassionate, and immediately after class he got the necessary drop card. The teacher was obviously relieved to sign it, and Steve felt a healthy guilt at how he had used his mind to undo another nam who, after all, had done nothing to harm him.

Then the EI ended, Miguel left, and the enemy came back full force. Man, you're something, to have that kind of power over a teacher, they told Steve. Man, you were really *good* to let that poor old buzzard off the hook. Steve fairly strutted across campus.

Nothing until after he had missed that class twice. Then a phone call.

"Hi Steve?"

"Yeah."

"This is Brad. Brad Rath, you know, from Book of Mormon. You dropped, huh?"

"Yeah. Couldn't see any reason to waste on the poor guy any longer."

"I dropped too. The only thing that made it any fun was you. What class you taking now?"

So Brad and Steve ended up together after all. And I began to

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Editorial

What — Me Worry?



As I recall my childhood days I am reminded of an experience I had one sunny afternoon in my hometown in northern California. The year was 1970, it was election time, and Ronald Reagan was up for re-election as governor of California.

During all the political excitement (for some it was anxiety) my older brother rode his bike down to the Republican Campaign Headquarters and purchased a full-blown front view of the governor. He brought it home and used it to make a nifty larger-than-life dartboard.

On that sunny afternoon I put the dartboard into use in our front yard. A senior citizen strolling by was not at all shy in displaying his disgust for my open lack of respect.

In my youthful indifference I had to laugh.

Well it appears the tables are now turned. The entire world is being transformed into a dartboard: President Reagan is playing with MX missiles, and he could very well have the last laugh.

Although the question of a nuclear freeze has been a key issue since Albert Einstein's day, they are still a minority who are anxiously engaged in trying to change what they see as potential annihilation. This is especially the case in Utah's unique cultural setting.

Certainly a significant cause of the apparent atomic apathy could be traced to a broad range of differing opinion. While some feel that nuclear weapon proliferation is basic to national defense, others tend to place it at the top of the list of the 10 most possible modes of dying in the 1980's.

Only once have the opinions in Utah united on this issue. That was when Utahns were faced with the prospect of living atop a nuclear arsenal.

The unified concern of the general Church member-

ship over the danger of nuclear weapons to society unfortunately falls apart outside of the Utah state lines. This is most unfortunate. If Church members put half of the effort into stopping the insanity of nuclear proliferation as they did in stopping E.R.A., the great need to re-examine our moral values would indeed be reduced.

The official position of the Catholic Church against the build up of nuclear weapons is a significant step toward educating and unifying the masses. Perhaps this bold step comes as a result of the shame the Catholic Church, among others, faced in Nazi Germany by patronizing Hitler and dumbly following him into a catastrophic world war. At any rate, a November meeting of the National Conference of Catholic Bishops has produced a draft of a 110-page document entitled "Pastoral on Peace and War," a strong condemnation of the possession and use of nuclear weapons.

The Church of Jesus Christ of Latter-day Saints has also taken a firm stance on such matters. In the official Church statement of May 1981, the First Presidency says, "...we repeat our warnings against the terrifying arms race in which the nations of the earth are presently engaged. We deplore in particular the building of vast arsenals of nuclear weaponry."

In the oft quoted Letter of the First Presidency denouncing war and the draft (*The Improvement Era*, Feb. 1946, pp. 76-77), the Saints were counseled, "Should it be urged that our complete armament is necessary for our safety, it may be confidently replied that a proper foreign policy, implemented by an effective diplomacy, can avert the dangers that are feared."

This brings us to the crux of the matter: Are we to do everything to avert a war involving nuclear holocaust by implementing a proper foreign policy and effective diplomacy, or should we continue to give our devotion to a policy that is moving in quite the opposite direction?

To paraphrase Albert Einstein, you can't prevent war while you're preparing for it. It would seem that Reagan has scrapped any attempt to come to terms with the Soviet Union and disarm unilaterally. This could be further verified in Kenneth Adelman, Reagan's choice for the new arms control chief to replace Eugene Rostow. The growing wall of "new and improved nuclear weapons" advocated by Adelman will only aid in strangling communication with the Soviet government and increasing on both sides the incentive to research more efficient ways to annihilate society.

What justification is offered for this insanity? In presenting the "dense-pack" scheme for the deployment of the MX missile, Reagan tells us with unintentional irony, "Our children should not grow up frightened. They should not fear the future."

The result of the First Presidency's denunciation of nuclear arms was phenomenal, but obviously many Church members have failed to comprehend that referred not only to nuclear proliferation in Utah, but to the entire world as well. Pushing mass nuclear weapons out of Utah is a far cry from altogether erasing the threat of nuclear devastation.

Additional clear definitions of the Church's position on this issue are, therefore, highly called for.

The following is quoted from a 1945 interview of Albert Einstein:

Since I do not foresee that atomic energy is to be a great boon for a long time, I have to say that for the present it is a menace. Perhaps it is well that it should be. It may intimidate the human race into bringing order into its international affairs, which, without the pressure of fear, it would not do.

Hopefully Einstein didn't overestimate the human race.

Locating the Garden Staff

Scott Smith

In 1866 Brigham Young stated what by then was the common opinion in the Church: God had "planted the garden of Eden...in the land of America." (J.D. 11: 279) The next year George Q. Cannon reiterated this position, saying, "Asia has been ransacked in endeavouring to locate the Garden of Eden...But God in his revelations has informed us that it was on this choice land of Joseph where Adam was placed and the Garden of Eden was laid out." (J.D. 11: 337)

These were, apparently, references to the designation of Missouri as the place where Adam held council at Adam-ondi-Ahman, as revealed in D&C 107:53.

The rest of the world which accepts the idea of the Garden places it in the traditional area of Mesopotamia or the Middle East, generally at the juncture of the Euphrates and Tigris (called the Hiddekel in the scriptures) or at their origin. Four rivers are mentioned as flowing out of the Garden and the locations of the other two are also in the area.

In "The Humanization of the Earth" (*Science and Religion: Toward a More Useful Dialogue*, Vol. 2), Bruce Warren points out that all the evidence points to the traditional location of the Middle East. For example, the river Gibon mentioned in this connection has been identified as in the uplands of Iran (Cush is often confused with the African Ethiopia but this is incorrect). The "land of Canaan (not Cannan) is known to have been between the Dead Sea and the Mediterranean—and its nearness to the Garden is indicated by Moses 6:41-42, the Sea East being the Dead Sea.

The information from archaeology and agriculture also fits a Middle East location, as Warren discusses in some detail. He correctly notes that the traditional defense of an American setting—that Noah probably named the Mesopotamian rivers after those of Eden—simply does not hold up under scrutiny.

The LDS—and RLDS—idea that Eden was in Missouri ("in downtown Kansas City" as one guide put it) is so fixed that Church writers dismiss critics rather contemptuously (see, for example, James Talmage's *Articles of Faith*, pp.474-475; Bruce McConkie's *Mormon Doctrine* p. 303; and Joseph Fielding Smith's *Answers to Gospel Questions* 4:19-24 and *Doctrines of Salvation* 3:74).

Close examination, however, reveals some apparently fatal weaknesses to this dearly held theory. The most obvious is that while Joseph Smith is frequently referred to in these matters, he never stated that the Garden itself was in what was to become the Western Hemisphere after the division in "the days of Peleg." If one reads the references to Adam-ondi-Ahman they merely indicate that Adam lived in the area at the end of his life.

In 1873, Orson Pratt noted that Adam

might have lived thousands of miles distant, in his early days. It might have been upon what we now term the great eastern hemisphere, for in those days the eastern and western hemispheres were one, and were not divided asunder till the days of Peleg. Adam might have migrated from the great east, gathered up with the people of God in connection with the Church of Enoch, and formed a location in the western boundaries of Missouri. This is not revealed. (J.D. 16:48)

Significantly, this was cited in the Church-approved *Doctrine and Covenants Commentary* by Apostle Hyrum M. Smith and Janne Sjodahl. With nearly a millennium to make the move and war conditions during part of the time, such a move would not be impossible or illogical.

Furthermore, it would appear that Latter-day Saints have ignored their own scriptures. If

one reads Moses 4:10-17, the geographical reference to the location of the Garden are in terms of the geography of Moses' day, long after the flood—in the present tense. For example, verse 14 says that "the third river was Hiddekel; that which goeth toward the east of Assyria..."

Apparently, the unique LDS teaching that the Garden of Eden was located on the continent of America was the result of reading into scripture something that may not be there—probably because of attendant blessings.

Most Latter-day Saints reject the notion that the Garden of Eden was a myth—and likewise should be cautious of the idea that it was necessarily in Missouri.

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Letters

Editor:

Isn't it remarkable how two people, both of whom consider themselves intelligent beings, can come up with diametrically opposite conclusions on significant matters?

For example, Sterling M. McMurrin says of the Book of Mormon, "I know of no real evidence in its support, and there is a great deal of evidence against it." I say, "I know of a great deal of evidence in support of the Book of Mormon, and there is no real evidence against it."

One of us is surely in the dark.

Darold M. Marlowe
Provo, Utah

Dear Editor:

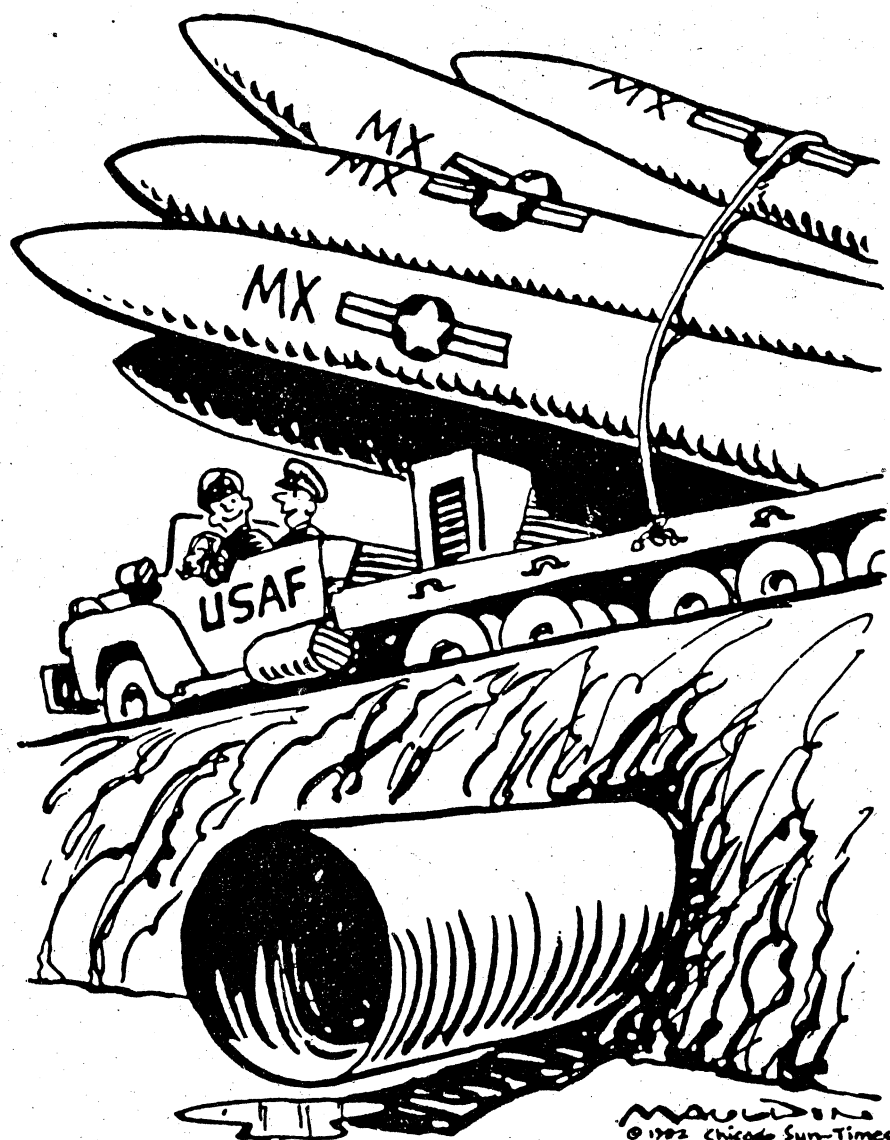
The Press should be commended for publishing Blake Ostler's fine interview of Dr. Sterling M. McMurrin (1/11/83). Ostler asked the right questions, then stepped out of the way as Dr. McMurrin poured forth his articulate and eminently reasonable prose.

Dr. McMurrin stands shoulder to shoulder with James Clayton, Jackson Newell and Michael Quinn in decrying the practice of distorting history in order to make the Church "look better than it actually is."

Dr. McMurrin's faithful disbelief may offer hope to the "closet doubters" who might agree that "you don't get books from angels and translate them by miracles." He again stresses the positive, that the Church is not a book but the people who constitute it, not a facade, but a living, moving religious community.

I enjoyed the honesty and good humor with which Dr. McMurrin describes his love for the Mormon people, the strengths of their theology, his admonition against intentional corruption of their history, and his "heretical" views of some of their doctrines.

George D. Smith
San Francisco, CA



"Culverts! Why don't we hide them in culverts?"

The Nuclear Delusion

Dr. Gary L. Browning

Editor's Note: Dr. Browning is an associate professor of Russian at BYU.

Browning has lived and studied at the University of Moscow. He has recently returned from leading a tour of American ranchers in the Soviet Union. He delivered the following address January 13, 1983 at a Flea Market of Ideas at BYU.

Generally I like to begin my talks with a joke. Today, however, my subject is grim, so I will start this presentation more appropriately by quoting from Jonathan Schell's important yet very inexpensive book *The Fate of the Earth*, in which Schell lists some of the ways a person might die in a nuclear attack:

He might be incinerated by the fireball or the thermal pulse. He might be lethally irradiated by the initial nuclear radiation. He might be crushed to death or hurled to his death by the blast wave or its debris. He might be burned to death in a firestorm. He might be injured by one or another of these effects and then die of his wounds before he was able to make his way out of the devastated zone in which he found himself. He might die of starvation, because the economy had collapsed and no food was being grown or delivered, or because existing local crops had been killed by radiation, or because the local ecosystem had been ruined, or because the ecosphere of the earth as a whole was collapsing. He might die of cold, for lack of heat and clothing, or of exposure, for lack of shelter. He might be killed by people seeking food or shelter that he had obtained. He might die of an illness spread in an epidemic. He might be killed by exposure to the sun if he stayed outside too long following serious ozone depletion. Or he might be killed by any combination of these perils.¹

Does this seem like alarmist propaganda to you? Is it even possible to imagine that this might happen to millions of enlightened and, in this context, innocent human beings? The winners of the 1982 Nobel Peace

Prize were honored for their "patient and meticulous" efforts to avoid this nightmare by encouraging mutual nuclear disarmament.

Alva Myrdal, the 80-year-old wife of Gunnar (the 1974 winner of the Nobel Prize in economics), is Swedish. And Alfonso Garcia Robles, a 71-year-old career diplomat, is from Mexico. Both have served as leaders of their respective countries' delegations to the United Nations Disarmament Committee in Geneva.

Mrs. Myrdal, a former Swedish ambassador to India, has written on child care, women's rights, and population control, and is the mother of three children, one of whom is the wife of Harvard University president Derek Bok. She recently authored a book which I read with great interest and sorrow entitled *The Game of Disarmament: How the United States and Russia Run the Arms Race*. In the work, from which I will quote during my talk, she reveals the ineptitude and hypocrisy of both superpowers in the game they play called disarmament.

I must admit that nearly all my attention has been directed toward the positions of the U.S. and the U.S.S.R. Mrs. Myrdal's book made me aware of another perspective, that of an indignant third party which also stands to lose everything because the two thick-skulled nuclear Goliaths cannot find a way to live in peace.

Two years ago she was awarded the prestigious Albert Einstein Peace Prize, and when the 1981 Nobel Peace Prize went to the office of the High Commissioner for Refugees, disappointed Norwegians collected more than \$60,000 and awarded her a "People's Peace Prize."

Mr. Garcia Robles is admired for his role as architect of the 1967 Treaty of Tlatelolco, which created in Latin America the first and, sadly, only large, inhabited, nuclear-free region in the world. In 1967 22 nations of Latin America signed the historic treaty. Unfortunately the document is still only of symbolic significance: the two countries most likely to develop the atomic bomb in

Latin America, Argentina and Brazil, have signed the treaty but not yet ratified it.

Also Mr. Garcia Robles co-authored the 1968 United Nations Nuclear Non-proliferation Treaty that has now been signed by 115 of the approximately 160 nations of the world. He currently serves as chairman of the U.N. Disarmament Committee in Geneva and is the author of more than 20 books and hundreds of articles on foreign affairs. His friends say he is "obsessed" with the disarmament issue.

Mrs. Myrdal and Mr. Garcia Robles, in my opinion, could have shared their prize with at least one other former diplomat and persuasive nuclear disarmament advocate, the American George F. Kennan. Mr. Kennan has served as ambassador to the Soviet Union and is the author of a collection of superb essays written over a period of thirty years and republished in 1982. The name of his book provided the title for my lecture: *The Nuclear Delusion: Soviet American Relations in the Atomic Age*. The final words in the final essay of this group encapsulate the feelings many of us share:

The readiness to use nuclear weapons against other human beings—against people whom we do not know, whom we have never seen, and whose guilt or innocence it is not for us to establish—and, in doing so, to place in jeopardy the natural structure upon which all civilization rests, as though the safety and the perceived interests of our own generation were more important than everything that has ever taken place or could take place in civilization: this is nothing less than a presumption, a blasphemy, an indignity—an indignity of monstrous dimensions—offered to God!²

All three disarmament activists advocate greater understanding between the superpowers, greater awareness of each other's peculiarities, and greater tolerance for the other's points of view. They urge intelligence, compe-

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tence, fairness, realism, and vigor in negotiations for disarmament. They reject the half-truth, the distorted truth, and the lie. They decry political posturing, ideological self-righteousness, and demagoguery. And so do many others.

A month ago today I was standing in Moscow's Red Square with five American ranchers from the states of Colorado, South Dakota, Wyoming, Montana, and Utah. Not everyone understands why this trip was undertaken with these three men and two women. Even my own little daughter who just turned three was overheard telling her sister: "Daddy's in the Soviet Union or the Credit Union or someplace."

The ranchers' purpose in going there was to see parts of the U.S.S.R. with their own eyes, to talk directly with Soviet citizens, to learn perspectives on life, their attitudes toward the United States, and their commitment to peace and disarmament. The ranchers are intelligent, well-read, and articulate; and they were eager to learn.

They have not returned to America as experts after fifteen days abroad, but they now know much more than most Americans do about the Soviet Union, including, let me be generous, many of those in responsible governmental positions who make speeches, ratify treaties, vote appropriations, and administer this nation.

Since not all citizens of our two countries can visit the other, I would like to share with you some of the discoveries the ranchers made, because I believe their perspectives will promote the noble aims to which Myrdal, Garcia Robles, Kennan, and others are committed.

First and foremost they learned after talking with scores of Soviets on several levels that they are less Russian, Ukrainian, or citizens from the other thirteen republics than they are human: women, men, and children. They have the full range of human features, emotions, aspirations, and failings. Each has good qualities and weaknesses. But given the opportunity and incentives, most prefer to be upright, generous, trustworthy, and peace-loving. However, almost any of them can be petty, hostile, and even vicious, especially when frightened or insulted. These masses are a mirror of American masses, of you and me, no better, no worse.

Astonishingly to the ranchers and to most Americans, the majority of these people actually want socialism. They complain a great deal about the inadequacies of their system, as do we about ours, but they prefer theirs to ours. Not everybody does, of course, but most do.

Were free elections to be held tomorrow, and you and I know that they will not be, but if they were, it is virtually certain that the overwhelming majority would prefer communism to capitalism.

One reason is that they are willing to endure serious restrictions on their individual freedom in order to be relatively spared of our excesses: assassinations of the Kennedy brothers and Martin Luther King, our towering crime rate, apparent toleration of the Ku Klux Klan and the Mafia, "excessive" concern for the rights of criminals, epidemic drug abuse, pornographic license, unemployment, high cost of education and medical service, expen-

sive housing, poor public transportation, inflation, and so on. Robert Kaiser is right: the main enemy of the Soviet citizen is not tyranny, but anarchy.³

You and I may feel that we are willing to endure the disadvantages of our society in order to live without censorship of our speech and press, and harsh punishment of offenders of the regime, but not all people feel that way.

If we truly believe in the principles of democracy, of rule by the majority, we should be willing to allow the citizens of the USSR to make their own decisions about their political system. People of both countries believe in freedom, justice, and equality, but the Soviets reverse the order.⁴

Further, the ranchers could see with their own eyes that the Soviet Union is not on the verge of economic collapse. And according to a new 401-page CIA study, the USSR's "economy is more resilient than many have thought." It has grown at a healthy 4.8% annual rate during the last 30 years, outstripping the 3.4% U.S. growth rate for the same period.⁵ Today the Soviet Union contributes one-fifth of the world's industrial production and leads the world in production of oil, coal, iron ore, steel, fertilizer, cement, wheat, and milk, among other areas.⁶

While few would argue that labor productivity, system efficiency, consumer responsiveness, or standard of living are nearly as high in the the Soviet Union's private enterprise system, nevertheless the U.S.S.R. is not that much nearer economic collapse than is the United States (which assertion may be none too comforting to either side). And the Soviet standard of living is higher now than it has ever been and is slowly climbing.

Why is all this important? Because some in Washington evidently believe that the Soviets could not keep up in an arms race and that it is possible to "spend them into the ground" and drive their economy to ruin. I believe the Soviets would be willing, though reluctant, to endure considerably more economic deprivation in order to remain at nuclear parity with the U.S.

How would Americans respond, do you think, to a Soviet campaign of "peace through strength"? We would pay a high price to thwart those ambitions. And so would they.

In reality, both nations are spending far more on so-called defense than either can afford. If the Census Bureau statistics of 1980 are accurate, 14% of all Americans (that is, 32 million people) and, of great concern, 22% of our nation's children under the age of three, now live in families which are below the official poverty line. Can we really afford to spend from a trillion to a trillion-and-a-half dollars during the next five years on "defense"?

But doesn't military spending create jobs and wealth? For some, yes. But a billion dollars will stimulate far more jobs in some sectors of the economy than in others. For instance, that amount of money would bring 65,000 new jobs to the retail trade, 62,000 to education, but only 14,000 to the guided missile industry.⁷

Even setting aside other more important considerations, should we not be trying to reduce military spending for our own good rather than escalating it in the perverse hope of harming the Soviets?

In discussions with the Soviet Peace Committee, the Academy of Sciences' Institute of World Economics and International Relations, and many individuals, the ranchers learned first-hand why the Soviets are disillusioned with the American government.

They view it as being unreliable and hostile. They are puzzled at the United States for not ratifying the SALT II treaty signed by the respective heads of state after seven long years of negotiations.

Kennan summarizes their general difficulty in dealing

with the U.S.:

There is, for example, the extensive fragmentation of authority throughout our governmental system, a fragmentation which often makes it hard for the foreign representative to know who speaks for the American government as a whole and with whom it might be useful for him to speak. There is the absence of any collective cabinet responsibility, or indeed of any system of mutual responsibility between the executive and legislative branches of government. There are the large powers exercised, even in matters that effect foreign relations, by state, local, or even private authorities with which the foreign representative cannot normally deal. There is the susceptibility of the political establishment to the emotional moods and vagaries of public opinion, particularly in this day of confusing interaction between the public and the various commercialized mass media. There is the inordinate influence exercised by individual lobbies and other organized minorities.⁸

Another insulting and infuriating U.S. move occurred in 1974, but is far from forgotten today. In that year, as a consequence of a mutually beneficial policy of detente, a trade bill was before Congress. This bill would have granted "most favored nation status" to the Soviet Union, as we did to the People's Republic of China, and authorized long-term credits to promote trade between the two countries. American commerce, suffering from foreign trade deficit, would have benefitted as much as the Soviets from the increased business with the U.S.S.R.

But Senator Henry Jackson and others, dissatisfied with any Soviet restrictions on Jewish emigration, attached an amendment to the bill making most favored nation status contingent upon a quota for Soviet Jewish emigration set, in effect, by the United States' Jewish lobby. This, despite the fact that Jewish emigration had grown from 4,500 in 1967 to 13,000 in 1971 and to 35,000 in 1973.⁹

How do you think the Soviet government reacted to this pressure from the United States Congress? What would we do if the Soviets amended a trade bill or nuclear arms reduction treaty with the condition that they would not enact the agreement until the United States placed minorities and women in governmental and business leadership positions at least equal to the percentage of their populations in the U.S.A.? We would say that the two issues are not related and that, anyway, the Soviets should not meddle in our internal affairs.

We are making progress in redressing these grievances and we will handle the problem without any interference.

And that is just what the Soviets did. As a result of this and other factors, detente was torpedoed. And while in 1973 nearly 3000 Soviet Jews were allowed to emigrate each month, the rate fell to under 250 during 1982.

Kennan reminds us that in December 1911 the House of Representatives adopted almost unanimously a resolution calling on the president to terminate the old trade treaty with Russia that had been in force ever since 1832; and the purpose of this resolution was to compel the Russian government to liberalize its treatment of the Jews within Russia. The one vote cast against the resolution in the House of Representatives was cast by a man who complained that this sort of pressure by a foreign government would not help the Jews in Russia but would appreciably damage American business; President Taft, pursuant to this resolution, did so terminate the treaty, with the result that Russian-American relations, down to the Revolution of 1917, remained very cool and unhappy indeed.¹⁰

There is an unmistakable arrogance in the American attitude which imposes boycotts, embargoes, and sanctions on the Soviet Union. It suggests that we think that all the marbles are in our sack, that we are all-powerful and that the Soviets are helpless without our indulgence,

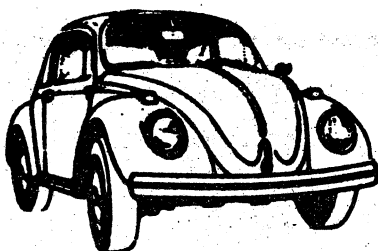
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Jimmy's Love Bug

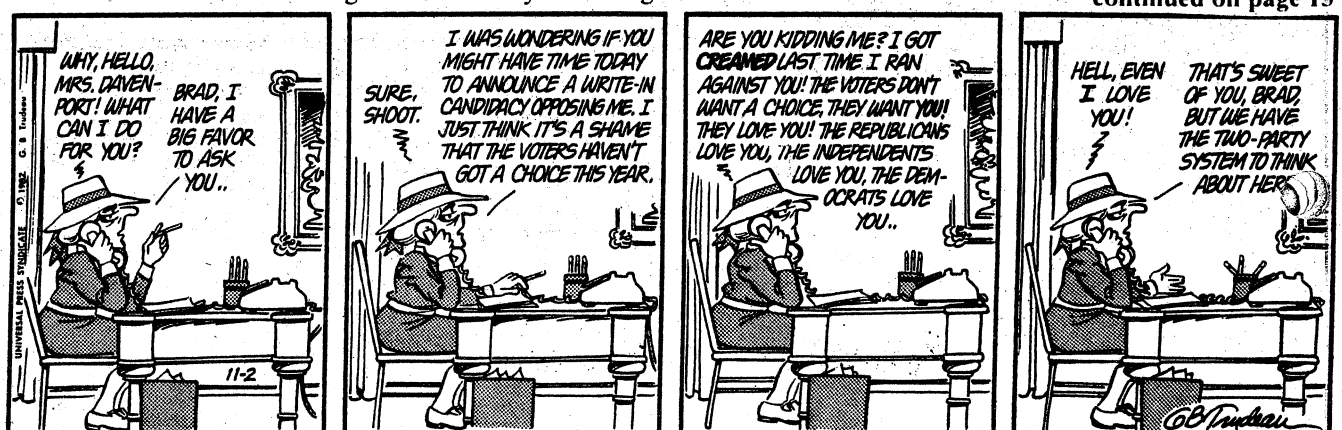
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and that if we decide not to play the game the U.S.S.R. will collapse.

In reality, the most recent examples of this policy—the Olympic Games boycott, the grain embargo, and the pipeline sanctions—have all raised serious questions about who was hurt the worst and, hence, the wisdom of this approach called "linkage."

As our Soviet hosts reminded us on more than one occasion, during the Viet Nam War, to which the Soviets were deeply opposed, they still negotiated with the United States in good faith on several important treaties, including SALT I, which was in fact signed in May, 1972, although the Paris Accords were not concluded until January, 1973, providing for a cease-fire in Viet Nam and preparing the way for America to complete its departure by March.

The ranchers raised several American concerns with Soviet citizens, and heard answers to which not all are accustomed. In response to the issue of the Soviet Union's alleged desire for world military domination, the Soviets were incredulous of their sincerity. Although the Soviets recall very well the heady revolutionary rhetoric of the first years after 1917 and although they know of Lenin's sinister but largely fruitless intrigues in the West, they insist that there is a difference between military conquest and support for indigenous revolutionary movements. The Soviet Union has never intended, they argued, to force communism on anyone, but only to educate (I would say propagandize), encourage, and support those who struggle to attain it. They will admit that Lenin and Stalin were, in this sense, active world revolutionaries, but what of Khrushchev, Brezhnev, and Andropov? Why, they asked, do you not read and quote them? It was Khrushchev who spoke of the "noninevitability" of war in the 1950's and of "peaceful coexistence of states with different social systems."¹¹

Why do we only recall his misunderstood "We will bury you!" outburst, which, as I explained in detail this summer in a forum address, referred to his assertion that communism ideology would outlive capitalism's and attend the latter's funeral, or, in other words, bury it.

And Brezhnev said in 1969 that "war between our two countries would be disastrous for both sides. And it would be tantamount to suicide for the ones who decided to start such a war."¹¹

Andropov, for his part, has on several occasions invited the United States to join with the Soviet Union in improving relations between the two countries on the basis of "respect, fairness, and mutual advantage." He ended a major section of his speech at the December 21, 1982, celebration of the sixtieth anniversary of the formation of the Soviet Union with the following words, which were greeted with prolonged applause:

In conclusion I will say that we are for extensive, fruitful cooperation—free from coercion or interference into the internal affairs of anyone—of all nations of the planet for their mutual benefit and for the good of all humanity. The Soviet Union will do all it can to guarantee present and coming generations a tranquil, peaceful future. This is the goal of our policies, and we will not forsake them.¹²

It is true that one's words must be matched by deeds, but should not every effort be made to provide an opportunity for Andropov and his colleagues to demonstrate their good will? To this point we have simply pre-judged their motives.

It certainly is time to tear ourselves away from our

fascination with the "window of vulnerability" and look out through a new window of possibility, hope, and opportunity. It is time to place old insults, injuries, and antagonisms—regardless of who was "right"—into perspective, and to think bold new thoughts about peace and disarmament.

The ranchers, in a way, are American dissidents and spoke with the Soviets about human rights in the Soviet Union. No one was satisfied with the answers they received. Human rights violations in any nation, community, or family are wrong and a sign of weakness and insecurity.

By coincidence, we arrived in the Soviet Union on international Human Rights Day, December 10. The lead article in *Pravda* was devoted to this commemoration. It emphasized the "human rights" enjoyed by Soviet citizens; the right to have employment, vacations, free health care and education, low cost housing, and access to culturally enriching opportunities. All of this is admirable, although not without its weak sides in reality, but the deprivation of freedom of speech to dissident thinkers—philosophers, creative artists, religious leaders—is simply deplorable. The threatening and persecution of dissenters is a manifestation of the corrupting influence of power and a sure sign of a private lack of confidence in the truth of what one verbally espouses.

And yet, can we base our foreign policy with the Soviet Union on only this facet in which the Soviets are unquestionably vulnerable? For one thing, as I have already indicated, the masses do not consider themselves oppressed and deprived. Another CIA report issued this past year and undertaken at the request of Congress to examine the question of the use of slave labor on the Siberian-Western European Natural Gas Pipeline is revealing. The CIA estimates that while there were 15 million Soviets in prisons in 1947, there are currently four million in prisons, 10,000 (or one quarter of one percent) of whom are political prisoners.¹³

To have 10,000 political prisoners even in a country of 270,000,000 is a great shame, but we should keep things in perspective. Elizabeth Pond, a former CSM correspondent in the U.S.S.R., estimates that today there are no more than one thousand activists, excluding nationalists, who might be called human rights dissidents.¹⁴

I would agree that the numbers would be higher if there were more opportunity to express dissent, but I still feel that most Soviet citizens view their dissidents much the same way the majority of Americans viewed Jane Fonda when she went to North Viet Nam and "gave aid and comfort to the enemy."

In addition, there is some question that we may be applying our high expectations for human rights compliance rather selectively. According to the Nobel Peace Prize-winning Amnesty International, the top ten recipients of US military and economic aid, "are also the world's top ten dictatorships or violators of human rights: South Korea, The Philippines, Indonesia, Thailand, Chile, Argentina, Uruguay, Haiti, Brazil, and formerly, Iran."¹⁵

The ranchers asked about Soviet invasions of Hungary in 1956, Czechoslovakia in 1968, Afghanistan in 1979, and threats to invade Poland in 1981. The response was an invitation to look at a map. The Soviet Union is bordered not by two countries as is the United States, but by twelve nations. The U.S.S.R. will not tolerate instability on her borders, especially when hostile Western powers threaten to exploit the crisis. What could you do they asked, if Mexico were on the verge of becoming Communist? Would you not intervene? They reminded us that U.S. troops had been sent on military missions to South Korea, Lebanon (not now but in 1958), the Dominican Republic (1965), and Viet Nam. When we brought up Angola, South Yemen, Ethiopia, and others they countered with the Bay of Pigs in Cuba, the assassination of Allende in Chile, El Salvador, and our support of Israel.

In short, it was useless to argue. And to top it off, they referred to America's participation in the Allied intervention during the first years after the October Revolution. We may view the American troops stationed in Vladivostok and Arkhangelsk as hardly a threat to the survival of the Bolsheviks, but the Soviets to this day rarely miss an opportunity to recall the intervention of the fourteen Allied powers who sent the December 21 meeting referred to above:

No one can turn back the march of our historical development. The attempts to "strangle" socialism

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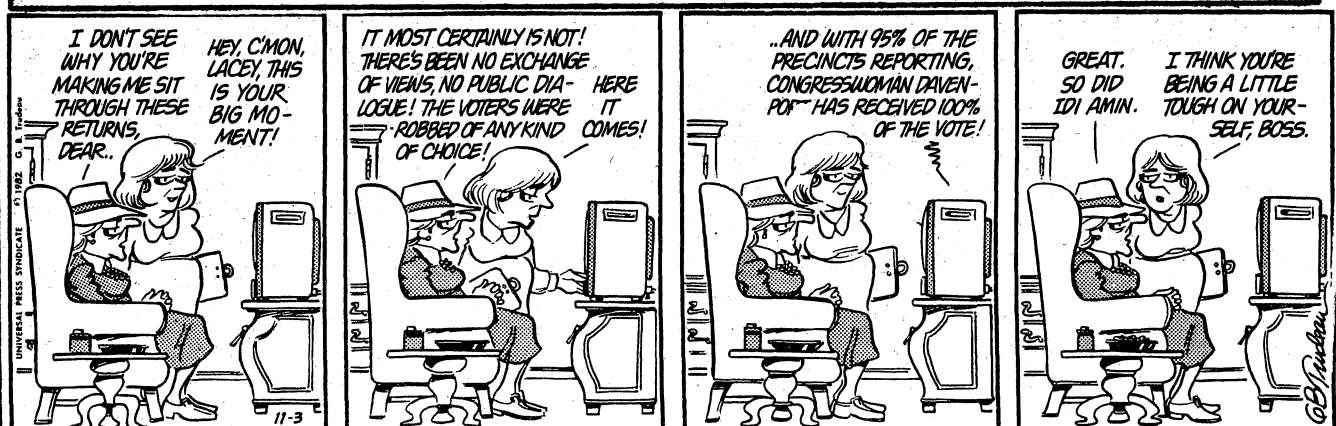
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were futile even in those days when the Soviet government was just getting on its feet and was the only socialist country in the world. And any attempt today will be all the more in vain.¹⁶

When the ranchers questioned the Soviet emphasis on building their nuclear strength, the Soviets reviewed the history of nuclear development. The U.S. was the first to build the atomic bomb (and the only nation to have used it), the first to build the hydrogen bomb, the first to put MIRVs (multiple independently targeted re-entry vehicles, or in other words, multiple warheads) on their missiles, and so on. The Soviet Union, until recently, has always been playing "catch-up ball." Now, they claim, they are only arming up to the limits of SALT I and SALT II.

But can the United States trust the Soviets to keep these and other treaties? They replied that their performance is at least as good as that of the Americans. Kennan comments on the record of the Soviet leaders in respecting international agreements:

Their record in the fulfillment of clear and specific written obligations, especially those that avoid questions of motivation and simply state precisely what each side will do and when, has not been bad at all. Vague assurances of high-minded general purpose, on the other hand, such as those embedded in the Helsinki agreements, are viewed by them with the same cynicism they attribute to the other party who signs such documents.¹⁷

I wonder whether a simple business model might help us see the problem more clearly. Let's say I own a thriving gas station on the west side of the street. On the east side of the street there is another gas station, poorly managed and not very popular. One day, however, another man gains control of the east station. He is aggressive and unconventional. Perhaps I do not like the way he does business, the things he claims in his advertisements, the way he treats his clients, the beliefs he holds, or even the way he talks. The fact of the matter is, I may not know much about him, but I feel threatened, especially because a larger number of clients now seem to like him!

There are several ways to handle my problem. One is to resort to a Montague-Capulet, McCoy-Hatfield, U.S.A.-U.S.S.R. feud. That is the easy, least mature way. Another is to cross over the street, learn more about him and why he is successful in some areas, improve my own business practices, regain my self-confidence, and learn to co-exist with my competitor. We may even find ways to trade with one another so that both businesses will be improved.

Probably the least intelligent thing to do would be for each of us to spend much of our wealth and even go into debt buying more and more guns to defend ourselves in the unlikely case the other were to attack. Perhaps some minimal defense would be necessary—we might even agree to buy a certain small number of guns each. But, surely, it would be better to devote considerable energy to lessening the level of hostility so that both could conduct his business as he considers best.

If relations were to deteriorate to the point that at both gas stations tens of guns, cannons, mortars, tanks, and even short-range nuclear missiles were directed against the other, then every available resource should be marshalled to find areas of understanding and mutual interest in order that disarmament might begin.

One of the worst things that could happen would be for one side to begin making bellicose speeches and to go on a "peace through strength" crusade. It is not likely that one owner would find that any more appealing than would the other.

You and I live in a country in which nearly one-half of all the scientists and engineers work to one degree or another for the defense establishment; where more than half of all Federal research and development funds are devoted to the military; where nearly one-third of the Federal budget goes for defense; and where the highest governmental leaders propose to spend on a new ICBM system (the MX) the amount of money that it would take to feed 50 million malnourished children in developing countries and still have enough to build 65,000 health care centers and 34,000 primary schools.¹⁸

And the "Peacekeeper" comes at a time of such obscene overkill potentials on both sides that one struggles to comprehend the utter gullibility and naivete of the human race. H. Jack Geiger from Physicians for Social Responsibility calculates that "if we were able to divide the combined American and Soviet arsenals into Hiroshima-size bombs, and we were to explode one such

bomb every minute—60 Hiroshima bombs an hour, 1,440 a day—we would have to do that for two years and three months before we exhausted the arsenals."¹⁹

No one whom I know believes that the Soviets would launch an all-out nuclear attack on the United States, but for the sake of argument let's say the Russians did. I do not know of anyone who would honestly think that their missiles could perform so flawlessly as to destroy every ICBM the U.S. would have with which to retaliate, but let's say that happened: that every land-based missile and also every airplane and every submarine, but two Trident IIs, were destroyed.

I realize that I have stretched the limits of man's credulity with this farcical proposition. It would never happen and everyone knows it. But if it did, and we only had two of our 33 missile-firing submarines left, what could we do? Joseph C. Harsch of the *Christian Science Monitor* explains that "the Trident submarine has 24 firing tubes. Each tube has a missile with eight independently targetable warheads. Thus one submarine can launch 192 ballistic warheads on 192 different enemy targets from a distance of 10,000 miles."²⁰

The Soviet Union has three large cities, Moscow, Leningrad, and Kiev, and only 271 other cities with more than 100,000 inhabitants. If we had only two Trident II submarines left, the United States could attack a total of 384 separate targets. Let's subtract 271 from 384. That leaves 113 warheads for the three largest cities and other targets.

But, you say, what if something went wrong and the 384 missiles were not able to be fired? Yes, what if something "went wrong?" Wouldn't that be a tragedy if we could not inflict the same insane devastation on them that they had on us? And what if we could not kill the same number of their people who, like most of us, had no desire for war of any kind?

I have seldom worried about anything in my life like I worry now that technology, worst-case scenario fantacizing, and boodlust have outstripped diplomacy and ethics. The former move vastly more rapidly than the latter. I believe good people can shake off their apathy, rise above their feelings of helplessness, devote their energies to education of self and others, and show their governments the way to peace and disarmament, the future will be bleak, indeed. If not of ourselves, we should think of our children and their children, our posterity.

Why should we jeopardize their chances for the same opportunities we have been given by our ancestors? It is up to us to repel that narcissistic temptation which makes us insensitive to our rich heritage so worthy of preservation and to mankind's highest aspirations so deserving of realization.

If only we had never developed and deployed the atomic bomb! But it is too late for that. If only we had not developed and deployed the hydrogen bomb! But it is too late for that. If only we had not developed and deployed MIRVed missiles. But, again, it is too late for that.

Yet today we are developing, testing, and producing a new weapons system which will make arms-control virtually, if not entirely, impossible: The cruise missile. This unmanned, mobile, computer-controlled missile can be launched from the land, sea, or air, and is designed to fly at tree-top heights, thus foiling enemy radar and making defense incomparably more difficult. Thousands and thousands of these can be produced and hidden in disguised warehouses wherever one wishes, always ready whenever needed. In an attack, thousands could be launched nearly simultaneously, thus insuring destruction of the enemy. Whereas silo-based missiles, submarines, and aircraft can all be counted and their destructive potentials estimated, cruise missiles are beyond present national means of verification.

The United States, again, is leading in this new weapons system. We have ordered three thousand of the missiles. The first B-52s could be outfitted with new cruise missiles before the end of this year. For a few years we will be more secure, it is true.

But the Soviets will develop their equivalent system. They always have and they always will, by hook or by crook. Then we will be faced with another, far more perilous threat. And what about the immense dangers accompanying the eventual militarization of space? Or the horizontal proliferation of nuclear weapons among more and more nations of the world? As long as the U.S. and the U.S.S.R. continue their head-long race for nuclear superiority, can they exercise any suasion in

urging restraint on others?

Alva Myrdal's book on the "game the superpowers play called disarmament" shows how the U.S. and the U.S.S.R. each contributed in 1946 to the loss of an opportunity to control the atom bomb:

Thus, when Baruch presented his plan to the [United Nations] Commission as "plain, peaceful, generous, (and) just," the Russians regarded it as considerably less so. The Baruch plan contained several wise and statesmanlike proposals, but it assigned obligations to the United States that were extremely vague, while the obligations of the Soviet Union were to be quite strict and harsh. Baruch's insistence on condign punishments and the implied abolition of the veto rights for such extremely important decisions were political elements that wrecked the plan. Moreover, until a UN treaty could be agreed upon and come into force, the United States was to retain its monopoly on atomic secrets and it did not promise to end production of new atomic weapons... Andrei Gromyko, Soviet delegate to the UN Security Council, immediately countered the Baruch plan with a proposal to destroy all atomic weapons categorically. The United States instead immediately demonstrated its unwillingness to sacrifice its advantage by conducting its first postwar atomic test over Bikini, on 1 July 1946—seventeen days after Baruch had presented his plan to the Commission and before its relevant technical subcommittee had met... The opportunity to bring nuclear weapons under international control had been lost from the beginning. Knowing now the course of history in the decades to follow, we must deem this a tragedy, the enormity of which cannot be exaggerated. Serious negotiations had never been attempted. Even before the Commission's work had begun the nuclear arms race had already started and would continue unabated. The pattern of the superpowers' game of disarmament had been set: both sides would present proposals for disarmament agreement, of often wholesale dimensions, but would be careful to see to it that these would contain conditions which the opposite side could not accept. This is the way disarmament was, and is, continually torpedoed.²¹

With this history of diplomatic chicanery, I believe both governments need vigorous encouragement to do better from the peoples of their countries and of the world. They need to abandon secret desires for unilateral advantage and seek for honest, equal, mutually advantageous agreements. Where, I ask, are the American and Soviet Anwar Sedats who would have the courage to take the necessary risks for peace?

Rather than merely wait passively for lengthy diplomatic negotiations to bear fruit, there are a number of actions which could be taken within a very short period and which would help build the momentum toward disarmament. A bi-lateral nuclear weapons freeze in place would forestall a most dangerous new round of arms escalations.

Many, if not most, in the world today believe that there is a "rough equivalence" in the nuclear arsenals of the two superpowers. If one side is weaker in one area it is stronger in another. If the Soviet Union has the advantage in fixed, land-based missile launchers (2,122 to 1,052), the United States has a 4,768 to 1,040 advantage in submarine-launched warheads (CSM, 2 Dec. 1982, p. 22), and so on. Some former U.S. cabinet negotiators, ambassadors, military generals and admirals, Jimmy Carter, the current chairman of the Joint Chiefs of Staff, and 61.6% of the readers of the *Christian Science Monitor* who completed a questionnaire, believe that the "United States is roughly equal to the Soviet Union in nuclear weapons" (15 Dec. 1982, p. 13). With all the overkill power currently in both arsenals, can anyone argue seriously that either side would be at a significant disadvantage were a mutual freeze to go into effect today?

With freeze in place, attention could be given to an overall arms-control policy. I would also favor a Kennan proposal for an across-the-board reduction of both American and Soviet nuclear arsenals by 50 percent "without further wrangling among the experts," although the Hart-Gore and Kennedy-Hatfield proposals deserve close attention. The Jackson—Warner suggestion of a nuclear freeze only after building the American MX, B-1, cruise missile, and other systems is an example of what Myrdal calls "superpower game-playing." The Soviets could not agree to a freeze under those conditions, and Jackson is up to his old strategy again which would lead to even far more disastrous consequences than his

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ruin of the U.S.-U.S.S.R. trade agreement in 1974.

If we are to have disarmament, we must abandon the cynical game and embrace integrity in our dealings with fellow human beings. In addition to President Reagan's welcome proposals for "confidence-building measures" (measures to lessen the possibility that accidental nuclear war might occur), both sides would do well to consider several other measures: they could sign a comprehensive nuclear test ban treaty (it is far easier to prohibit new systems than to agree on types, numbers, and means of verification once weapons are deployed); they could follow Garcia Robles' example and work toward establishing more nuclear free zones—the Middle-East and Europe being perhaps the most urgent places to begin; they could seriously restrict the sale of arms to other nations (the United States has dramatically increased its contracts from approximately seven billion dollars in 1981 to nineteen-and-a-half billion in 1982); and the United States could join with the Soviet Union in pledging to never be the first to use nuclear weapons.

These actions could all be taken in a few weeks if the levels of Soviet-American understanding and trust were higher. As it is, I fear these proposals will fall on closed minds, and, as far as we Americans are concerned, it does not seem good to live in an open society if our minds are not.

I agree with Kennan that our intellects are undernourished in relation to the U.S.S.R.:

I find the view of the Soviet Union that prevails today in large portions of our governmental and journalistic establishments so extreme, so subjective, so far removed from what any sober scrutiny of external reality would reveal, that it is not only ineffective but dangerous as a guide to political action. This endless series of distortions and oversimplifications; this systematic dehumanization of the leadership of another great country; this routine exaggeration of Moscow's military capabilities and of the supposed iniquity of Soviet intentions; this monotonous misrepresentation of the nature and the attitudes of another great people—and a long-suffering people at that, sorely tried by the vicissitudes of this past century;...this reckless application of the double standard to the judgment of Soviet conduct and our own...these, believe me, are not the marks of the maturity and discrimination one expects of the diplomacy of a great power; they are the marks of an intellectual primitivism and naivete unpardonable in a great government...If we insist on demonizing these Soviet leaders—on viewing them as total and incorrigible enemies, consumed only with their fear of hatred of us and dedicated to nothing other than our destruction—that, in the end, is the way we shall assuredly have them, if for no other reason than that our view of them allows for nothing else, either for them or for us.²²

How could we Americans and Soviets come to know one another better and trust each other more? Several possibilities present themselves immediately, and surely more and better ones could be found. Our citizens should travel to the other's country more. Congressman Paul Simon reveals that in the U.S. "we spend more to construct three-fourths of a mile of interstate highway than on exchange programs with the Eastern European countries, including the Soviet Union, when the space program exchanges are excluded".²³

Congressman Morris Udall has proposed sending two thousand young Americans between the ages of 15 and 19 to visit the Soviet Union each year. A similar number of Soviet youth would visit the U.S. "Each country would attempt to have at least half of these students be relatives of the political, cultural, commercial and civic leadership of the nation. (*The Herald*, 8 Sept. 1982, p. 25) I agree and think that that would make a very important difference in a relatively short time.

I believe the *leaders* of the two countries should have face-to-face meetings at least on a yearly basis. The public should realize that nothing sensational need come from these sessions. The important thing would be for the leaders to learn to know one another well, to exchange opinions freely and frankly, and, thereby, to remove the bulges of ignorance and arrogance.

I would like to see a Peace College established to complement our War College and various peace institutes, academies, and centers around the country. Teaching and research there should focus on issues relating to establishing and maintaining peace. The college could sponsor seminars and think-tank colloquia which would draw on the best minds of the nation, regardless of background or profession. It could train negotiators for

world missions of all kinds, thereby helping to insure that our "first team" is always at the diplomatic tables.

I would like to see a list drawn up of serious issues which divide our peoples, issues like human rights and private ownership of land. Teams from both sides might explain their country's perspectives. The answers could be printed in major newspapers side by side so that the citizens could understand the other's views. I know it sounds unlikely that the Soviets would agree to publish these materials, but maybe under the right conditions they would.

The ranchers wrote a long article for the major Leningrad newspaper, the *Leningrad Pravda*. It was a frank review of the group's objectives, what they had learned in the Soviet Union, and their perceptions of the American view concerning serious stumbling blocks on the road to disarmament. If there were reciprocal columns, they could serve as a basis for additional commentary and discussion long after publication. None of these suggestions would be easy to implement. But with enough people participating, with enough good will, with enough commitment, it might be possible. It would help to have one percent of the defense budget world-wide, a mere five billion dollars, to fund these efforts. However, I believe that we owe it to ourselves and our children to exert our best efforts with or without governmental financial support.

I feel certain that, just like us, the Soviets have good as well as bad sides to their personalities. We can magnify the bad or liberate the good, but the results will be far different. Our responsibility, especially *our* responsibility is to acknowledge them as brothers and sisters, and to spare no energy to find a way beyond condemnation. Thomas Merton has helped me:

Do not be too quick to assume your enemy is a savage just because he is YOUR enemy. Perhaps he is your enemy because he thinks you are a savage. Or perhaps he is afraid of you because he feels that you are afraid of him. And perhaps if he believed you were capable of loving him he would no longer be your enemy. Do not be too quick to assume that your enemy is an enemy of God just because he is YOUR enemy. Perhaps he is your enemy precisely because he can find nothing in you that gives glory to God. Perhaps he fears you because he can find nothing in you of God's love and God's kindness and God's patience and mercy and understanding of the weaknesses of men. Do not be too quick to condemn that man who no longer believes in God: for it is perhaps your own coldness and avarice and selfishness that have killed his faith.²⁴

And recall the wisdom of President Kimball:

We are a warlike people, easily distracted from our assignment of preparing for the coming of the Lord. When enemies rise up, we commit vast resources to the fabrication of gods of stone and steel—ships, planes, missiles, fortifications—and depend on them for protection and deliverance. When threatened we become anti-enemy instead of pro-kingdom of God; we train a man in the art of war and call him a patriot, thus, in the manner of Satan's counterfeit of true patriotism, perverting the Savior's teaching: "Love your enemies..." Our assignment is affirmative: to forsake the things of the world as ends in themselves; to leave off idolatry and press forward in faith; to carry the gospel to our enemies, that they might no longer be our enemies.²⁵

Very importantly, let us not forget the inspired First Presidency Statement of 5 May 1981: "First, by way of general observation we repeat our warnings against the terrifying arms race in which the nations of the earth are presently engaged. We deplore in particular the building of vast arsenals of nuclear weaponry."

Let me now close by quoting Nobel laureate Alva Myrdal who wrote these words in the final weeks of the U.S. presidential election from which Jimmy Carter would emerge victorious:

Devotion to peace is an ingrained ideal with deep roots in America. Yet the American people have never concretely suffered much in their numerous foreign wars. The United States emerged from two world wars, contributing decisively to winning both of them, without any destruction of its

homeland, and actually each time richer than when it entered the war. This unique experience has influenced public thinking in a way that cannot be entirely comforting to the disarmers...The situation is very different for the Russian people. They have lived through tremendous sufferings brought to their land from the beginning of World War I and again in World War II, with its tens of millions dead, cities demolished, and economy so severely disrupted that the reconstruction policies meant even longer years of hardship...There is, undoubtedly, a greater abhorrence of war among the people in Russia than in America. While popular opinion in the United States has remained suspicious of any move to end the arms race, in the Soviet Union the government continually is forced to present its policy to the people as an ardent striving against the tide of armaments and for peace. Against this background stands one similarity between the two superpowers in regard to calling off the arms race: so much depends upon leadership. In the United States courageous leadership is needed to calm down a public opinion that has been worked up to blind fear of being left behind in the arms race...Will Brezhnev be followed by a hard-liner or a man willing to pay heed to his people's deep desire for halting the arms race and releasing resources for the needs of its citizens? Will the future president of the United States have the courage to move towards ending the arms race and have the skill to carry the American public with him?²⁶

My perception is that both the president and the secretary-general need the help of the Murrays, the Garcia Robles, the Kennans, but also of you and me. Thank you.

NOTES

¹"Reflections (Nuclear Arms—Part I)," *The New Yorker*, 1 Feb. 1982, p. 64.

²(New York: Pantheon Books, 1982), pp. 206-07.

³*Russia. The People and the Power* (New York: Atheneum, 1976), p. 297. See the same chapter for his arguments that the majority of the Soviet citizens prefer socialism to capitalism.

⁴Stewart McBride, "Warrior for Peace" (about Robert Fuller), *The Christian Science Monitor (CSM)*, 16 Dec. 1982, p. 810.

⁵*CSM*, 27 Dec. 1982, p. 1.

⁶Elizabeth Pond, *From the Yaroslavl Station* (New York: Universe Books, 1981), p. 93. See also, Harry G. Shaffer, "Soviet Farming: More Success than Failure?" *CSM*, 13 Dec. 1982, p. 23.

⁷Brad Knickerbocker, "Who Profits, Who Loses from Fatter Defense Budgets," *CSM*, 1 Sept. 1982, p. 3.

⁸Kennan, *The Nuclear Delusion*, p. 135.

⁹*Novyi Amerikanets*, No. 125 (6-12 June 1982), p. 9.

¹⁰Kennan, *Nuclear Delusion*, p. 53.

¹¹Elizabeth Pond, "Whatever Happened to Detente?" *CSM*, 23 June 1982, p. 12.

¹²*Izvestia*, 22 Dec. 1982, p. 2.

¹³*Novyi Amerikanets*, 9 Nov. 1982, p. 3.

¹⁴*From the Yaroslavl Station*, p. 36.

¹⁵Michael Klare, *Supplying Repression*, Institute for Policy Studies, Washington, DC, p. 8 (quoted in *Questions & Answers on the Soviet Threat and National Security* published by the Disarmament Program of the American Friends Service Committee, 1982, p. 16).

¹⁶*Izvestia*, 22 Dec. 1982, p. 2.

¹⁷*The Nuclear Delusion*, pp. 149-50.

¹⁸*Questions & Answers on the Soviet Threat and National Security*, pp. 23-4.

¹⁹"Fallout: The Medical Effects," *You Can Prevent Nuclear War* (Washington DC: Common Cause, 1982), p. 26.

²⁰"The MX Debate (continued), 2 Dec. 1982, p. 22.

²¹*The Game of Disarmament: How the United States and Russia Run the Race* (New York: Pantheon Books, 1976), pp. 75-77.

²²*The Nuclear Delusion*, pp. 197-98.

²³*The Tongue-Tied American: Confronting the Foreign Language Crisis* (New York: Continuum, 1980), p. 45.

²⁴*Seeds of Contemplation* (Norfolk, Connecticut: New Directions Books, 1949), p. 94.

²⁵"The False Gods We Worship," *Ensign*, vol. 6, no. 6 (June 1976), p. 6.

²⁶*The Game of Disarmament*, pp. 332-33.

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worry.

Brad Rath was a returned missionary, from Sweden. A nice, likeable fellow. But now Steve was getting close to him, and I began to take notice. I quickly understood why the EI to save the teacher had come to me, and not to Brad's Watcher. For Brad was almost entirely in the power of the enemy. His beleaguered Watcher, Niklos, was drained, dim, exhausted in spirit. Each day it was a battle even to get close enough to whisper to Brad, and then in a moment the enemy would drive him off. When the mortal loves evil, it gives such power to his tempters. It would take an EI with more power than I have to drive off his tormentors.

"When did it happen?" I asked poor Niklos.

"Before his mission it was hard. On his mission it became impossible. Even with three of us—we called in another when it got so bad—but he discovered then, despite us, that he loved the flesh more than the spirit."

"Not a son of—"

"No, no, he doesn't *deny*, he just *ignores*. Save your boy. Pull him away, if you can. I can't do anything to help you. He must learn to hate the enemy himself, before I can reach him again."

But I could find no excuse to part them. Steve's parents liked Brad at once—and he was genuinely likeable. He seemed a good influence. And in fact there was nothing Brad did that I could point out as dangerous. He didn't smoke, didn't drink, and if he had a tendency to coarse language when the two of them were alone, it was on the level of harmless humor, not outright degradation. What was there to fight?

They played pool together at Steve's house, ping-pong in the rec room at Brad's dorm. They drove out to the temple and had long talks about religion; to my surprise, Brad urged Steve to go on a mission. They became almost inseparable; Steve began to say *we* more than he said *I*, and it was Brad he included in the word. They took a tennis class together during the winter, and fought each other to a standstill. They saw movies and quoted the lines to each other endlessly. They double-dated from time to time, but Brad invariably brought a girl who didn't fit in, and the evening always dragged until they dropped off their dates. Steve had never loved or depended on a friend so much. If I couldn't see how frightened poor Niklos was, if he hadn't warned me so often to get my boy away, I would not have believed that anything could be wrong with this friendship; as it was, it was hard to believe.

And then one night, after an afternoon of tennis, a dinner at Jack-in-the-Box, a movie, and ping-pong until everyone else had left the rec room, the trap was sprung at last.

They were still dressed for tennis, and dripped sweat from their energetic game of ping-pong. Brad declared Steve the all-time world champion and sat down to lean against the wall. Steve leaned next to him. They sat wordlessly, panting and laughing, until Brad abruptly said, "I love you, Steve."

Steve didn't answer at once.

Brad went on. "More than any other friend I've ever had. I'm sorry, I just had to say it. You're really something. More than my parents." He rested a hand earnestly on Steve's thigh. "More than I can imagine ever loving a wife."

Steve was deeply touched. The emotions of their high-pitched friendship were at their peak, and he was tired, and it seemed that this was the most important thing anyone had ever said to him. "I love you too, Brad."

"More than God," Brad said. "More than anything."

This was too much for Steve, and I was no fool. I saw the danger now, and I filled Steve with warning. Brad could see the momentary surprise on Steve's face, and he reacted at once. He laughed, pulled on Steve's thigh, and pushed his shoulder the other way. Steve landed heavily on the carpet, and the wrestling match was on. They had wrestled before, and they were good at it. Steve was so busy concentrating on his moves that he didn't pay any attention to my warnings. The wrestling match soon turned to something else. And Steve was frightened.

"I'm sorry," Brad said. "I couldn't help myself. I told you I loved you."

Steve couldn't think of anything to say.

"But you enjoyed it, didn't you?"

"Yes," Steve said.

"You love me, and you enjoyed it. Don't you see that you're just like me? You just didn't know it. Do you think you can hide it from *me*? You don't enjoy dating girls—I've seen that. You've probably never even *tried* to make it with a girl, have you?"

"No."

"It's born with you. It's what you *are*, Steve. There's no

escaping it. If you were—like *them*—you wouldn't have liked it. You were born to be like me. It's the way God made you—if you're going to blame anybody, blame him."

Steve got up and left.

All the way home he was crying so hard it took all my concentration just to keep him from running off the road. And the enemy was working at him—they didn't care if he died. They kept repeating in his mind Brad's lies, those terrible lies: if you enjoyed it, you must *be* one of us, God made you this way, it's natural, it's right. You can't help it, you can't help it, you can't help it. There's no turning back.

I tried to answer, but he hardly listened to me. It was that weakness I had so long expected the enemy to exploit: he could doubt the *facts* he was given, but what he was told about the *causes* of things, that he didn't doubt. And the enemy had used Brad to supply explanations that renamed Steven to himself. I am a homosexual. He said it to himself over and over again, until I wanted the power to shake him and scream into his face, God does not make such creatures, they make themselves! Like murderers, adulterers, shoplifters, liars, and traffic scofflaws, you are only what you choose—but he did not hear me.

The next day, the enemy had him up early. He resolved never to see Brad again, but headed straight for the library, where he began to read books on homosexuality. There were the world's lies: how could scientists hope to understand mankind, when they insisted on dealing only with the animal? Steve of course recognized himself in everything. Domineering mother? Yes—though it wasn't true. Weak father? Yes, always at the office—though in fact Will Kelly was an unusually good father for that time and society. All the observed behaviors that indicated homosexuality were there in his life—as long as he ignored all his memories that contradicted, as long as he believed their explanations of motive.

My open arguments would not, could not work. Because he *did* love Brad, had deeply identified himself with Brad, and had, with Brad, performed an act he had barely been aware existed in the world. He was so unused to temptations of the flesh that he didn't realize how easy it was for the human body to be pleased; how little it meant that Brad had given him such cheap satisfaction. And whenever I forced into his mind the realization of the deep sin he had committed, then he loathed himself so deeply that the enemy drove him even further from the light I offered.

"I warned you," Niklos said to me, grieving. "This is how it happens, this suddenly."

"Go away, Niklos," Hymie said. "Her mortal isn't the same as your mortal."

"Hymie," I said in relief. At once I wanted to throw the burden on him, wanted him to tell me what to do.

"Now, Ginny, we don't work that way in the SW. You know your mortal better than I do. What's the problem? Did you let him get too carnal?"

"No, Hymie, it's the opposite, he's so naive he doesn't understand what's happening to him"

"I thought he was smart."

"He loves the man."

"So? What will you do?"

I pretended not to know.

"Come on, Ginny. You've known from the start. You're just afraid to do it."

"Is not it an EI?"

"Not for *your* mortal. It would come to him eventually. So give it to him now, when it can save his soul. If he once becomes habitually involved with this mess, it *will* take a miracle to bring him out—it's a terrible habit to break."

"But is the cure worse than the disease?"

"Try it and let me know." And he was gone. They tell me all Master Watchers love making those sudden disappearances.

Still I held back. The enemy had used Steve's naive belief in what others taught him about the way the world worked. They would use this, too.

When Steve got back from school, he found Brad at his house, waiting. Dolores was cooking steaks. "I invited Brad to stay for dinner," she said. Of course she thought Steve would be delighted. "And look, Steve. Some admirer of yours sent you flowers."

Brad watched silently as Steve opened the card attached to the dozen roses. "For what we are," said the card, "and for what we can be."

Dolores read it over Steve's shoulder. "Oh, good heavens. It sounds like quite a romance is going on. When are you going to

bring her home?"

"It isn't a romance," Steve said.

"With a card like that? Come now, Steve. If you don't tell me, I'll get Brad to do it. You'll tell me who she is, won't you, Brad?"

"Never," Brad said, laughing. "Cross my heart and hope to die."

"Even if I give you *two* steaks?"

"For two steaks I give you her initials."

And by the end of the evening Steve remembered all he loved about Brad, and all the pleasures of his company, and he was falling. I had no choice. The enemy would have no mercy, and Steve had no defences.

So as Steve drove Brad back to the dorm at one o'clock in the morning, I did what the enemy can never do. In every word that Brad Rath uttered, I let Steve hear in his mind what Brad Rath thought. Steve didn't realize such revelation was going on. He only knew that Brad's words didn't ring true. Knew what Brad really wanted. There's no cure like truth.

And as Brad repeated his lies—you must *be* like me—I unfolded in Steve's mind the true order of these events, the true causes. No matter what Brad said, Steve knew better. For I had let him pierce the veil enough to see, if only for a moment, Truth. Things as they are, as they were, and as they are to be. From the light of that vision there is no hiding, and no lie. Taste true on the tongue when that vision is still clear in the mind.

It is a dangerous gift for a Watcher to give, mainly because your mortal may not care about truth. But Steve respected truth above the pleasures of the flesh; valued his own integrity above satisfying the demands of a friend who wanted to devour him. Steve was above those primary dangers. He knew truth when I showed it to him, and bitter as it was, he knew it was better than anything Brad had to offer. Things were clear at last.

"You're wasting your breath," Steve said. "And the flowers. Don't send any more, I'll just trash them."

Brad was frightened. Until now, things had been working so smoothly.

"I know what you want, and I know what you are. And I know what I am," Steve said.

"You're my lover," Brad said, feeling his conquest slip away.

"I was your friend," Steve said.

"Don't say was!"

"But you were never *my* friend," Steve said. "And I am not like you. I am not at all like you. I don't love people in order to use them. I love people in order to—"

"In order to break their hearts," Brad said. Oh, he was playing the scene well. But Steve had seen the vision of things too clearly. And the memory of that was more than Brad could fight.

"I love people in order to make them happy. But you don't want to be happy. You just want to be ----ed."

And that was the last word that ever passed between them.

The next morning at six-thirty, Steve went to his bishop's house. The bishop was startled to see him, and even more startled at what Steve had come to confess. He was not a particularly insightful man, but he had the power of a bishop and knew better than to argue with the insights his Watcher was authorized to give him. Steve left by seven-thirty, weary with weeping, strong with the knowledge that Brad, and all that Brad had tempted him with, was behind him. Within a few years it would be so dim a memory that Steve wouldn't even wince inwardly at the mention of homosexuality—he forgot that it had once concerned him deeply. But he had come close.

The vision I had given him—the memory of that lingered on. The enemy was not slow to use it. For it is impossible for us to be selective about the Truth we show. Though it lasted only a moment, the Truth in Steve's memory made a skeptic of him. He knew now that almost nothing was what it seemed. The explanations that the world offered were so rarely even close to the truth that he now doubted everything. Here is the danger when we show such visions to those who are intelligent enough to understand them. All the world's wisdom becomes mere shadows then, and the mortal who has seen becomes impatient and angry with those who refuse to look beyond the shadows to the light.

And the enemy knows how to use this. For the enemy delights to point out the errors in the Church, and Steve, who already felt himself to be outside the pale, eagerly took note of every place where someone speaking for the Church spoke false. Did the Church claim that the Saints were driven from Missouri out of jealousy and covetousness? Steve read Sidney Rigdon's

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Fourth of July speech and knew that the Church was not telling the whole story. Did a sacrament meeting speaker denounce birth control as being just like murder? Steve sought out the text of the First Presidency Message and realized that the prophet's words had been misquoted and misconstrued. People pretended that every Church calling and every Church decision was made by inspiration, but Steve the skeptic noticed that the only people called to be General Authorities seemed to be those that other General Authorities knew personally. Steve the skeptic noticed the holes in a lot of things, and from that moment on took nothing at face value, doubted everything.

Once, confronted by Steve's piercing doubts in a discussion after class, a particularly unthoughtful Education Week teacher said angrily, "That's why intellectuals don't stay in the Church! You're so smart that you can't be satisfied with the simple truth."

"There's nothing simple about truth that contradicts itself the way your teachings do," Steve answered.

"What I told you came out of the mouth of God!"

Steve shook his head. "What you told me came out of *your* mouth."

The poor fellow hadn't even understood what Steve was saying, of course—he hadn't thought about his own thoughts enough to recognize his errors even when Steve explained them simply and clearly. All the man knew was that he had a testimony. It didn't occur to him that the Holy Ghost could witness to him that the gospel was true, without necessarily

meaning that all his misunderstandings of it were true, too. And so he pointed an accusing finger at Steve and said, "You will surely go to hell unless you repent of all this thinking you've been doing."

Steve learned before the year was out not to argue religion. No one that he knew was capable of understanding his questions, let alone answering them. And he took no delight in confounding people who did not know how to think about their own beliefs. He now felt utterly cut off from the Church, utterly separate from all the Saints, not because of his sins, but because of his irresistible sense of the way things truly are. He could tell when something did not ring true, he could find the flaw, but no one could teach him why the gospel was still true, why the Church still mattered, even though so much of it was still misunderstood and misapplied by the Saints.

"Poor Ginny," Hymie said. "You had to create a skeptic in order to save his soul, and now you don't know what to do with him."

"So tell me what to do with him."

"A little nursery rhyme. About sheep. And Little Bo-peep."

"Leave them alone?"

"And they'll come home. My sheep will know my voice, the Lord said. In all of this, has Steve abandoned his basic faith that the Church is somehow tied to Truth?"

"Never."

"So let him wonder about things. Let him wonder about

everything. To put things together properly, sometimes you have to take them all apart."

Hymie could say that. He didn't have to watch Steven, day after day, as he became more and more distant from the other Saints. Red Bird Woman offered me the only comfort I had during that time. "Joseph Smith was a skeptic, too," she said.

"Oh?"

"I was working with his brother Samuel."

"You?"

"And I saw. Joseph's Watcher didn't show him the vision, though. Joseph seized it. He could not be held back. And just like Steve, once he had glimpsed the order of the universe he could not be content with anything made by men. He had one advantage over Steven, though. The true Church wasn't on the earth then—and by the time he had established it, complete with all its errors, he knew where those errors had come from, he knew how little of the truth the Saints were willing or able to bear. He knew how much more important it was for the Church to exist than for it to be strictly correct in everything it did. So give Steven time. He's young. And you saved him from the worst. You kept him free of his own flesh."

It was comfort. But I am still mortal enough to be impatient. Hurry, I said to him, said it often. Hurry. And then the poor boy would feel such an urgency to learn more, and yet there was no one there to teach him. At least it kept him dissatisfied. He didn't ever fool himself into thinking he knew it all. That's something. It leaves a space to grow.

Provo in Historical Perspective

Cecelia Warner

Craig Call, a local history buff, has published a guide to historical homes and buildings in Provo. There are, however, many places which never made it into Call's book which are nonetheless of great historical significance.

One structure in particular which seems to have never achieved the recognition due is Reams Supermarket. An architectural achievement in itself, it was constructed by mounding dirt and pouring concrete over the dome shape. It made its debut as an ice-skating rink.

In the mid 60's it was sold to Ream and a new ice-skating rink opened on Ninth East.

In the early 70's the ice gave way to a roller rink. This building is identified by students today as the "Star Palace."

Students may not know that Provo used to have a legendary discotheque called "The Ice House." In a building which was previously a furniture store and has since been a pizza parlor and a spa, the Ice House was the place to be on Friday and Saturday nights. The Ice House featured live local rock bands but also attracted big names such as Styx (twice), Billy Joel, James Gang, and Sugarloaf.



Sleek figures once skated where the modern Reams shopper now obliviously stalks rutabagas.

When it was discovered the project had not been granted the proper zoning permit before beginning, almost every household in proximity of Cedarcrest contributed \$50 to hire a prosecuting attorney. Construction was paused for only a few weeks when officials, considering the damage already done to the mountain-side, allowed it to resume. Builders have not been allowed to expand the development as originally planned.

Tree-streeters still refer to the structure as "The Bastille."

Cedarcrest Apartments also set off the 1977 controversy surrounding BYU and approved off-campus student housing. The complex remains without approved status for BYU students.

The Waterford School on Ninth East was initially St. Francis School until it closed in the mid 60's due to financial difficulties. It was then used by BYU as the Language Training Mission, and later served as the home of first-year law students waiting for the completion of the J. Reuben Clark Building.

The switch from a private Catholic school to a private Mormon law school spawned the building's nickname, "St. Rueben's."

Also interesting is the issue of a few years ago over what to call the then nameless Kimball Tower. A proposal to use the acronym for the Faculty and Research Tower was turned down for obvious reasons.

Not only a monument but a local legend, Kieth's Lunch is known for its atmosphere, prices, and good food. On display there is an Emmy Award won by Robert Redford for his role in the film "Jeremiah Johnson."



Contrary to popular belief, Brian Kieth does not live in this restaurant, however, Robert Redford's Emmy does.



From furniture to skates to disco—could fast food be next?

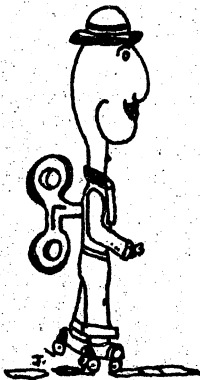
Several years ago the "Easter Cross" was one of the big attractions of Provo's foothills, second only to Squaw Peak. Easter Sunday sunrise services were held at the site just north of the present location of the Cedarcrest Apartments. The stone cross was destroyed in the mid 60's by local four-wheelers and motorcyclists.

The Cedarcrest Apartments have a somewhat tainted history. When builders began construction, local "tree-street" residents opposed it, saying it marred the beautiful mountainside.

THRILLS

FANTASY through February

Come and turn your art interests around at the "ROTATING EXHIBIT OF FANTASY ART" by James Christensen. Also ceramic art by Kiyoshi Miyahama, and paintings by Yung Kwah Chan. All in the **B.F. Larsen Art Gallery, HFAC**. 7:00am-10:00pm, daily.



PHOTOGRAPHY through February

Experience an interesting photography layout—**30 VIEWS FOR 30 YEARS**—by Jim Walker and George Hampton. See it in the **Secured Gallery, HFAC**, 8:00am-5:00pm, Monday thru Friday.

SKETCHES through Feb. 13

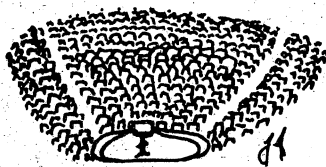
TRAVEL SKETCHES are drawings by Jack Goodman portraying European cities and countryside. These sketches came about during Jack Goodman's twenty-year visit to Europe. The **Utah Museum of Fine Arts**, located on the U of U campus, will be showing these drawings at **no charge**.

UTAH CRAFTS through March 11

UTAH DESIGNER CRAFTSMEN INVITATIONAL will be open to the public Monday-Friday from 8:00am-5:00pm at the **Glendenning Gallery**. The gallery is located in the Utah Arts Council offices, 617 E South Temple in SLC. The exhibition will include such mediums as ceramics, clay, fiber, jewelry, small metals, and stained glass. Most will be available for purchase. For more info call 533-5895.

WORKING February 10-12, 17-19

Stephen Schwartz's new musical, "Working" will be performed by the resident theatre company of the **Bountiful/Davis Art Center**, "CenterStage". At the Art center, 2175 S. Main in Bountiful, 8pm. Call 295-8483 for info.



BLUEBEARD'S CASTLE February 13

This Sunday **Bela Bartok's Opera** in concert form will be presented at **St Mark's Episcopal Cathedral**, 231 E 100 S, SLC. The performance is a **benefit** for Utah Clergy and Laity Concerned, an interfaith organization working for peace and justice. \$2.00 is the suggested student donation.

JAPAN Feb 14-Mar 14

A travelling exhibition composed of **JAPANESE CHILDREN'S ART** will open for public viewing Feb 14 at **Joaquin Elementary School** in Provo. Take the opportunity to see this interesting collection.

MEXICO February 17

Thursday, Feb 17th is the evening to be at **Kingsbury Hall** on the U of U campus. The **BALLET FOLKLORICO de MEXICO** will perform. Call for info 581-7100.

SAX February 18

A **CONCERT OF SAXOPHONE MUSIC** will be given by **Ray Smith**, assistant professor of music at BYU. He will be accompanied by Warren Prince on the piano. The concert begins at the North Visitor's center on **Temple Square**. Tickets are free and can be obtained at the information desk at the North Visitors Center. ph. 531-4391.

DON GIOVANNI Feb 18-19, 23, 25-26

Classic opera is at its best in **Mozart's DON GIOVANNI**. Clayne Robison's direction of this tale of vengeance and love will entertain and intrigue all appreciators of fine art. It plays at **8pm** in the **DeJong Concert Hall, HFAC**. call 378-7444 for ticket info.

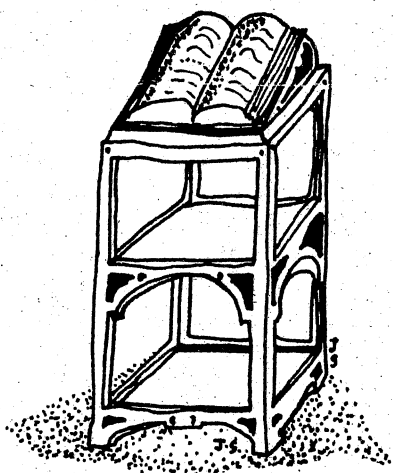


CONTEMPORARY ARTISTS Feb 27-Mar 37

Drawings by **CONTEMPORARY ARTISTS** like Jack Beal, Isabel Bishop, Raphael Boyer and Frank Stella, are on display in one exhibit, at the U of U Museum of Fine Arts, Room 104 of the Arts & Architecture Building. No admission charge.

FILMS

Who saved the universe this time? The **SCIENCE FICTION and FANTASY FILM FESTIVAL** is featuring film classics at BYU. Viewing times are **6:00pm and 9:00pm Feb 16-19**. Bring your favorite humanoid. Ph. 378-3556.



LECTURES

Don't miss **Ordinary People & Everyday Life in BRIGHAM YOUNG'S Utah**, this month's **Sons of the Utah Pioneers** lecture to be held at their headquarters in SLC on **Feb 9 at 7 pm**.

A dazzling adventure through the truth and fantasy of the universe occurs in the **PLANETARIUM LECTURE: "ASTRONOMY and SCIENCE FICTION."** The lecture will be held **Feb 10 at 7:30 and 8:30pm** in room 492 of the **Eyring Science Center**. Admission is **€75**.

A **HILL CUMORAH PAGEANT FIRESIDE** will be held this Sunday, **Feb 13 at 7pm** for persons interested in being involved in the pageant during the summer of 1983. Meet in the **deJong Concert Hall** in the HFAC.

A **debate** on freedom, speech, and the press will be held **Feb 19 from 8:30 am to 4:30 pm**. The debate, entitled **The FIRST AMENDMENT: Conflicting Values**, will be held at the **Airport Hilton** in SLC.

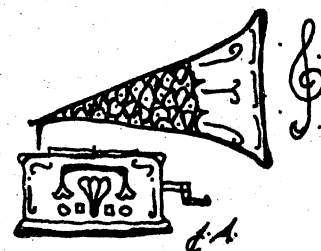
On **Feb 22 at 10 am**, **Dr. John B. Harris** of the English department at BYU will speak at the **Marriott Center**. Dr. Harris is a **witty** speaker, and this promises to be a worthwhile forum.

TV

THE MAKING OF GHANDI, a special documentary on the new movie *Ghandi*, will be aired **Friday, Feb 11, at 7:00 pm on KBYU-TV channel 11**. The movie depicts the life of Mahatma Ghandi and India's struggle for independence from the British Empire.

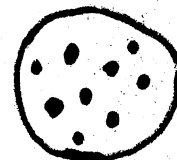
VOICES OF OUR PEOPLE: In Celebration of Black Poetry, will be presented on Tuesday, **Feb 15 at 10pm on channel 7**. An **Emmy Award Winner**, this show includes poetry of Maya Angelou, Oscar Brown, Langston Hughes, Sterling A. Brown, and many others.

For those who enjoy **American Historical drama**, don't miss seeing **FREDERICK DOUGLAS—Slave & Statesman**, **Wed. Feb 16 at 9:00 pm, channel 7**. In an arresting one-man show follow the life of American abolitionist leader Frederick Douglas from his beginnings as a slave, to a writer, orator and leader in the fight against slavery.



FM

For all of you **Sci-fi droids** from galaxies far, far away the star wars saga continues on a radio near you! **THE EMPIRE STRIKES BACK** is premiering Thursday **Feb 17** in a new radio drama series on **KUER-FM 90 at 9:00 pm** and will be repeating Saturdays at 4:30 pm. For more info call 581-6625. Don't miss it! And may the force be with you!



CHEAP THRILLS

The **COOKIE TREE** is the place to buy **pizza** if you want to munch on **cookies** at the same time. Buy a large pizza and you'll get a dozen of your favorite cookies **FREE**. A half dozen cookies comes with each medium pizza. Call 377-COOKIE.

You just might **save a nickel** or a dime on your next **MRS. FIELD'S COOKIE** if you'll wait to buy it in the late afternoon from the **BYU BOOKSTORE**. You've got to time it right though, or you'll miss out all together. You see, **those** cookies **ARE** very popular. **YES** they are!!!

Going My Way

La Strada: Tacky Setting for Romantic Interlude

Dick Townsend

The temperature was dropping Saturday night as I went to pick up Laurette for our date. I wanted everything to be just right: Tonight was the night for that once-in-a-lifetime question. Would I have the nerve to ask her?

"Where did you say we're going?" she asked as we made our way up Orem's state street.

"La Strada Restaurant," I replied, hoping to impress her. When I saw the name in the phone book, I figured it must be the perfect place (Hispanic names always sound a little sexy).

"Oh," she replied. "As in Eric La Strada?"

"That's Estrada," I corrected.

"I've never heard of Estrada Restaurant."

"It's not Estrada Restaraunt. I meant Eric Estrada."

"Why are we going to see him?" she asked. "I thought we were going to eat."

If I had any sense, I would have stopped the car that minute and we could have eaten at Pizza Hut. But I changed the subject, and we soon pulled up to the glass-front restaurant which, except for the cheap gingham curtains, blended with the rest of the stores in the Orem plaza.

"What kind of place is this?" Laurette asked as we went inside.

"I don't know; I've never been here," I explained. "I only know that it's supposed to be an Argentine-Italian-American restaurant."

At that moment the hostess—by all appearances a typical Utah-valley housewife—showed us to our seats: cushioned metal chairs around a table with a vinyl checkered tablecloth.

"A touch on the tacky side, don't you think Dick?" Laurette asked, eyeing the plastic grapes and wine bottles attached to the walls.

"I hadn't noticed," I said trying to cover my embarrassment. "I was only paying attention to you." I blushed and looked down at my xeroxed menu.

The dinner menu featured "Real Broiled Steaks," "Seafood," "Argentine Favorites," and a host of "Pasta Dishes." It also told a little about the "La Strada International Chefs," Peter and Victor. We later learned of a third chef, Oswald. The menu lead us to expect great things from these highly skilled artisans.

Our waiter, who was married to the hostess, took our orders: Milanesa a la Napolitana for me and Chicken Alla Atrada for Laurette.

The service was commendably speedy, and I quite enjoyed the soup, though Laurette differed with me on its quality. The salads were passable (if you don't mind eating out of plastic salad bowls), though it was evident management was skimping on the dressing.

We finished our salads and for a minute Laurette looked dreamily into my eyes. Perhaps this was the right moment. "Laurette," I began "there's something I wanted to ask you tonight."

Just then the waiter showed up and placed the main dishes in front of us.

"What is it?" Laurette responded sweetly, ignoring the waiter.

"It's your chicken," the waiter put in. "That's what you ordered isn't it?"

"That's not what she meant," I told him.

"Well if she didn't mean chicken, why did she order it?" he banded in a low voice.

"No," Laurette countered. "I wanted to know what Dick wanted."

"He wanted Milanesa a la Napolitana," the waiter observed, quickly double-checking his notes. "Don't tell me you wanted it too!" Laurette and I looked at each other, frustrated.

"Everything's fine," I finally managed. "You can leave us now."

The waiter threw his arms in the air in an act of confusion and marched off. "Some people," he muttered.

Now tell me what you were going to say," Laurette encouraged.

"Oh, skip it," I responded. The mood had been effectively slaughtered.

We began to eat—or tried to. Both our meals were served with spaghetti and garlic bread. These were fine. But the meal in each case was a crime against the human mouth.

I've never seen chicken this dry before," Laurette complained.

"Let me taste it," I said. She handed me a piece.

"See what I mean?" she asked.

"You're right," I observed. "And tough, too. It's like sugar cane without the sugar."

"How's your meat?" she asked.

The meat in question was deep-fried breaded steak topped with ham and mozzarella cheese.

Just then I spilled a little water on the floor and immediately felt the moist carpet through my worn-out shoes. "Rats," I complained. "I think I have a hole in my shoe."

"Try putting some of your meat in it," Laurette suggested. "At least it has the consistency of leather."

"I can't," I explained. "These are rubber-soled shoes."

"You're right," she answered, understanding. "Better use the chicken instead."

It didn't take us long to finish what we could of our meal. But the evening was dragging on and I still hadn't asked her. It was now or never, I decided.

"Laurette, will you marry me?" I blurted out clumsily. Just then the waiter returned. "How did you like your meal?" he asked.

"How can you ask me that here?" Laurette returned with a shocked expression on her face.

"Was there something wrong?" the waiter asked, curious.

"No!" Laurette answered emphatically.

"You won't marry me?" I asked, puzzled.

"I didn't mean that," she said. "I was talking to the waiter."

"Oh, I'm already married," he explained.

"She was talking about the food," I said, trying to dismiss him.

"What about it?" he asked.

"You wanted to know if it was good," Laurette said impatiently.

"Well of course it's good," the waiter responded. "I wouldn't work here if it wasn't."

"You still haven't answered my question about marriage," I told her, trying to ignore the oafish waiter. Laurette looked frustrated.

"Oh yes I did," he interrupted. "You must not have heard me. I'm married to the hostess."

"I meant her!!!" I snapped.

"Well, it may be none of my business," he pointed out, "but don't you think you should have found out if she was married before you asked her out?"

Laurette was staring deep into my eyes. "Yes" was all she could manage.

"See?" he asked. "She agrees with me."

"Yes?" I asked Laurette, stunned.

"Of course," he continued. "It's only right." He turned to Laurette: "Now you'd better tell him right now if you have a husband."

"Yes," Laurette said, answering my yearning looks.

"You are?" the waiter demanded. "Then why did you go out with him?"

The waiter's voice continued to drone on in shocked tones. But suddenly I couldn't hear anything. Laurette and I leaned forward across the table and merged in a passionate kiss. The answer was yes!

La Strada Restaurant, 147 North State Street, is open for lunch Monday through Saturday 11:00 a.m. to 2:30 p.m. and for dinner Monday through Thursday 5:00 p.m. to 10:30 p.m. and Friday and Saturday from 5:00 p.m. to 11:30 p.m. La Strada is closed Sunday.

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Personals

The Fiftieth Anniversary of the Provo High School Class of 1933 will be held Saturday July 9th at the Provo Elks Lodge from 6:00-9:00 p.m. Assistance in locating those who have moved out of state is sought. Call or write Norma Crane Jacobsen, 2675 Iroquois Dr., Provo, UT 84604. 373-4497.

Mr. Sweatshirt:

how's the shoe-shine business?

-The Blue Mouse

Buck:

Don't pass it.

-J.S.

"Chatter" continued from page 4

Another phase in the assessment of U.S. doctoral programs has been completed. Sponsored by the Conference Board of Associated Research Councils, the comprehensive assessment rated graduate programs in the social and behavioral sciences, including anthropology, economics, geography, history, political science, psychology, and sociology. Only in the last two fields surveyed did BYU rank. The Y received average marks for its psychology program in the quality of its faculty and the faculty's familiarity with each program being rated. Marks were not available for the measures of program effectiveness in educating research scholars and scientists and in program improvement over the past five years. In sociology, the Y's graduate program was awarded good marks on all four measures.



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INSIDE

A Biased View

Rare Book List

Guardian Angel Notes

Grey Matters

7th EAST PRESS

Year 2 Number 6

An Independent Student Newspaper

8 March 1983

BYU CANDIDATES RATED

Kent Appleberry

The 1983 ASBYU election campaigns officially began last Tuesday with the nominations convention held on the checkerboard quad. President Jeffrey R. Holland spoke at the convention, telling the candidates and their workers that the administration will take ASBYU as seriously as the students do.

During the three days that followed the quad was filled with candidates, campaign literature, posters, cars, an overgrown baker practising yoga, and, most noticeably, a fifteen-foot high bull. Students surveying the scene were heard to remark, "That's a lot of bull."

It is in the hope of clearing away some of the meaningless rhetoric and paraphernalia which clutter the election process that these candidate ratings are provided.

It should be realized that these ratings are based in part on opinion and that they deal only with two aspects of the candidates—their experience and platforms. The equally important factor of personality is not addressed because it is too difficult to quantify.

It should also be remembered that small differences between the letter grades such as a plus or minus, or differences of less than a point in the composite scores, are of minor significance. It is the large differences which are important. (An explanation of the rating system is included at the end of this article.)

Presidential Race

This year's primary election featured twice as many presidential candidates as usual with fourteen teams in the running. Despite the great diversity of names and faces the platforms were monotonously similar in approach and depth. Only a few of the teams had any experience in ASBYU, and most of those few made that experience seem to be more than it was.

To make themselves stand out in the crowd one pair of presidential candidates resorted to comparing themselves with "filth, dirt, scum, trash," concluding that there was "no comparison." A less optimistic team used a gorilla suit to draw attention; another brought on the big bull with the marquee telling all those interested to avoid "udder disaster" by voting for them. (While this attracted some attention, it also showed them to be somewhat confused over the bull's anatomy.)

Other teams appealed to Coca-Cola (decaffeinated, they insisted), big plastic ears, a human choo-choo train, cheerleaders, parties, and a slick video presentation which was pretty funny whether you liked the candidates involved or not.

The campaigning, though brief—three and a half days in all—was hard and seemingly close. It was a surprise to many, therefore, that there emerged two clear leading teams when the votes were counted: Fullmer/Walkenhorst (Greg and Kyle) followed by the Mullen twins. It is possible because of the brevity of the campaigns that the results were partially a reflection of the popularity of these candidates before the campaigning began.

continued on page 3

	Experience (office related)			Platform		
	How much?	How good?	Composite	How much said?	Good ideas?	Composite
Academics						
Johnson	A	A	10.0	A-	A-	8.6
Shumway	A-	A	9.3	A-	A	9.3
Athletics						
Aikele	B-	B-	4.6	A-	A	9.3
Wright	B-	B	5.1	A	A-	9.3
Culture						
Clark, R.	B-	B	5.1	C+	B	4.5
Hanna	B-	B	5.1	B-	B+	5.7
Finance						
Beesley	B	B	5.6	B-	B+	5.7
Giles	B	B+	6.4	B+	B	6.4
Organizations						
Briscoe	C	C	2.5	A-	B+	7.9
Jorgenson	B+	B	6.4	B+	B	6.4
Social						
Clark, J.	C-	C-	1.8	C	B	3.8
Weech	A-	A	9.3	B+	B+	7.2
Stud. Comm. Services						
Noah	A	A	10.0	B	B+	6.4
Poll	B	B	5.6	B-	B+	5.7
Women's						
Parker	C	C	2.5	A-	A-	8.6
Shapley	A-	B+	7.9	B	A-	6.9
Pres./Exec. V. P.						
Fullmer/Walkenhorst	B	B	5.6	B+	B	6.4
Mullen/Mullen	B-	B-	4.6	B	B	5.6
Nielsen/Bartholomew	C+	C+	3.6	B	B-	5.1
Stapley/Johnson	B+	A-	7.9	B	B	5.6
Average			5.9			6.7

Cougar Kickers Complain

Phillip Todd

BYU has the only intercollegiate soccer program in the intermountain West and potentially one of the best in the nation. That is the consensus of both soccer players and coaches alike.

However, the soccer team is currently suffering problems with keeping team morale up. The BYU team has recently lost some of its best players, as well as a highly respected assistant coach, Mark Franchi. In addition to several graduating seniors, 13 out of the 24 players listed on the 1982 Cougar roster will probably not be playing soccer this coming season.

Key players such as Tom Munoz, Kevin Van Gaver,

Tom Goldthorp, and Victor Trujillo have all left BYU to play soccer at other schools. Other players are contemplating leaving, but say they might stay if some adjustments are made in the program. Their reasons vary, but most are leaving because of "inadequate coaching," and what former coach Franchi terms "financial irregularities."

Savji "Jim" Dusara took over as head coach of the BYU Soccer Club in 1974. Coach Dusara was athletic director/head coach at the University of Dares Salaam in Tanzania. He coached the Tanzania Olympic athletes in 1968 and 1972 before coming to the United States.

continued on page 7

Bookstore Specializes in Family History and Western Topics

Students and local residents interested in used books and family research now have a specialty bookstore to cater to their desires. For the past four months, Richard Horsely has owned and managed Pioneer Books and Research Center, located on Columbia Lane in Provo.

As the name suggests, the store specializes in older books, especially those that are pioneer related. Horsely is an avid collector of books on early Utah and the Intermountain West, as well as on early Mormon families.

Horsely also assists people in family and genealogical research. Horsely has produced

histories on several families on the West including the Hights, Beans, Hornes, and Coveys, and has published a small pamphlet entitled "Who's Who in Mormon Families."

continued on page 12

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Meeting on First Amendment

Secular Humanism Discussed at Conference

J. R. Treff

The Organization For the Protection of the First Amendment (OPFA) held a conference at the Salt Lake Airport Hilton on February 19.

University of Utah professor Sterling M. McMurrin and Provo attorney Paul Toscano each presented their views on "Secular Humanism—What is all the fuss about?"

McMurrin began by defining secular humanism as a philosophy that positively emphasizes the worth of human beings and their capacity to shape the world they live in. This attitude is compatible with a Judeo-Christian religious outlook that has "abandoned the negative connotations of original sin and the doctrine of salvation by grace only."

Both McMurrin and Toscano agreed that a person could be a secular humanist and still believe in a deity. The widespread impression to the contrary is indicated by the common use of the term as euphemisms for "atheist". McMurrin pointed out, "If you call another person in this culture an atheist you automatically assume they are also a bad person." He noted that no such necessary relationship existed. To McMurrin, "Morality does not need religious sanctions. Instead it is religion that needs the support of morals." And, "people who identify themselves as opposed to secular humanists are not generally concerned about the humanist's religion, only their morals."

It is McMurrin's view that religion could have a strong influence on morals but he pointed out the differences in moral consciousness "of people who are motivated to be good because of what is going to happen to their soul after death and those who are motivated to be good simply because that is how human beings should act in this life." He made reference to a summary statement of principles called the Humanist Manifesto, which was first published in 1930.

Paul Toscano differed with McMurrin in a subtle but substantial way. Toscano's impression is that, "Secular humanism has been established by the Supreme Court as the religion of the public schools." This, he said, is not due to any widespread conspiracy, but to the fact that "people do not question the assumptions they do not see...[or are] submerged in the unconscious."

The Provo attorney presented the example of learning about the Iron Age, the Bronze Age, the Atomic Age etc., with the implication of human progress on technology progress. We rarely think to question why periods of time should be so universally characterized by their technology instead of by equally distinctive common aspects.

He expressed his opinion that "the miracles of technology are used by people as one of the 'proofs' of secularism in the same way that the miracle of the resurrection is used as a 'proof' of Christianity."

Tuscano, who has written a book called *Secularism and the Schools*, sees the scientific method as one of the religious rituals of secularism and colleges as secular seminaries for "the priesthood". Secular dogma includes the powerful beliefs that, "man must progress and the benefits of materialism must be extended to all the world." Secularism preaches an ethical mandate to "reach your potential" and doing good can have no other meaning besides, "bringing the greatest pleasure to the

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Constitution of the United States

greatest number of people."

A secular humanists' idea of salvation, Toscano said, is not necessarily that God will save the human race, more likely he or she believes that humans must evolve either into better people or a better race, if they are to be saved at all.

If you accept the premise that secular humanism is analogous to a state religion, then, Toscano observed, under the 1st Amendment, America has an obligation to accommodate religious dissenters from secularism to the greatest extent possible even if that included "setting up separate religious schools at state expense." He conceded that in some areas this might present financial problems but, similar to the recent mandate given to public schools to accommodate handicapped students, financial considerations cannot be primary in matters that are constitutionally required.

Toscano's specific 1st Amendment remarks were delivered within the context of his belief that, "whenever any virtue is perpetuated by force, including force of law, then that virtue becomes tainted."

Toscano cited a recent court case where children were members of a religious sect that forbade them to watch movies, even movies with educational content. The Supreme Court ruled that these children had to sit through movies in public schools. He felt this clearly illustrated a case where hidden secular assumptions (ie. the movies were good for the children) lead to an incorrect legal decision but one that stands nevertheless.

In an afternoon presentation, Heather McNell McQuarle, chair of the Mountain Plains Library Association Intellectual Freedom Committee, told the audience of her successful effort to have a primary law passed in Colorado to insure the confidentiality of patrons.

As an example of the potential problem McQuarle said, "I am aware of one instance where a patron removed all the books on witchcraft to copy the names of the people who had checked them out. The implications are frightening. What kinds of assumptions was this person making about the library users and what would this information be used for?"

McQuarle asked people to imagine other possibilities. "What if parents come into a school library and ask what their child has been reading? Or what if the library is required to send a notice to the parents every time their child checks out a book with birth control information?" As things stand now the legal authority of librarians to withhold such information is ambiguous at best.

Roy Gibson, media critic and correspondent for *Time*, *Life*, *Fortune* and *Money*, summarized the main points of all the presentations, which also included a panel discussion on the issues involved in trying to censor cable television or enforce pornography laws and a debate on Creationism, "Religion or Science."

The continuing theme through most of the presentations was eloquently expressed in J. Dennis Day's (OPFA president) opening remarks where he said, "Controversy is at the heart of education because controversy is what makes students think and that is what education is all about."

The Utah Organization For the Protection of the First Amendment was formed in October 1980 and its membership includes educators, artists, writers, librarians, book-sellers, media persons, film-goers and all concerned with the free exchange of ideas in a free society. Membership is open to any person or organization interested in protecting First Amendment rights in Utah.

The conference was supported in part by the Utah Endowment for the Humanities.

DOONESBURY

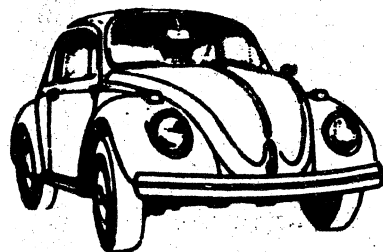
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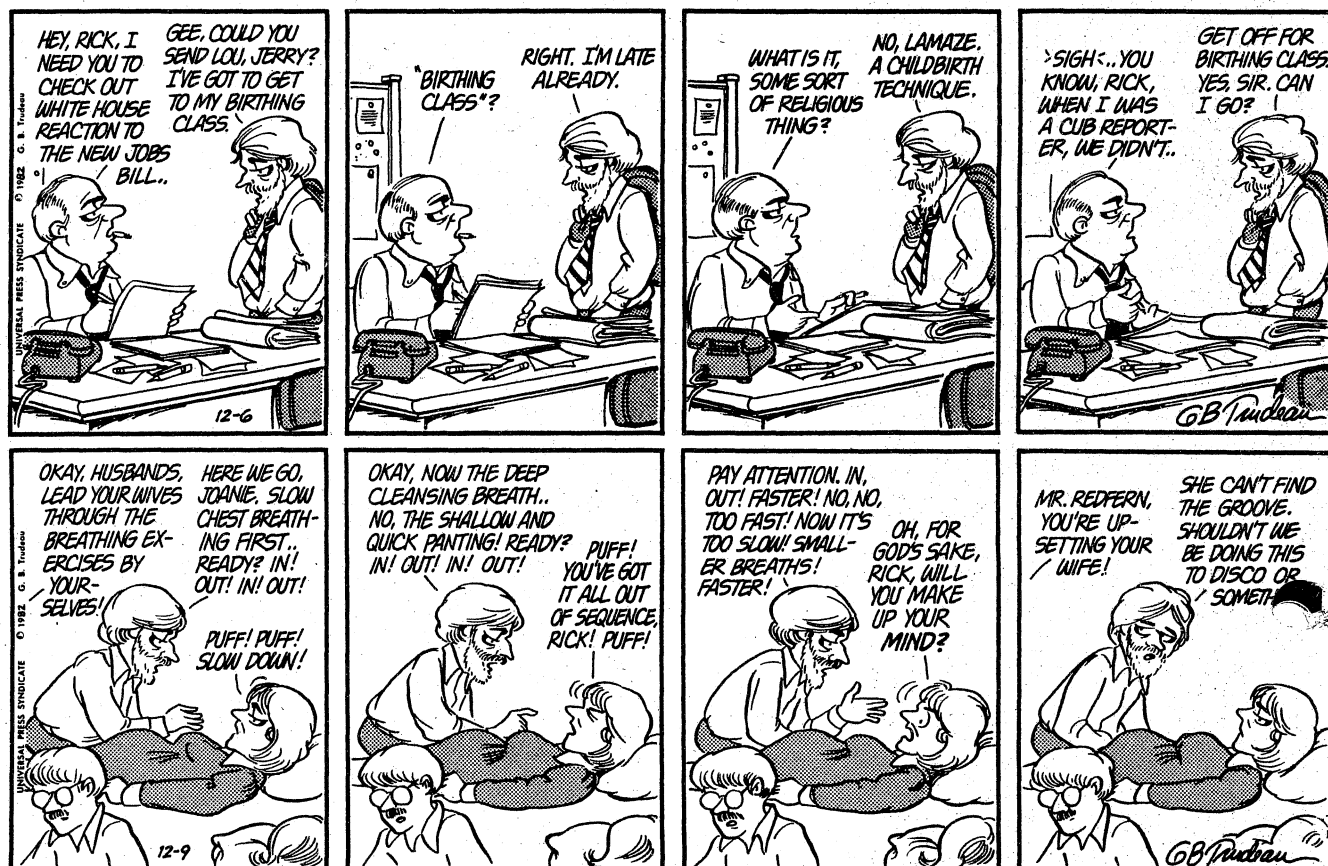
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"Candidates" continued from page 1

Democracy in Action

As is usually the case, some of the losing teams felt that democracy had not been properly served. Six teams met the day after the results were announced to make plans to upset the primary winners by a write-in candidacy. To make the process democratic they decided to vote on which team would gain the support of the other five.

After considerable dealing, three votes were cast for the third-place team of Brunken/Perkins and three for the close fourth-place team of Stapely/Johnson. This deadlock was broken when one of the teams left, changing the vote to three to two in favor of Stapely/Johnson.

Stapely and Johnson were not the only team to file for write-in candidacy. The sixth-place team of Nielsen/Bartholomew, who had participated in the write-in negotiations, also decided to give the voters another chance. Sandy Nielsen, the presidential candidate for the team, said that ASBYU needs to have a woman president, something which has not happened since World War II.

Other Races

The race for Athletics Vice President has produced a candidate, David Wright, who wears a bag over his head and calls himself the "unknown candidate." While he may wish to remain unknown himself (rumor has it that he is Cosmo), his detailed

platform is easily recognizable as a word for word copy, with a few changes, of Kevin Reeve's winning platform of last year. (It is still a good platform).

Flora Parker and Gina "Tora" Torrecillas thought that they were the only candidates running for the Women's Office after Diana Shapley was not nominated at the nominations convention. Shapley was under the same impression but was later told by elections officials that the by-laws required only that the proper filing procedures were followed for her name to be placed on the ballot.

Despite a late start in campaigning Shapley won by a 700 vote margin over Parker and Torrecillas; perhaps because she was the only one to have worked in the office, though some say that it was because of a common mispronunciation of her name which is thought to appeal to male students.

Of the two finalists for the Organizations Office one, Greg Briscoe, has never worked in the office, while the other, Kent Jorgenson, has never been in any of the campus clubs, the organizations with which the office works.

A similar condition exists in the Culture Office race where Richard Clark, with considerable outside experience in working with the fine arts departments, faces Cynthia Hanna whose experience consists of her work in the office as executive secretary.

Seriously Now Folks

It would be fruitless for either the students or President Holland to take ASBYU too seriously in the condition which it manifests during its electoral

process. One could hope, however, that those who do take it seriously enough to vote will also make a serious effort to select responsible candidates. If this is done, maybe next year's campaign bull will be a little less prominently displayed.

Rating System

Each candidate was rated according to experience and platform.

Experience—Only experience related to the office sought was considered. (Being Homecoming Queen or an honors student would not be considered.) A letter grade was given for the candidate's amount of experience. This took into account the number of positions filled, for how long, how many hours worked, etc. Another letter grade was given for how good the experience was as a preparation for holding the office, i.e., how closely related to the office the experience was and the responsibility involved in each.

For the composite score the two letter grades were converted to the standard four-point scale and multiplied together; then that product was multiplied by .625 to put it on a ten-point scale. (Because the grades were multiplied instead of added together, the composite scores were spread further apart at the high end than at the low end of the scale. Thus the low letter grades were converted to a lower composite score than they would have been converted on an additive scale. This was done to counteract a marked "grade inflation" and to give greater discrimination for high grades.)

Platform—This category includes both specific goals and general statements of philosophy. The first letter grade was given for how much was said, that is, the degree to which the candidate explained what was to be accomplished and how, and to which the issues important to the office sought were addressed. The second letter grade was given for the extent to which the ideas advanced were workable, needed, or even desirable. Considerable flexibility was allowed for desirability.

The composite score was calculated in the same way as above.

Church Takes Active Interest in Books

Religious organizations have traditionally felt inclined to regulate what is printed about them. Although it might appear that the LDS Church has been especially active in overseeing what is written about it, taking into account the number of apologists and antagonists actively engaged in publishing material about the Church, it is understandable why the Church would take every

available opportunity to express its editorial stance in works written by its members.

The following is meant to be a list of books that have encountered problems either before, during, or after publishing, rather than an in-depth study or an indictment.

Dean Huffaker

An early example of a work essentially banned through official Church action is a hymnbook compiled and published by David W. Rogers, a convert baptized by Parley P. Pratt.¹

Rogers was active in aiding the Saints through various financial endeavors. With an ever increasing demand on a low supply of hymnals, Rogers may have thought it would be helpful to publish his own collection of hymns. He proceeded to compile a collection of 89 hymns, 49 of which were taken from the 1935 Emma Smith hymnal.²

Rogers' endeavor was not smiled upon by the Church leadership, however, and at the October 1839 General Conference in Commerce, Illinois, it was resolved "that a new edition of Hymn Books be printed immediately, and that the one published by D.W. Rogers be utterly discarded by the Church."³

In the general conference six months later Rogers faced charges "for compiling a hymnbook and selling it as the one compiled and published by Sister Emma Smith." The next day Rogers was cleared of the charges, and it was resolved that he "be forgiven, and the hand of fellowship be continued towards him."⁴

A presumed result of the official action taken against Rogers' hymnal is the original Rogers hymns in later authorized LDS hymnals.⁵

Tracts Condemned

Two decades later Orson Pratt encountered similar difficulties with a few of the many pamphlets he had published. In numerous original copies of Orson Pratt's *A Series of Pamphlets* published in 1851, it is obvious that one of the tracts has been cut, and in some cases hacked out with scissors or a razor.

Special Collections at the Brigham Young University Library possesses a copy of a book in which a type-written note had later been inserted by an unknown author in place of the tract that had been removed:

In the *Deseret News* of 25 July 1860, Brigham Young and his counselors, in an official statement, indicated that certain parts of *Great First Cause* were unacceptable as church doctrine.

Five years later, Brigham Young and eleven members of the Quorum of the Twelve issued an official statement condemning *Great First Cause* and other writings of Orson Pratt. Here they enjoined the members of the Church: "Where these objectionable works, or parts of works, are bound in and destroyed." (*Millennial Star* 27:657-63.)

This copy of *A Series of Pamphlets* has *Great First Cause* clipped out.

Another of Pratt's tracts condemned in the official statement mentioned in the insert was a pamphlet called *The Holy Spirit*. Originally chapter four in another series of tracts published in 1856, the pamphlet had been removed from many of the books in the same manner as *Great First Cause*. On the remnants of a margin where a chapter had been cut out of a book in BYU's Special Collections an unknown hand has scrawled, "Holy Spirits Condemned."

In reference to "objectionable points of doctrine" contained in the tract, the afore-mentioned statement of the First Presidency and the Twelve reads:

They are self-confounding and conflict one with another...If they were true, we would think it unwise to have them made public as they have been. But the expounder of these points of doctrine acknowledges that he has not had any revelation from the heavens in relation to them, and we know that we have had no revelation from God respecting them, except to know that many of them are false, and that the publication of them is unwise and objectionable.

Continued explanation for the condemnation of these writings was given as follows:

We do not wish incorrect and unsound doctrines to be handed down to posterity under the sanction of great names, to be received and valued by future generations as authentic and reliable, creating labor and difficulties for our successors to perform and contend with, which we ought to transmit to them. The interests of posterity are, to a certain

extent, in our hands. Errors in history and in doctrine, if left uncorrected by us who are conversant with events, and who are in a position to judge of the truth or falsity of the doctrines, would go to our children as though we had sanctioned and endorsed them.⁶

In addition to condemning Pratt's writings, the editorial statement of the First Presidency also condemned and officially recalled Lucy Mack Smith's narration *History of the Prophet Joseph*, published in 1853 by Orson Pratt.

Lucy Mack Smith's Manuscript History

Mother Smith narrated the history in 1844-45 to Martha Jane Coray, who then revised the manuscript together with her husband Howard Coray.⁷

Because Mother Smith was an excellent primary source of historical information not available elsewhere, the project was approved and endorsed by the Council of the Twelve. The Church paid the Corays \$235 for their labor on the manuscript, and although Mother Smith still owned the copyright, Brigham Young felt the Church had a vested interest in the project.⁸

A copy of the revised manuscript subsequently passed through the hands of several people, until it was eventually found and purchased by Orson Pratt just before his departure for a mission in England. With the authorization of Mother Smith, Elder Pratt published the book in England in 1853. By 1854 the book was available in Salt Lake City, and received a favorable review in the *Deseret News*:

This new and highly interesting work should be possessed by all Saints who feel in the least degree interested with the history of the latter day work. Many facts which it contains, and never before published, are of great importance to the world, and the work constitutes a valuable acquisition to the libraries of the Saints.⁹

George A. Smith, the Church Historian, was one of the first to study the book carefully and find factual mistakes. However, his main concern seemed to lie in the validity of several of the miraculous events related by Mother Smith. Seeking documentation, he wrote to several individuals supposed to have been involved in the various incidents.¹⁰

Twelve years after the book was first published, the First Presidency publicly chastised Pratt for publishing the book without its approval, and expressed its disapproval of the book in its "unedited" form:

[I]t is utterly unreliable as a history, as it contains many falsehoods and mistakes. We do not wish such a book to be lying on our shelves, to be taken up in after years and read by our children as true history, and we, therefore, expect the High Priests, the Seventies, the Elders, the Bishops, and everyone in the Church, male and female, if they have such a book, to dispose of it so that it will never be read by any person again. If they do not, the responsibility of the evil results that may accrue from keeping it will rest upon them and not upon us.¹¹

Howard Searle, in his doctoral dissertation *Early Mormon Historiography* points out that Mother Smith's inaccuracy might not have been as notorious as it was made out to be.¹²

Corroboration has been found for about ninety-five percent of the checkable names in her history, which certainly suggests a strong memory. Mrs. Smith names a total of some 200 people in her compilation, and in over 190 cases the individual named has been verified as being "in the historical setting where Lucy places him." Mother Smith does not score quite as high on dates as she does on names and places, but even her incorrect dates are within a year or two, which is not a bad performance for anyone working without written sources.¹²

Among what Brigham Young perceived as misperceptions or errors in the book was Mother Smith's favorable portrayal of her son William:

Those who have read the history of William Smith, and who knew him, know the statements made in that book respecting when he came out of Missouri, to be utterly false. Instead of being the faithful man of God, and the Saint which he is there represented to have been, he was a wicked man, and he publicly expressed the hope that his brother Joseph would never get out of the hands of his enemies alive; and he further said that if he had had the disposing of him, he would have hung him years before.¹³

William Smith's tendency toward intemperate outbursts and financial dishonesty were a source of irritation to the leadership of the Church, and his ambition to succeed his brother Joseph

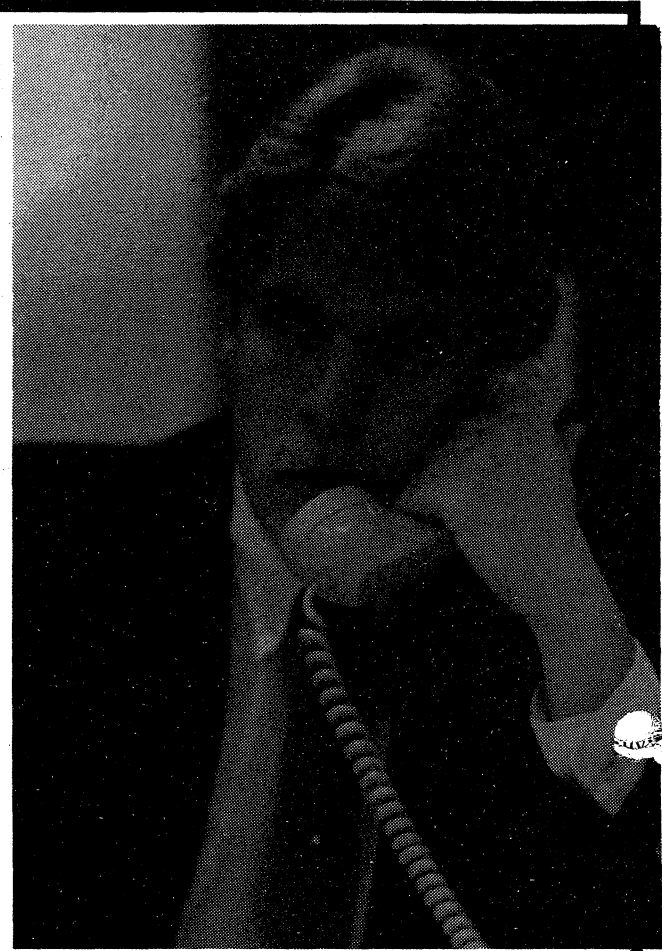
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- *Supervisory & management positions in the community
- *A campus club member
- *Political Science major

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A MAN WHO KNOWS THE
ORGANIZATIONS
FROM THE INSIDE



"Books" continued from page 4

as president of the Church probably also aroused Brigham Young's dislike for him.

After the recall of the 1853 edition of the Lucy Mack Smith history George A. Smith and Elias Smith were assigned to revise and polish the book for re-publication. In an original 1853 edition believed to have belonged to George A. Smith, any favorable references to William had been crossed out with a pencil. The book also contains many corrections and editorial changes in the margins which coincide with the revised edition published by Deseret Book in 1902.

There was no indication of the changes made in the revised edition, but a comprehensive comparison of the 1953 edition and later editions shows that 436 words have been added, 1379 words deleted, and 220 words changed.¹⁴

Altering Books

Numerous books have undergone similar revisions in an effort to keep published material relating to the Church "faith-promoting." As circumstances changed over the years,¹⁵ authorities have edited books that in some cases were initially published decades earlier. This editing has often involved more than checking grammar; in many cases, statements made by authors have been either altered, resulting in a different meaning, or portions deleted altogether, with no indication that textual changes had been made.

Parley P. Pratt's *Key to the Science of Theology*, first published in 1855, has experienced contextual changes in later editions that seem to tone down his teachings on the doctrine of polygamy. It is interesting to note that the first changes in the text appeared in an 1883 edition, 26 years after Elder Pratt's death.¹⁶ In the 1965 edition 341 words have been deleted from a discussion on polygamy on page 164 alone.¹⁷

Other changes were made in a 1915 revision by Charles W. Penrose. Passages discussing the Holy Ghost as a nonpersonal "spiritual fluid" pervading the Universe were altered or deleted.¹⁸

Other books that have undergone varied degrees of alteration include *The Life of Heber C. Kimball* by Orson F. Whitney, *Articles of Faith* by James E. Talmage, and *Gospel Doctrine* by Joseph Fielding Smith.¹⁹ *Mormon Doctrine* by Bruce R. McConkie was so unpopular among the Brethren when first published, that only after major revisions of the first edition was it allowed to remain on the shelves.²⁰

Contracting an author to prepare a manuscript for publication, then denying to publish the work can be viewed as another form of control which has been used to regulate printed material.

The Truth, The Way, The Life

After B.H. Roberts was released as president of the Eastern States Mission in 1927, he was commissioned by President Heber J. Grant to remain in New York City for 6 months to prepare for publication a manuscript culminating 50 years of Roberts' "thought, research and studies in the doctrinal line of the church."²¹

The manuscript, entitled *The Truth, The Way, The Life: An Elementary Treatise on Theology*, was considered by Roberts to be "The most important work that I have yet contributed to the Church, the six-volume *Comprehensive History* of the Church not omitted." A comprehensive account of the aspects of human existence, it had 747 pages, 55 chapters, and was to be published in 3 volumes.²²

The manuscript was submitted to the Council of the Twelve in 1928 to be considered as a study guide for the priesthood quorums of the Church.²³ The Council appointed a reading committee consisting of Elders George Albert Smith, David O. McKay, Joseph Fielding Smith, Stephen L. Richards and Melvin J. Ballard.²⁴

After reading the manuscript, the committee compiled a list of suggested changes to precede publication. "In the main," the document reads,

the committee passed favorably on the manuscript and the members are unanimously of the belief that the work is very timely and will be the means of accomplishing much good among the Latter-day Saints, if some of the teachings can be eliminated. In the judgement of the committee the questioned statements and chapters can be eliminated without violence to the main theme of the book.²⁵

The committee took issue specifically with, among other things, a chapter discussing pre-Adamic men, saying the "entire chapter is out of harmony with the teachings of the authorities of the church."²⁶

Several meetings with Roberts ensued, in which the committee urged him to delete the offensive material. Roberts felt strongly, however, that the "offensive" material was a vital part of the treatise, and he refused to let the manuscript be published without it.²⁷

A heated controversy followed the committee's decision not to publish the manuscript, in which Joseph Fielding Smith played an active role. Finally in April 1931 the First Presidency issued a memorandum instructing the General Authorities to cease public discussion of the controversial topics.

Leave geology, biology, archaeology, and anthropology, no one of which has to do with the salvation of the souls of mankind, to scientific research, while we magnify our calling in the realm of the Church.²⁸

Roberts died 2 years later, as did the notion of the manuscript appearing in published form.

For years it was presumed that the manuscript had been either lost or destroyed, and at least once authorities denied having any evidence of the existence of the manuscript.²⁹ In August 1974 Church Archives lifted the restriction on the manuscript, allowing qualified persons to view it. It has since been returned to its restricted status.

Ancient Isreal

General Authorities are not the only Latter-day Saints to have their books called into question by Church leaders.

After receiving a Ph.D. in biblical studies in the Divinity School at the University of Chicago, Heber C. Snell began research for a book on ancient Isreal. A Church Institute director at Pocatello, Snell was requested by Commissioner of Education Franklin L. West to prepare the book for use as a text in the Institute Program, and in other Church colleges.³⁰

The draft manuscript of *Ancient Isreal: Its Story and Meaning* was finished in 1947, the same year Snell was transferred to the Institute at Logan. Problems were first encountered when West submitted the manuscript to the Church Board of Education for approval for publication by the Church Department of Education.³¹

According to Sterling M. McMurrin, a close friend of Snell's and at the time on the Philosophy faculty of the University of Southern California, the executive officer of the Board, Joseph Fielding Smith, opposed the publication of the manuscript by the Church. "Commissioner West told me that Elder Smith made a motion that the Church not publish the book, and forbid its use as a text in any of the institutes or Church colleges," said McMurrin. "However," he added, "the motion indicated that if the book were published elsewhere, it could be placed in the institute and Church college libraries for research use."

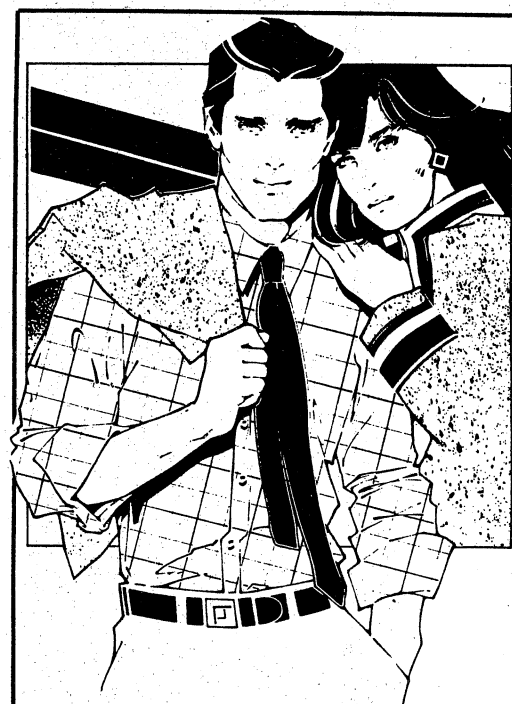
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Will the Ban Roll On? A Biased View of a Controversial Subject

Cecelia Warner

WEDNESDAY, 9 FEBRUARY 1983, 5:00 PM: I arrived at the *Seventh East Press* office after receiving the message that my editor had called requesting my presence. I was told KUTV would be there—with their camera. I thought they would be shooting a feature.

I cut out subscription labels for a half hour before I figured out something was stirring the office atmosphere.

"Didn't you hear? The *Seventh East Press* has been banned from BYU!"

I hadn't heard. (I'm some kind of news editor!)

Dean Huffaker relayed the details: Only hours before, he had met with BYU Public Relations Director, Paul Richards. Huffaker was told the university was withdrawing permission for the *Seventh East Press* to sell or distribute issues on campus.

"Says who?" I ask, reminding myself of Washington Post Reporter Bob Woodward during his Watergate investigation.

This question still remains officially unanswered.

We phoned our legal counsel, David Paulsen. He told us to arrange a meeting with Richards for the next day. Meanwhile we planned our strategy. I personally felt the need to use passive resistance and proposed a hunger strike. Apparently few staff members had seen *Ghandi* and my idea was watered down to a mere "specialty fast": We would abstain from eating pizza until they lifted the ban.

I wondered what the media would say were I to handcuff or chain myself to our campus newstand. However, I reconsidered after realizing the legal implications: They call it trespassing. Am I willing to face expulsion from school or perhaps even my family for this great cause? Hmmm...

We thought of more ideas: "I ♥ *Seventh East Press*" buttons, a "Food for 7EP" campaign, bumperstickers, sandwich signs, marches, boycotts... No—again, too militant.

Still, not willing to go down without a fight, staff

members had already alerted the media. The wire services put out a story which was published in Pocatello, Seattle, Chicago, and even Washington, D.C. Other newspapers, including the *Daily Universe*, *Daily Herald*, *Deseret News*, *Salt Lake Tribune*, and the *Denver Post* had written their own stories. KUTV and KSL also aired reports in their evening news broadcasts.

In addition, our editor, Dean Huffaker, was interviewed on the air by a number of radio stations.

Soon, editorial pages of local newspapers were splashed with commentaries and letters addressing both sides of the issue. One letter to the *Daily Herald* saw the ban as part of "an appalling trend." Another, supporting the ban, accused the *Seventh East Press* of being "anti-Mormon propaganda," an accusation which left most staff members incredulous.

The *Daily Universe* published a number of editorials on the topic. One student editorial asserted that "every issue [of the *Press*] included a rehash of the Adam-God theory and a 'shocking' expose of the Wilkinson era." In the past eighteen months, the *Seventh East Press* has had one article on Ernest L. Wilkinson and two on the Adam-God theory.

In addition to their editorials, the *Daily Universe* also published a number of letters they received. The *Universe* reported having received thirteen letters opposing the ban and six supporting it. The *Universe* printed three of the letters opposing the ban, but printed four supporting it.

Perhaps no one was more wearied by the media coverage than Paul Richards. For days, Richards fended off reporters, refusing to say whether the school or the Church had made the decision, and conceding that inaccuracy had not been an issue in this action.

It was perhaps in a moment of great fatigue when Richards told one reporter that BYU was not "destroying presses or burning buildings or using force anywhere outside our campus." I think BYU security's arson squad might like to have a little chat with Mr. Richards.

Students and faculty showed their support of our independent endeavor. One faculty member began circulating a petition, and students began organizing petitions to circulate among themselves and their teachers. Eventually 160 faculty members (about ten percent of the faculty) signed a petition urging the reappearance of the paper on campus.

Amidst the flurry of media excitement, BYU President Jefferey Holland called, on one-hour's notice, an unscheduled "emergency" meeting of the Deans Council. Holland is rumored to have begun the meeting with the question, "How did we get ourselves into this mess?" The meeting dealt solely with the ban of the *Seventh East Press* from campus, and those attending were informed that the proceedings were strictly confidential. As a result, no further information is available about that meeting.

The Faculty Advisory Committee also held a meeting to discuss the events surrounding the ban.

Meanwhile, sales of the February 8th issue were very high (an obvious "get 'em while they last" panic).

However, the paper has taken a setback with the loss of a major advertising account: ASBYU decided they would no longer sell ads to the *Press*. The reason given was that they don't like our articles. I would be interested in knowing why they didn't realize they didn't like the paper until after the ban.

The controversy appeared to be dying out when on February 17th, newspapers reported that managing editor of the *Denver Post*, Tim Kelly, broke a lecture engagement at BYU as a result of the ban.

Kelly was scheduled to address the Society of Professional Journalists—Sigma Delta Chi—on March 1st and 2nd. He cancelled his appearance because he felt that by coming he would sanction "an attempt to subvert the freedom of the press."

Kelly's ban on BYU brought more reaction from Sigma Delta Chi, whose members recently voted to send a letter of protest to President Holland.

On Monday, February 28th, Tim Kelly delivered an addressed sponsored by the Hinckley Institute of Politics and the Society of Professional Journalists at the University of Utah. Kelly denounced the ban of the *Press* and said that even if the ban was not illegal, it was ethically wrong. "If 'this is the place,' is it the place of higher education or the place of indoctrination?" Kelly asked.

Now, bobbing in the wake of controversy, the *Seventh East Press* has brought you yet another issue. Amid hostile attitudes, negativism, general lack of support, and banishment to boot, the *Press* will continue to strive for the free flow of ideas in journalism.

Being an independent paper makes us dependent—on you, the reader. We don't mean we want just your readership, but we invite you to contribute articles and story ideas. By doing so, you'll help perpetuate the ideals of an independent student newspaper—and besides, if you write for us, you can't complain about the paper's content.

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"Soccer" continued from page 1

Though highly experienced with some sports, coach Dusara has never himself been a soccer player. Team members acknowledge Dusara's skill in administration, scheduling, and promotion, but generally feel they need more specific help in improving their skills and motivation.

The players do feel coach Dusara is largely responsible for the club's ascension to the intercollegiate level. In 1977 he persuaded Dean of Athletics Clayne Jensen to admit soccer as a varsity sport on a trial basis.

As a club the team had been very successful, defeating some major college teams such as Airforce, Chico State, and Stanford. Eventually most major teams declined to play against BYU since a loss would mean they would fall in the national ranking. "When Chico was beaten by BYU they went from number 9 to number 19," recalls Dusara.

Soon after becoming recognized as an intercollegiate program, coach Dusara arranged some very tough schedules for the team. *Soccer America*, a national magazine noted that in 1982 BYU faced one of the most intense schedules in the nation. BYU's challenging schedule and excellent facilities has attracted players from North America, Europe, and from both U.S. coasts.

"Soccer in the U.S. is growing by leaps and bounds. Here at BYU we have the talent and potential to be a national powerhouse," says Scott Snelson, captain of the soccer team. However, many players feel that, as one player put it, "BYU is messing up their chances of having a good program."

The lack of funds poses a serious problem for the team. "Soccer is the world's largest sport, and we don't feel like we're getting a fair share," coach Dusara laments, adding that some people in the administration and athletics offices "don't understand the potential of soccer."

The soccer budget, according to Michael King, athletic business manager, is the smallest of any varsity sport. Players agree that the program often does not get enough financial support from the athletics department, but most feel that is not the most significant problem.

Mismanagement Charged

Virtually all of the soccer team members interviewed suspect that the soccer budget has been seriously mismanaged. The most common charge is that players are not receiving as much scholarship money as was promised them verbally by coach Dusara.

Jose Solana, a freshman from Spain, reports, "Jim originally promised me \$600. The first semester I was here [Winter 1982] he gave me \$500 plus books." He continues, "In the Fall it was the same. But just before Winter tuition was due, I found out that I was only going to get \$300. I had to get a short term loan."

Others, like Mike Zahajko, claim to have had similar troubles. "All of us are grateful for the scholarship money and privileges we receive, but we often have to plead and argue for the money we were promised," he said.

Former coach Franchi also confirmed that "players had to fight for scholarship money."

Coach Dusara denies having shortchanged team members. "The players usually get more than what they were promised."

Dusara pointed out that, due to the limited budget, "financial help to players is very, very limited. There is not one full ride scholarship for soccer. I try to allocate scholarship money according to the genuine need rather than talent of the players because there is so little money."

Several players spoke of yet other problems. One incident last December upset many of the players. Team goalie Jon Abramson recalls, "Last fall the soccer team had a banquet. All the players were charged five dollars for the dinner, and later we found out that the dinner was paid for out of the soccer budget. What became of the money we paid is what we're wondering."

Business manager Michael King acknowledged hearing complaints from players about how the team budget had been handled. King said he personally investigated some of the complaints, and is confident that there was "no deceit or dishonesty at all."

He confirmed that the December 10 soccer banquet was paid for out of the soccer budget, but explained that it was his understanding that several trophies and the team's Christmas cards were paid for with the money collected from team members for the banquet (\$275

Campus Chatter

On two separate occasions recently, department chairs in two colleges were told by administrators that in the future BYU will probably not be hiring **single LDS males** for tenured faculty positions. Academic Vice President Jae Ballif says that in rare cases exceptions may be made, but because faculty serve as role models for students, they should follow the Church's injunction to marry.

Dr. Donald K. Jarvis, BYU professor of Russian, has been named national president of the American Association of Teachers of Slavik and Eastern European Languages. The organization, which has more than 1500 members, is the leading professional association of Russian language and literature teachers in the United States.

Perhaps the building that houses the graduate school of management is supposed to look austere, but as one student noted when he was shown the atrium of the Tanner building for the first time, "A **Picasso mobile** hanging from the ceiling would go a long way."

The independent student news magazine that was to be launched by the BYU chapter of Sigma Delta Chi, a journalism fraternity, has been "washed down the drain," according to one source. *Pumagraphic*, as the publication was to be called, was apparently aborted because the fraternity could not find adequate funding.

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according to one estimate). Players, however, maintain that they were charged \$1.25 for each card, and that the trophies would not have cost much more than \$25.

Both Dean Jensen and King feel that the financial troubles stem mostly from simple misunderstandings. Frequently encouraging coach Dusara to "get it down in writing," King commented that better record keeping would probably put an end to the financial troubles.

Currently scholarship agreements are not committed to paper, and it appears that the Athletic Department requires only a limited accounting of where the budget money is spent. King says, "We give him [coach Dusara] the budget. Jim has jurisdiction as to how it is allocated...Our concern is that he is staying within the allocated budget."

Team members have scheduled a meeting for Wednesday, March 9 with athletic director Glen Tuckett and coach Dusara, where they hope to propose some changes and improvements in the program. According to the players, one proposal will probably be that BYU hire an additional coach to assist coach Dusara in the actual coaching, while leaving the managing and scheduling up to Dusara.

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Editorial

An Open Letter to Thomas Jefferson

Dear Thomas

I thought you would be interested in some developments I have observed of late. I refer, of course, to the status of some of the philosophies we kicked around during the constitutional convention of the United States of America, and what impact they have had on the good people of Utah County.

Now, you're well aware of the soft spot I have in my heart for this culture. (Alexander still maintains the soft spot is in my head.) Regardless, I love these people, but it disturbs me to see that some of our loftiest ideas of freedom have been misconstrued.

You can well remember the struggles we had in trying to find some middle ground on which to build the structure to house our ideas of freedom. All of us leaned in different directions, but we were united in our high regard for personal freedom. We agreed that setting some limits and guidelines was necessary, but only to *protect* the liberty of all, not to restrict it.

Well, what worries me, Thomas, is that many people here, while ready to sacrifice their lives to maintain the freedom to choose, are not willing to take

the risk that comes automatically with people making their own choices, namely, the risk of encountering differing values and principles. Our landspeople here have a healthy dislike of governmental intervention in their own pursuit of happiness, yet I am truly baffled when they seek to pass legislation denying others of rights I personally feel should be protected.

Mind you, I do not like to dance. I do not even like to dance in establishments where alcoholic beverages are sold. But to bar others who may be so inclined, simply because my preference differs from theirs, is to deny them the personal freedom I so often bear testimony of. I refer to a recent Utah county controversy involving this question.

Also of local concern has been a federally-funded organization called Planned Parenthood, which has been instrumental in providing means of birth control to some teenagers. Our own Susan Roylance, who in her matriarchal zeal lobbies to see Planned Parenthood strangled out of existence, told Bruce Lindsay in a television interview that she would rather see her teenaged daughter become pregnant

than use birth control. If Susan has her way, she will see to it that all agree with her—if not in spirit, then at least in deed.

But most disconcerting is the scrapping of an elementary school program "Junior Great Books," a program encouraging children to read and discuss classical and philosophical books. I've been told the source of opposition to the program is an extremist group who claim to be protecting the principles of our Constitution. Imagine that! They claim it to be dangerous to encourage children to think on their own.

This certainly is not the first time we have discussed this type of problem. We have seen it develop in a variety of systems—from George III to Napoleon to Adolf and Josef. Maybe I am being too sensitive, but I am worried. It is disquieting when citizens' actions become increasingly controlled by law. But when this control is applied to thoughts also, heaven help us.

—Yours with great concern
John Hancock

Grey Matters

Faith, History, and the Book of Mormon

Richard Townsend

Members of the LDS church often assume and sometimes state explicitly that if the Book of Mormon is an authentic account of ancient peoples and events, then it must also be an inspired work—that is, one brought forth by the Christian God through the instrumentality of angels and divine gifts, and conveying his spiritual truths.

Conversely, it is also assumed (especially by anti-Mormons) that if the Book of Mormon is not historical—that is if Lehi, Nephi, Laman, Lemuel, et al, never existed*—then the work cannot be inspired.

The line of reasoning in both these assumptions is that there is a necessary correspondence between the questions "Is the Book of Mormon authentic history?" and "Is the Book of Mormon inspired?" Let us consider this reasoning from the point of view of the two assumptions given above.

(1) *If the Book of Mormon is in fact an ancient historical account, must it be inspired?* A careful consideration of a broad range of phenomenal leads to

*The issue of the book's historicity is a complex one; among the several hypotheses that could be explored are (1) the book is an ancient work with many, some, or no historical errors; (2) the book is a nineteenth century production which accurately relates ancient events; (3) the book was composed anciently but does not relate historical information; (4) the book is an ancient historical document whose English translation has obscured some of its ancient and historical character; etc. etc. The point here is that all of these are issues for scholars and have little if any bearing on the book's moral and spiritual value.

the conclusion that the answer to this question is *NO*. The Church of Jesus Christ of Latter-day Saints has no corner on the unusual, the unexplained, the miraculous. Accounts of seemingly inexplicable phenomena, religious and otherwise, abound in every culture. Our inability to come up with naturalistic explanations of such phenomena does not justify our attributing such things to God. As B.H. Roberts has pointed out,

It is a mistake...to concede that the power to work miracles is absolute evidence of the truth of a religion, or of the divine calling of the miracle worker. Too much importance has been given to miracles as evidence of divine authority...it does not follow that those who enjoy these special manifestations have correct religious creeds or possess the fulness of truth (*New Witness for God*, vol. 1; footnotes on pages 27 and 28).

Thus, while evidence of the Book of Mormon's historicity would raise some intriguing questions about its origins, it would by no means prove that the work is inspired.

Mormons must not succumb to the reasoning which attempts to connect the book's historicity with its inspiration, for to do so is to ask historians, archeologists, and the like to answer questions of faith—questions which these scholars would readily admit cannot be answered using their scholarly methods. Scholarly judgments are always tentative and subject to the weakness of availability of evidence and the limitations of human perceptions

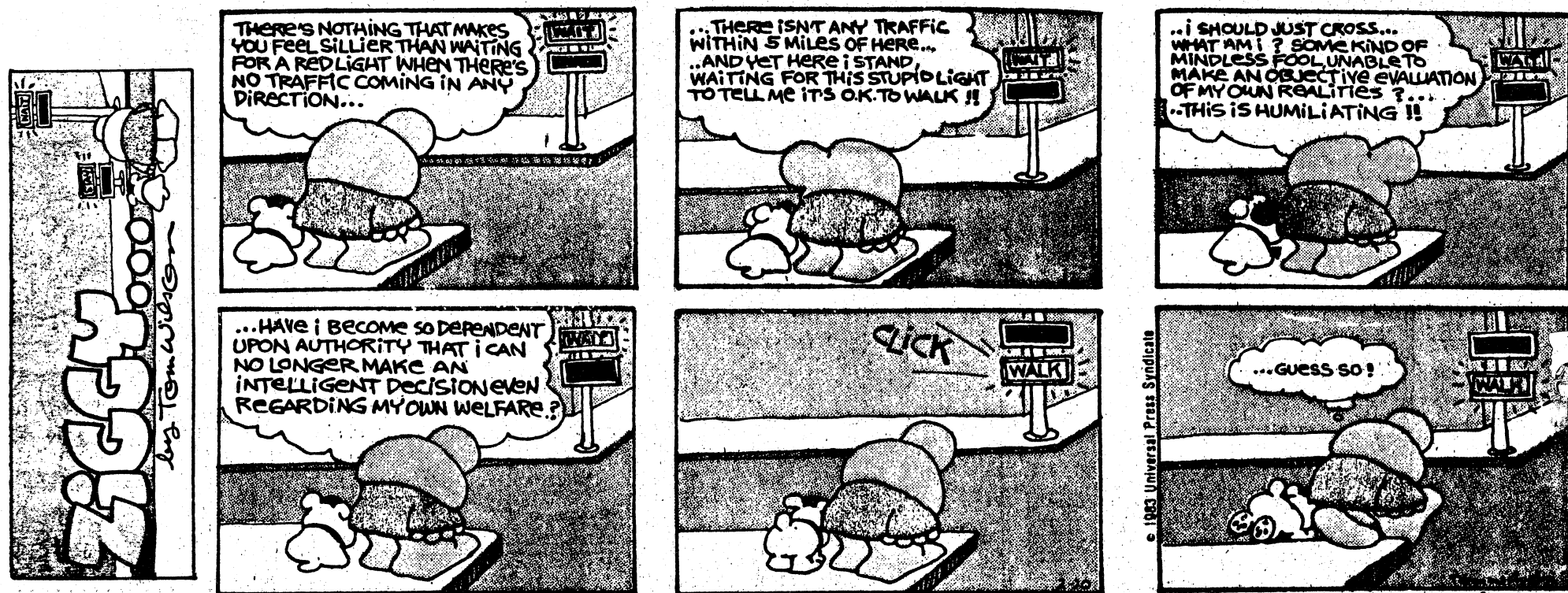
interpreting that evidence. Faith, on the other hand, is unwavering in its grasp of religious truths. Thus, scholars and disciples have entirely separate goals: academic approximations for the scholar, religious certitude for the disciple.

Just as questions of history must be answered by historical methods, so questions of inspiration must be answered by inspiration. The only adequate means of testing the Book of Mormon's inspiration is that given by the book itself: individuals must study, ponder, pray, and experience the book's spiritual powers for themselves (see Mormon 10:3-5).

(2) *If the Book of Mormon is inspired, must it be an ancient historical document?* Again, a careful consideration of this question requires the answer *NO*. The Bible, for example, contains many historical errors (see, for example, the conflicting accounts of Judas's death in Matthew 27:3-5 and Acts 1:16-19). Most Mormons will readily admit this, yet they do not seem to feel that this interferes with the book's spiritual value and moral teachings.

Furthermore, just because inspired messages come in the form of a narrative is no reason to assert that such narratives are literal history. No Sunday School student would ever assert that just because the parables of Jesus are divinely inspired that the events described therein must have actually taken place. On the contrary, we

continued on page 10





Dear Editor:

On easing the Seventh-East Itch:

Oh praise the blow that struck the yellow dread,
And pinched that tabloid pimple in the head,
That tender minds besought by thoughtful fare
Might once again to tender thoughts repair.
Please tax us not with Sterling thoughts profound,
That tempt the mind to test uncharted ground;
An itch is fine if kept in proper place—
Like 'neath the arm or at the torso's base—
But farther up, the errant itch may strain
The careful, cloistered cant within the brain.

So bless the men who tweaked that typeset beast,
And made stiff rain fall strait on Seventh East
(Upon those wags who warm up cakes and meat
And rudely seek to tempt us from the teat—
Those artful knaves who neither bow nor mewl,
But shock the air with cogitation cruel).
Though school be posed to help us battle life,
'Tis best, I think, to battle with less strife;
We'll strengthen us by training in degrees—
We'll grapple flies and joust with fractious fleas.

So once again my glass to them I'll raise,
Who quelled dissent and dimmed its burning rays,
Whose valor lets us still our motto sling:
"The campus is our world"—or some such thing.

Kelly Baker
Provo

Letters

Dear Editor:

I wish to thank the 7th East Press for showing the courage to print the excellent interview with Sterling M. McMurrin in your Jan. 11th issue. Never before have I seen such honesty and openness in print in any publication edited by and for an LDS community: I only pray that Prof. McMurrin's candor will inspire young Mormons in the BYU/Provo community to openly express their true feelings about their church and their faith—their private heresies, their doubts as well as their beliefs.

I particularly appreciated McMurrin's statements about LDS history, and the big mistake I feel the Church hierarchy has made in demanding that the rank and file put their faith in certain "historical" events which from all indications, never took place. I think more Saints should realize, as McMurrin pointed out, that just because a certain event (vision, visitation, etc.) did not take place as we would like to believe it did, does not mean that the early Mormons didn't experience significant inner-spiritual "openings" (to borrow an old Quaker phrase.)

Lastly, I applaud your proposals that *all* students be required to take survey courses in other Christian traditions, and that classes in non-Christian religions be offered—taught by competent visiting professors. Having contemplated the Methodist ministry before my baptism and having studied non-LDS religion in colleges in Virginia, I was shocked and angered by the ignorance and bigotry manifested by all my religion teachers at the Y when ever they discussed non-LDS faiths and the religious climate of Joseph Smith's day. (The only exception was Br. Burt Horsely—Rel 351.)

If your readers agree with you I suggest that they write Church and University officials as well as the religion department itself. After all, *we* are the Mormon Church and our authorities should be here to *serve* us.

Robert F. Lauer
Portsmouth, VA

Editor's note: Unfortunately we left the name of the author off of the editorial referred to. It was written by Paul Kirk Anderson at UC Berkeley.

Dear Editor:

Michael J. Barrett's "Close Encounters with the Adam-Theory" (7EP, 2-18-83) is a tragic commentary on continuing saga of truth in Mormon history. Although Barrett would prefer to "leave such matters in the scholarly hands," ("Life is much more relaxing that way"), I have a gut feeling that such a surrender by those like Barrett might leave historical seekers potentially in greater darkness.

I hope Mr. Barrett (and other's in his position) will reconsider his decision to cope with petty ecclesiastical pressures, which essay to have him conform to the veneer

of popular history, by dropping out. Mormon history will continue to be analyzed and picked apart, despite a few Church authorities' opposition to such action. How much better would it be to have such research conducted by vitriolic dissidents instead of historians who write with respect for the sacred themes of Mormon history? There is no reason why such respect should compromise honesty and objectivity. If historians paid by Church tithes will not do it, who else will, Mr. Barrett?

David John Buerger
Campbell, CA

Dear Editor:

7th East Press is one of my favorite publications, but it did the cause of Mormon historians a bad turn by printing Michael J. Barrett's flag waving article, "Close Encounters with the Adam-God Theory," Feb. 8, 1983.

Much of what Barrett wrote on this fascinating topic was accurate and interesting, but in his zeal to make headlines and draw attention to himself he manufactured a "cover up" which never existed. His real contribution will be to force the Historical Department of the Church to become more guarded and careful what they give out—thereby hurting responsible researchers.

May I make a suggestion, if Barrett will quit trying to write history, I will promise to not try my hand at law. Some lawyers, like Edward L. Kimball, write damn good history, but not Barrett.

Stanley B. Kimball
Edwardsville, IL

Dear Editor:

A small flaw was found in your issue of Feb. 8, in Cecilia Warner's article about Provo in Historical Perspective. As I am a Film Historian from my studies at University of Utah I know that it could not possibly be an Emmy award on display at "Keith's", as Robert Redford's film "Jeremiah Johnson" was a movie movie and not a T.V. movie and for movies one receives Oscars not Emmys.

The year "Jeremiah Johnson" came out (1972) the award for best actor was not given to Robert Redford, but to Marlon Brando for "The Godfather". Emmy's are for T.V. movies.

If you were joking, pardon my letter. Or more likely perhaps Keith is trying to fool the pseudo-intellectuals who visit there.

Ruth Huff
Film Historian
Provo

Editor's note: We were joking, but we weren't trying to be quite that inaccurate. Thank you for keeping us honest.

Dear Editor:

I find BYU's recent behavior, in banning the sale of your paper, entirely inconsistent with the express purpose of a University, to wit: the guarantee and encouragement of the unfettered pursuit of the truth. Long ago, most reasonable people agreed that, as a private entity, BYU *can* legally ban the sale of any disagreeable material. Sadly, BYU confuses the *right* to exclude materials with the *propriety* of such behavior.

The recent facts are a sorry and disheartening episode for the Church: where the fundamental metaphysic argues for the objective defensibility of the faith's propositions, the defense of the faith has degenerated to denying access to dissenting viewpoints.

Mark S. Gustavson
Salt Lake City

Dear Editor:

It seems that hardly a week goes by these days without some prominent individual or group in Utah County besmirching the good and noble name of Mormonism. We have continued reports of LDS businessmen defrauding other LDS of millions of dollars. Two weeks ago, BYU banned an alternate student newspaper from campus distribution that was selling a few thousand copies per issue in the entire state of Utah. And just this week articles have appeared in the local papers describing the rejection of a Great Books Junior program for children in the Alpine School District. The group behind this latter move gives lectures around the valley denouncing the evils of "humanism." (whatever they mean by that).

I suspect that a stranger to this area visiting here and being informed of the above would be surprised to hear that the same university mentioned above is the largest private university in the world, and that the same school aspires to world class standing among institutions of higher education. Indeed, of BYU President Spencer W. Kimball has said that it is destined to become "an Everest among universities." And yet, in the light of the above mentioned problems, I wonder just how much influence for good the ideals of higher education that are espoused by a university of BYU's standing are having in this valley.

As far as the Great Books Junior program, it seems to me that a healthy dose of Plato and Aristotle, among others, might be a good antidote for the upcoming generation against the gullibility and *ignorance* that allows business fraud to flourish. The same dose might even help convince us here at BYU that the university and the Gospel can and will survive diversity of opinion. As for the anti-humanists, are they part of the group who, while rejecting the Great Books as evil, are helping make best sellers out of some of the superficial nonsense that floods the LDS book market?

continued on page 13

Notes From a Guardian Angel

The first half of the seventh installment of Scott Card's newest fiction.

Steven had always been skeptical, mind you. He had always asked embarrassing questions. Now, however, he had a benchmark. He had tasted truth—he knew the flavor now, and would spew out whatever did not have it—but treasure anything that did. He wasn't just a bright, questioning youth. He was a skeptic.

As soon as word got around that my mortal had become a Skeptic, I started getting the most outrageous amounts of sympathy from other Watchers—who should have known better. But then, how could they? A true skeptic is so rare that most of us have seen only the enemy's counterfeit.

Actually, skepticism is the other face of faith. If you know what to believe, it necessarily follows that you know what to doubt, and vice versa. There is no virtue in indiscriminately believing everything you're told—the only virtue is believing everything that is true, and nothing else. True faith is not the same thing as gullibility; true skepticism is not universal doubt.

The enemy's version of skepticism—that's what my fellow Watchers feared. Their false skeptics are the ones who by reflex mock anything that anyone holds sacred, anything that anyone cares deeply about. Their skepticism is very much like gullibility: where the gullibility is belief without examination, pseudo-skepticism is disbelief without understanding.

Steven doubted, not because of fashion or out of a desire to mock, but because he had a keen sense of truth. Where the mere doubter simply refuses to accept anything, Steven tried to accept every new idea, tried to make it fit, tried to understand it in a way that might ring true. But he would not believe it, not really, if it still struck hollowly in his heart. Only when it rang like a great bell, only when it left him trembling with resonance, only then did he believe it. For he had tasted truth whole, and loved it, and would not give his faith to anything less.

Unfortunately, to Steven's poor Institute teachers, his true skepticism was more problematical, if anything, than if he had been a mere doubter. Their Watchers came to me to apologize

for what was about to happen. 'It isn't because your mortal isn't good,' they told me. 'This is FGC.' For the good of the Church. I understood. Steven was obviously sincere, and the problems he brought up were unanswerable—he could not be put down in class with a casual joke or a quick and easy answer. His questions had been resolved.

Had to be resolved because Steven was, in fact, harming the other students. They had *not* known the light of truth, and so they had no foundation upon which to stand while examining what their teachers taught. They had grown up gullible. That was the closest they had ever come to faith. Their roots were their teachers' words, and when Steven made those words seem dead and false, the other students were deeply shaken. This could not be permitted—the strength of the Church is always more important than any individual, even when the Church is not as correct as the individual—*this* time the Church was not going to be allowed to fall. I understood that. I was pretty sure that Steven and I, between us, had the strength to cope.

So, under inspiration that came to him because of his position, and certainly not because of any merit of his own, Steve's teacher, Brian Gogg, called in the Institute Director, Arnie Harmon, and Harmon saw at once that for the sake of the other students, Steven had to be silenced.

'I agree,' said Fogg. 'It's about time somebody humbled that kid.'

Harmon sighed. I said amen to his sigh. It's one of the most embarrassing traits of the Saints, that when they meet someone who's wiser and stronger in spirit, they become afraid, and instead of trying to raise themselves to his level, they want to 'humble' him to theirs. If Steven made him so afraid, think how terrified they would be at the wisdom of the Master—and where Steven merely asked hard questions, the Lord was more blunt. Fools and hypocrites, he called them, and said they had eyes, and would not see. There is nothing more sinfully proud than thinking you have the right to humble someone else.

'Sometimes I wonder if he isn't secretly an apostate who's been studying up on anti-Mormon literature,' said Fogg.

'Brother Fogg,' said Harmon patiently, 'anti-Mormons try to create traps. I've listened to young Steve, and he isn't creating traps at all. He's asking questions.'

'What about that business with the Kirtland Bank?'

'What about it?'

'Who but an anti-Mormon would ever bring that up?'

'Brother Fogg, you brought it up.'

'I certainly did not.'

Harmon lost his patience. "You made the utterly foolish statement that the Lord does not permit His prophets to make mistakes."

Fogg was surprised to find himself under attack. Wasn't Brother Harmon on his side against that kid? "But we're supposed to teach the kids to follow the prophet."

"Prophets aren't puppets," Harmon said. "There was the Kirtland Bank. It *did* fail. And the Prophet Joseph *did* say that it wouldn't. It doesn't take an apostate to notice that your *brother* didn't exactly fit with the facts. If you'd just confine yourself to true statements, Brother Fogg, instead of getting carried away with your own ideas, Steve would probably cause you a lot less trouble."

"That boy just reads too much. Nobody knows about the Kirtland Bank anymore!"

"Whether they know about it or not, it *did* happen."

"Well, we're not supposed to teach about it."

"I know, Brother Fogg. We're also not supposed to teach speculative doctrines. Where did your students get the idea that Martha, Mary, and Mary Magdalen were Jesus' wives?"

"That doctrine was taught by—"

"The Journal of Discourses is not one of the Standard Works, nor is the Savior's marital state part of the curriculum."

"It just came up."

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"Grey" continued from page 8

believe the parables to be inspired because of what they teach us about man and his relationship to God and his fellow beings, not because we believe in a literal prodigal son, or a man literally burying talents in the earth.

It may be objected that this is an unfair comparison, since the parables make no claims to reporting historical events while the Book of Mormon does. In answer, it may be pointed out that a number of books in the Bible are written in such a way as to imply historical authenticity, yet are of questionable historical accuracy.

Consider, for example, the point of view taken about the Book of Jonah by two members of the First Presidency. In a letter written in the 1920's, President Charles W. Penrose and President Anthony Ivins acknowledged the possibility that certain characters of the Bible, such as Jonah, may not have actually existed in history. "It is of little significance as to whether Jonah was a real individual or one chosen by the writer of the book to write what is set forth therein," they wrote. On the contrary, "it does not matter whether that is actually the case or not, the purpose and intent of the book are excellent and have several very grand lessons. These

constitute the value of the work."

The letter goes on to observe that while Church members generally believed "that Job was a real character," it is nevertheless possible "that the book was one of the kind prevailing in olden times, setting forth certain principles in the form of a parable, as it was with the parables of Jesus Christ when in the flesh. That is not of very great importance so long as the doctrines contained in the work are correct." (Charles Penrose [and Anthony Ivins] for the First Presidency, 31 October, 1921, p. 1.)

It is interesting to note that according to these high-ranking general authorities, the historicity of the Bible is "of little significance." For them the value of the scriptures lies not in the accuracy of their historical narrative, but in "the purpose and intent" of the work and in its "very grand lessons."

The purpose and intent of the Book of Mormon is to bring us to Christ, or, as Joseph Smith put it, to help us "get nearer to God by abiding its precepts" (Introduction to the 1981 edition of the Book of Mormon, p. i). It is this purpose that should concern us as Latter-day Saints. Questions of the Book of Mormon's historical nature may be an interesting sidelight or intrigue us as scholars, but they should by no means be treated as an essential part of our faith.

The independence of the Book of Mormon's historical narrative from its inspired message may be seen in the reaction of some non-Mormons, who are touched by the book's spirit while not believing it to be a history of early Americans. One such individual has recently pointed out that there is a difference between *facticity* (historical facts of who, what, and when) and *truth* (statements of "the spiritual and exemplary how and why"). This non-Mormon, while not believing in the book as a historical document, notes that his reading

reveals powerful, eternal, and relevant truths which are capable of changing and guiding men's lives... But it is not an abstract statement. The Book of Mormon breathes with the excitement of the cosmic confrontation of light and darkness, and is peopled by characters who have names and personalities that are archetypal... the Book of Mormon communicates not historical fact or even literal translation but truth... (William P. Collins, "Thoughts on the Mormon Scriptures: An Outsider's View of the Inspiration of Joseph Smith," *Dialogue* 15 [Autumn 1982]: 53, 55.)

Admittedly, an "inspired-but-not-historical" view of the Book of Mormon means that the volume may be inaccurate in many of its assertions. However, as I have pointed out, errors in historical propositions need not undermine spiritual propositions. Furthermore, the book itself admits to human error while affirming its fundamental divinity:

if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ (title page, Book of Mormon).

Nothing would make me happier than to discover evidence verifying the historicity of the Book of Mormon. But even if such evidence is not discovered, we should not allow questions of the Book of Mormon's historical narrative to affect our faith in its spiritual value. By the same token, we should not let our testimonies of the book's inspiration bias our scholarly investigations into the book's origins. How ever much we have been guilty of mentally yoking historicity and inspiration in the past, the two issues remain logically separate.

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"Angel" continued from page 10

"Came up."

"Yes."

"I'll take care of the Steven Kelly problem. But in the future, would you kindly take care of the Brian Fogg problem? We have a curriculum because we want all Institute students to learn the basics of the gospel. The *same* gospel, not the gospel as expanded upon by each individual Institute teacher."

"Don't I have the right to study things out on my own, too?"

"You are in a position of authority. These kids are likely to take what you tell them as absolute truth. You have the right to speculate as much as you want, but you don't have the right to teach it."

"Are you reprimanding me?"

"Not officially."

"Because I protest, Brother Harmon." Fogg's righteous indignation was something to behold. "You're comparing me to Steven Kelly, and there's no comparison." He was absolutely correct, of course. No comparison at all. "His questions and arguments cast doubt upon the gospel, while everything I say affirms the faith of my students."

"Until, ten years from now, they suddenly realize that nothing you taught them just isn't true. And then they begin to wonder what else you taught them isn't true. And finally, disillusioned and discouraged and dismayed, they conclude that *nothing* you taught them is true. Just be careful, Brother Fogg, that's all I ask. Give them milk before meat."

Milk before meat. It pacified poor Fogg—it allowed him to believe that the folk doctrines he had been teaching were somehow meatier than the lessons in the curriculum. A truer statement would have been "Milk before sawdust." Or "Milk before glue." But that would have broken poor Fogg's heart. Most of his favorite doctrines were in that vast area where the Lord hasn't spoken, and so the Saints get to make up whatever doctrines sound good to them. Poor souls—they think they're immune to the New Testament disease called Itching Ears.

I was permitted to watch all this so I would know that the SW knew that Steven was going to be treated unfairly. It did make

me feel better to know that Arnie Harmon was acting charitably, and with real insight. I didn't *like* what they were going to do to Steve, but you'll never catch *me* rebelling against actions, even harmful actions, that are FGC. I know what the priorities are.

So all I could do was help Steve be patient as he sat in Arnie Harmon's office and learned that he was being given an A in the course—and now would he please stop attending class.

Steve was no fool. He knew why. "I didn't mean to cause trouble," he said. "I thought Brother Fogg would know the answers, that's all."

Whereupon Harmon launched into a long and tedious explanation about how certain people have different gifts, and Brother Fogg's gift was not so much a keen intellect as a certain eagerness that rubbed off on students. Enthusiasm.

"I just can't get enthusiastic about things that aren't true," said Steve.

"Brother Kelly," said Harmon, "I'll be frank with you. I admire your intelligence. I think that someday you can make a great contribution to the Church and to the world. But right now, in that Book of Mormon class, you are disrupting the most important activity that goes on here—building testimonies in young Latter-day Saints."

Be patient, I told Steve. The enemy was telling him something else. He listened to the enemy. "What kind of testimonies will they have, if they can't even stand up to *questions*?"

"Naive ones," said Arnie Harmon. "Fervent and foolish ones. Testimonies that will lead them to obey the commandments and take active part in their wards and love their neighbor as themselves. Testimonies that will make them love the Lord with all their hearts."

"But not their minds."

"Don't be too sold on minds," said Harmon. He was getting angry. Listen, I said to Steve. "What are you to think your understanding of the gospel is superior to theirs? They may not know as much as you, but what they know, they *live*. Many of them, anyway. What about you—do you go to Church? Do you

really take part? Is your first desire to serve God, and your second to serve your fellow man? Or is your first desire to make everybody else conform to your idea of correct thinking?"

Listen! I shouted. We're allowed to shout now and then, when the enemy is screaming and the issues are important.

And Steve heard me. And he listened, for a moment at least, just enough to make him uncomfortable with his own anger. Just enough to make him realize that there were other standards of measurement of souls besides correctness. And he was enough of a skeptic to doubt his own wisdom. Just enough to keep him from raging about once again being told by someone in authority that his questions were not wanted.

"Steve," said Harmon, "I'm afraid for you. I'm afraid you'll see how inadequate we are here, and you'll think that our inadequacy is the Church's inadequacy, that because we have no answers, the Church has no answers. Will you think about something for me? Think about BYU. Think about going where you can ask your questions of the finest minds in the Church. Right now that's probably the last thing you want to do. Right now you're probably thinking that BYU would just be one big Institute class, and things would be even worse than here. And you're right—there is no absurd doctrine or ridiculous attitude that you won't find at BYU, if you look for it. That's because the Saints are free. The Lord lets us make our mistakes. But you'll find the answers to your questions there, I promise you. I hesitate to say this, but I feel—inspired—to tell you—go to BYU, Steve. If you don't, I'm afraid the Church will lose you. Let me put that another way. If you don't, I'm afraid you'll lose the Church. Will you think about it?"

I didn't even have to shout. Steve just said, "Sure. I'll think about it."

"So did the Kirtland Bank. And what about the idea that Negroes don't hold the priesthood because they stayed neutral in the War in Heaven?"

"Isn't that doctrine?"

"No, Brother Fogg. And how in the name of heaven did you manage to teach all these things in a Book of Mormon class?"

"They just—"

"In spite of what you think, Steve, I do love you. I do care what happens to you."

To my annoyance, Steve couldn't resist answering rejection with rejection. "Sure," he said. "If my parents loved me half as much as you, they would have kicked me out of the house years ago." And he got up and left. Poor Harmon. He was left to worry about whether he had really been inspired to say those things or not. To worry about how much damage he had done to an unusually bright and truthful young Saint. And his poor Watcher wasn't even allowed to give him confirmation that he had been acting as an instrument of the Lord. If he knew the outcome of his actions, he wouldn't be acting by faith anymore.

It happened that Steve's parents were already thinking about BYU. Even though Steve was still a year younger than the average college freshman, he did have a year of straight A's in college work now. And Arizona State was beginning to be plagued with at least a few whispers of the Troubles of the Sixties: drugs, sex, and rebellion. The enemy was rampant on college campuses primarily because the teachers there had long since stopped teaching truth—stopped even believing there was such a thing as truth. When those who ought to offer bread instead serve only stones—nay, gravel—to give to the children, it's hardly a surprise when the children refuse to eat at their table.

At BYU the students still wore their hair short, and beards were forbidden. Drugs were outlawed, dorms were sexually segregated, and obedience was still regarded as a virtue. To Will and Dolores, worried as all parents were worried about the younger generation's seeming lack of respect for all that mattered in the world, BYU looked like the only safe harbor. Of course, word had long since spread through the SW to be careful about BYU—the enemy was working overtime there, and in fact it wasn't safe at all. But Red Bird Woman, Sung, and I agreed that in Steve's case, BYU was probably the best alternative, even though he was so young and vulnerable. If he had been able to resist Brad, he had strength enough to stand.

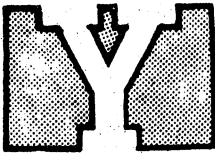
So they encouraged Will and Dolores about BYU, and I encouraged Steve.

After a few days, Steve's parents finally worked up the courage to talk to Steve about it.

"Steve," said Dolores, "have you ever thought that perhaps ASU wasn't where you wanted to spend your entire college career?"

"Yeah."

to be continued eventually...



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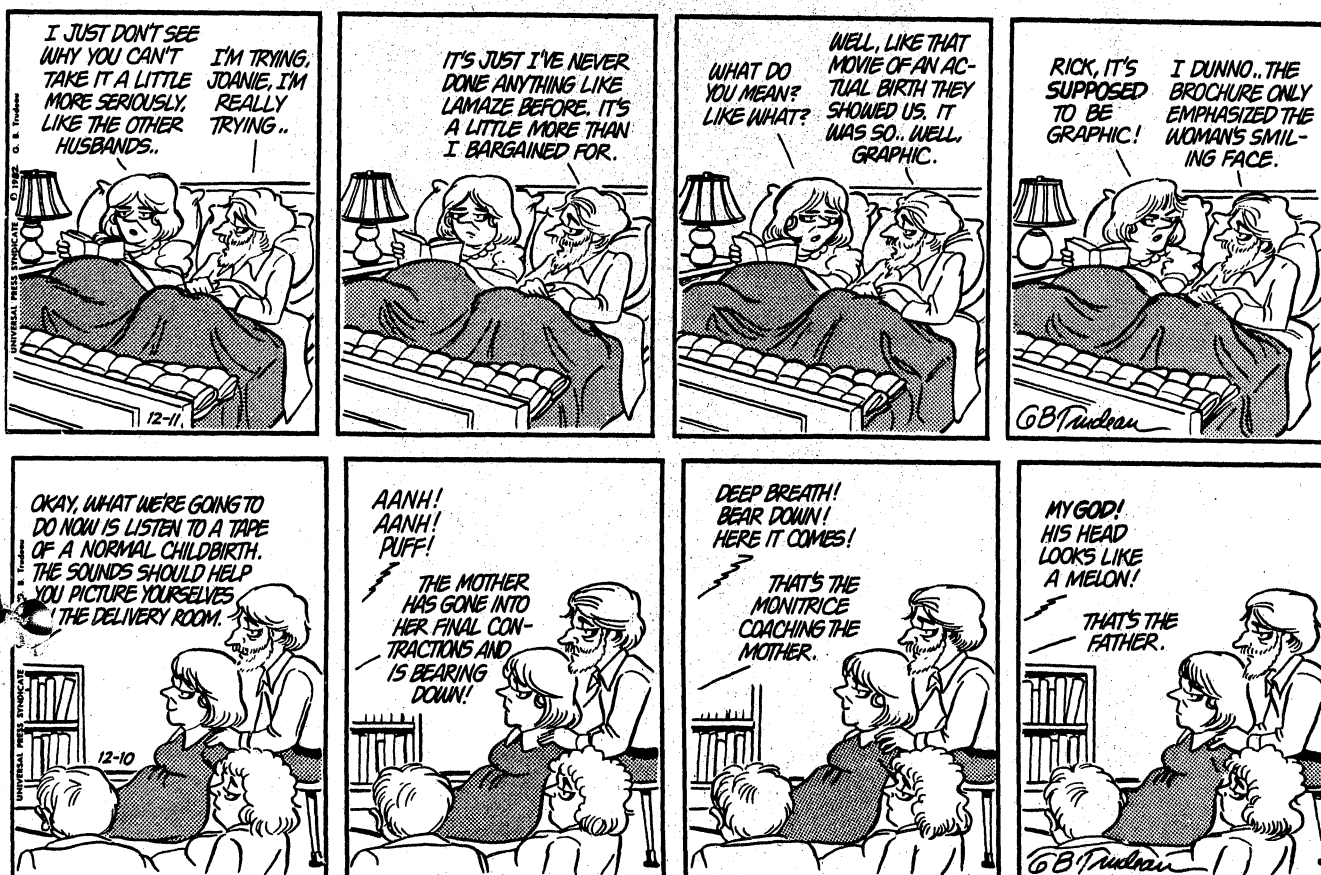
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Legal Briefs

BYU Security's Jurisdiction Questioned

Editor's Note: This is the first article of a new column to be featured regularly in 7EP. We are pleased to welcome Legal Briefs editor James Hamula to the staff.

James Hamula

In 1979, the Utah Legislature enacted legislation delegating statewide peace officer status to the security police at private universities, including those affiliated with churches. Because the 1979 legislation also permitted the governing body of a private university to appoint campus police to enforce its own rules and regulations, the effect of the legislation with respect to BYU was to endow church employees with state authority to enforce both state law and BYU's institutional rules on and off campus. This legislation appears susceptible to constitutional attack for violation of the establishment clause of the First Amendment and certain due process considerations.

Prior to the 1979 legislation, relevant Utah statutes regulated only the campus security of "any state institution of higher education." Under the old statute, campus security officers were appointed by the "governing body" of the state university and when appointed became "peace officers."

However, the jurisdiction of these campus security officers was specifically restricted to those "cities and counties in which [the university], its branches or properties are located" and to "acts occurring on the property of [the university] or when required for the protection of its interests, property, students or employees."

Significantly, the Utah Supreme Court had interpreted these jurisdictional restrictions narrowly, ruling that an arrest made by campus security one-half block from campus was outside its jurisdiction and that the "required-for-the-protection" provision applied only in situations of "present danger" to the university's interests, property, students or employees.

The 1979 legislation, known as the Peace Officer Designation Act (hereafter POD Act), replaced the term "any state institution of higher education" with "any college or university" and deleted all statutory language relative to the jurisdictional restrictions of campus security police. The POD Act let stand the provision that such officers be appointed by the "governing body" of the university and specifically granted these campus security officers the authority to "enforce all rules and regulations promulgated by the governing board of the [the university]."

When read in conjunction with other statutes granting peace officers statewide

powers of arrest, the POD Act in effect invests BYU security officers, for whose appointment and compensation the church-owned university is solely responsible, with statewide peace officer status to enforce not only state law, but BYU's "religious" institutional rules.

Why these legislative changes where made is uncertain. Prior to 1979, BYU security exercised police authority as special deputies of the Utah County Sheriff's Office. A student comment in the *Utah Law Review* reasoned that a recent Attorney General opinion jeopardized that arrangement by ruling that the county could be held liable for the actions of the BYU security officer. By conferring peace officer status upon them, the legislature granted BYU security officers the tort immunity that attaches to all peace officers, protected the county from potential tort liability, and avoided burdening Provo City Police with the estimated one million dollar annual expense it would incur were it to assume campus enforcement. The deletion of the jurisdictional restrictions, according to the law review commentary, was probably a reaction to the restrictive supreme court interpretations.

None of these reasons, however, would necessarily justify the church-state relationship created by the delegation of state authority to a religious institution for the enforcement of its religious rules. The First Amendment to the U.S. Constitution, made applicable to the states through the Fourteenth Amendment, prohibits a state from enacting "law respecting an establishment of religion." The primary concern of this clause is structural—the relationship between government and religious institutions. Courts have realized that absolute separation of the two is not possible, and that the proper relationship between government and religious institutions is one of neutrality: government neither favors nor disfavors religion or its particular institutions, but allows every religion to flourish according to its intrinsic appeal.

In recent years, the U.S. Supreme Court has articulated a three-pronged test for measuring compliance with the policy of the establishment clause. If government action (1) has a secular purpose, (2) in its primary effect neither advances nor inhibits religious interests, and (3) fails to foster significant government entanglement with religion, then the action is constitutional. Importantly, if any one of these tests is not satisfied, the government action is considered to have violated the establishment clause.

It could be argued that the POD Act fails the purpose-effect-entanglement tests for compliance with the establishment clause. Without question, the first, or "secular," test is met. However, the second, or "primary effect," test is more difficult to overcome.

This second test is concerned with the

possibility that authorizing a religiously affiliated institution to perform a secular state function will provide the institution with an impermissible opportunity to advance its religious interests or to transmit its religious views. As interpreted above, the POD Act leads precisely to that result: it authorizes the employees of a religiously affiliated institution (BYU) to assume a secular state role (peace officer) to enforce its peculiarly religious institutional rules.

Enforcement of BYU's institutional rules—particularly the prohibitions against the use of alcohol, tobacco, coffee and drugs, and engaging in nonmarital sex—advances BYU's religious interests and transmits its religious views. BYU's "institutional mission," its pervasive religious interest, is to insure that "all students are taught the truths of the gospel of Jesus Christ." What that gospel entails is reflected, at least in part, in the content of BYU's institutional rules, its Honor Code. The content of these rules transmits the religious views of the university. Thus, enforcement of BYU's rules fosters fulfillment of its institutional mission and authoritatively communicates its religious views—and all this with the aura of state authority on and off campus.

The third, or "entanglement," test focuses on the procedural mechanism through which the government action is implemented. The essential inquiry is whether the government action requires an impermissible amount of state supervision to assure that improper effects do not arise. In dealing with a religious institution, government frequently seeks to assure that the primary effects of its action do not advance or inhibit the religion but only some ancillary secular feature of the institution. This is achieved by administrative supervision the result of the government action. Oftentimes, however, this arrangement impermissibly entangles the state with the church's function and interests. Such is the case with the POD Act.

In essence, the POD Act empowers BYU to make rules that it may invoke the authority of the state to enforce. By permitting state-authorized police to enforce BYU's rules, the POD Act imbues those rules with the character of law.

As noted by the *Utah Law Review*, the Utah Supreme Court has suggested that delegation of authority to non-elective bodies to make rules that the state will enforce "is permissible only when the legislature has developed policy guidelines within which private discretion must be exercised and when some mechanism exists to insure that the privately formulated regulations are consistent with the public interest." Presently, no such guidelines exist.

However, even if guidelines were established, any standards would be unconstitutional when applied to BYU because they would violate the free exercise

clauses of the First Amendment by limiting the Church's discretion to make rules it considers essential to create the kind of atmosphere it desired. Moreover, satisfying Utah requirements for the delegation of rule-making authority would impermissibly entangle the state in supervising BYU as a religious institution. Notably, the same argument can be made for any state supervision or public check of BYU's appointment of security officers.

Finally, the POD Act may suffer failure certain due process considerations. The language of the statute reads that any university policeman "shall be peace officers." Apparently, this wording makes BYU security state agents at all times. Even if this were not the case, however, the U.S. Supreme Court has suggested that any police officer who enjoys both public and private status is presumed to be acting in his public capacity unless the contrary is made clear.

The implications of full-fledged state police status was noted by the *Utah Law Review*: "If BYU police are considered state agents at all times, it would render them powerless to enforce institutional rules that are more restrictive than state law." As state agents, BYU security would be powerless to obtain a warrant to search the room of an adult student for liquor or tobacco since possession is not a crime.

Moreover, warrantless searches of a college dormitory room (held in some federal district courts to be a violation of the Fourth Amendment when undertaken by a state agent) would be outside the province of BYU security's authority despite a consent-to-search clause in the dormitory contract.

In short, conferral of state powers on the BYU security officers may render them less effective for institutional purposes than they might otherwise be as private police officers.

In conclusion, it should be made clear that no legal objection can be raised to BYU's right to promulgate its own rules and to assure their enforcement. The legal objection arises when private police are delegated state authority to enforce religious rules.

As observed by the *Utah Law Review*, "there is no apparent reason why BYU's interests could not be adequately addressed by returning its security force to the status of private police, possessing the considerable arrest powers granted all private citizens. The major difference between public and private police lies in the area of tort immunity—good faith is a defense to false arrest actions against a public policeman, but is not available to a private citizen."

In short, the POD Act endows a religious institution with more powers than is necessary to accomplish a legitimate purpose: the maintenance of internal institutional security.

"Bookstore" continued from page 1

The bookstore also offers books on philosophy, religion (LDS and other), math, science, English, sociology psychology, art, music, children's books, and child development.

In addition, Horsley maintains a growing collection of old and rare books. Some of his oldest books include Bibles and works on early poets and playwrights.

Horsley is a graduate of BYU and UCLA, where he specialized in English and religious studies. For more than three years he has managed the Family History and Research Center, and is now combining these services with those of his bookstore.

Horsley commented that any customers who mention this article will receive a 20% discount on the store's merchandise.

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"Books" continued from page 5

The motion passed, and due to the shortage of materials at the end of WWII, Snell had the book printed privately in 1948 in Salt Lake City. The printer stored the books, and Snell had to market them himself.³²

The book was highly regarded by scholars and most Church teachers, and was bootlegged by some institute and BYU teachers. The book went through two printings before University of Utah Press published a second edition, essentially a reprint of the first edition with an introduction by Sterling McMurrin.

Snell retired shortly after the publication of the book. He later used the book in classes he taught in extension programs for the department of Philosophy of the University of Utah and at Utah State University.³³

The book has been out of print for over 20 years.

Sixteen-Volume History

In 1972 Church Historian Leonard Arrington proposed a project to prepare a 16-volume history of the Church for publication. The project was approved by the First Presidency, and 16 LDS historians were commissioned by the Church Historical Department and contracted by Deseret Book to write an objective history of various regions and time periods.

The commissioned authors were invited to a dinner in November 1973 sponsored by Deseret Book, where Elder Thomas S. Monson spoke, counselling the historians to write "h-promoting" history.

Historians Eugene Campbell recalls, "In the beginning we thought the project was a great idea—we were excited about writing an objective history of the Church. I understood later," Campbell continues, "that our writing would have to be approved by members of the Council of the Twelve. That made me apprehensive. The project seemed less attractive, and I wondered how objectively we would be encouraged to write."

The project continued, but members of the Council of the Twelve apparently became apprehensive of the outcome. In December 1980 the Editorial Board of Deseret Book decided not to publish the history as a series.

"Two reasons were given for the decision," explains BYU History professor Thomas G. Alexander. "The Council of the Twelve couldn't come to a unanimity on the project, and Deseret Book was experiencing cash-flow problems."

Deseret Book paid each author for the work he had done on his volume and he was expected to submit it for publication when completed.

Notes

1. Peter Crawly, "Bibliography: New York, Ohio, Missouri" *Brigham Young University Studies* 12(4):524. Hereinafter abbreviated *Studies*.
2. *Ibid.*, p. 525.
3. Joseph Smith, *History of the Church of Jesus Christ of Later-day Saints*, ed. B.H. Roberts, 7 vol. (Salt Lake City: Deseret Book, 1902-1935), 4:14. Hereinafter abbreviated *HC*.
4. *Ibid.*, p. 105-6. Other charges against Rogers included "writing a private letter to New York City, casting reflections on the character of Elder John P. Greene, and...for administering medicine unskillfully, which had a bad effect."
5. *Studies* 12(4):526
6. *Millennial Star* 27:657-63. See also *Deseret News*, Aug. 23, 1865.
7. See Howard Clair Searle, *Early Mormon Historiography*, doctoral dissertation, (UCLA, 1979), p. 379. Hereinafter abbreviated *EMH*.
8. *Ibid.*
9. *Deseret News*, Nov. 16, 1854.
10. *EMH*, p. 395
11. *Deseret News*, Aug. 23, 1865.
12. *EMH*, p. 408.
13. *Deseret News*, Aug 23, 1865.
14. Jerald & Sandra Tanner, *Mormonism—Shadow or Reality?*, 4th ed., rev. and enl., (Salt Lake City: Modern Microfilm Co., 1982), p. 10. Hereinafter abbreviated *MSR*.
15. See Thomas G. Alexander, "Reconstruction of Mormon Doctrine: From Joseph Smith to Progressive Theology," *Sunstone* 5(4):24-33.
16. *MSR*, p. 8.
17. *Ibid.*
18. *Sunstone* 5(4):29.
19. In spite of the changes made in *Gospel Doctrine*, the title page does not acknowledge any new editions, only new printings.
20. Documents in possession of author.
21. Truman G. Madsen, "The Meaning of Christ—The Truth, The Way, The Life: An Analysis of B.H. Roberts' Unpublished Master-," *Studies* 15(3):259-61.
22. *Ibid.*, p. 260.
23. B.H. Roberts to Rudger Clawson, Sept. 17, 1928, Roberts Papers, Church History Office.
24. Rudger Clawson to Reading Committee members, Oct. 3, 1928, Clawson Papers, CHO.
25. Memo from reading committee. Copy in possession of author.
26. *Ibid.*

"Authors are expected only to keep Deseret Book informed on the status of their work," says Davis Bitton, associate editor of the project. "In case the volume is submitted to another publisher, a clause must be included giving Deseret Book the right to republish the volume in the future, separately or as part of a series."

Some authors have already made arrangements to have their volumes published elsewhere. Thomas Alexander has signed a contract with University of Illinois Press to publish his volume covering the period of 1900-1930, contingent upon specific revisions.

Deseret Book is planning to publish the volume on the Church in the Asia and Pacific regions by R. Lanier Britsch, and Milton V. Backman's volume on the Kirtland era.

"Mine is not a controversial volume," says Backman. "As far as I'm aware, there are no major problems for Deseret Book to publish it."

Some authors had idealistic reasons for participating in the project, which idealism was somewhat deflated at the news that the 16-volume history would not be published as planned. "I would have loved to see Deseret Book publish the entire series," says James B. Allen, author of a volume covering the 1950-1980 period. "I was disappointed that it may not choose to do so," he admits.

Allen went on to explain, however, that the problem with publishing with Deseret Book is that members tend to see it as "Church-approved." Backman agrees, "There are problems created when the Church publishes history."

Allen expounds on the problem; "A historian would not feel comfortable if he thought everything he said was considered official doctrine. He wants to be free to use what sources he feels necessary to tell the story, and to interpret the source as responsibly as possible."

Discouragement seems to be limited though, and most authors are content with the settlement Deseret Book made with them. "Deseret Book was very gracious about it," says Allen.

Shortening Shelf Life

Some Books published by the Church have subsequently lost their approval, for one reason or another. After reaching the public, books have either been recalled and shredded, or simply taken out of print.

One such example is a book published in 1930 entitled *Latter-Day Revelation*. The book, authored anonymously, consisted of only those sections of the Doctrine & Covenants comprising "Scriptures of general and enduring value." The unknown

editor deleted those sections which were mainly of historical significance, and some see that as evidence suggesting John A. Widtsoe as the author.³⁴

The book was published by the Church while Widtsoe was serving a mission in Europe, and was probably meant to be used in the missionary program. 5000 copies were printed, and after a short period on the shelves, fundamentalist groups began charging the Church with changing the scriptures. To avoid conflict with these groups, President Heber J. Grant ordered the recall of the books.³⁵

Story of the Latter-day Saints

A more recent case involves a single-volume history of the Church, written by James B. Allen and Glen M. Leonard. *The Story of the Latter-day Saints* was prepared for publication at the request of President Harold B. Lee. It was published in 1976 by Deseret Book. 35,000 copies were printed and sold out fairly quickly, but requests to reprint have, so far, been ignored; certain highly placed persons had serious reservations about the book and ordered it not to be reprinted for the present, to the disappointment of the authors, and some members of Deseret Book's Editorial Committee.³⁶

Chalk Up Another One

Recently there have been books written by members of the Church that were not published directly by the Church, but have been recalled and shredded.

The Golden Legacy by Thomas E. Cheney was published by BYU Press in 1973. It had barely been out on the shelves with 50 copies sold when the BYU Administration ordered its recall and shredding.

"Some people were offended by some of the language used, and one of the stories in the 'Salty Slips and Achronisms' chapter they found particularly offensive," says Cheney, a retired English professor living in Provo. "I was told it is not the type of thing that should represent BYU Press," he says.

Peregrine Press reprinted the book in hardback, without the story. When that edition sold out it was reprinted in paperback.

Cheney was paid the full royalty for the entire first edition, and BYU Press absorbed the revenue loss.

There have been other books published within the last few years that have been voluntarily recalled by the authors because of pressure applied by Church authorities.

In two specific instances the authors experienced significant financial losses as a result of the actions, but both authors declined to comment, in order to avoid additional repercussions, and to maintain their standings in the Church.

"Letters" continued from page 9

There is something cruelly ironic in all this, something almost Orwellian. In some ways, it seems to me that a community that is supposed to be approaching Zion is actually getting nearer 1984. I think that Orwell could indeed have written something like the following: "In order to raise the general level of education in this community, let us do away with the great literary and philosophical classics of the Western tradition, and also with any newspapers that express contrary opinions."

John M. Lundquist
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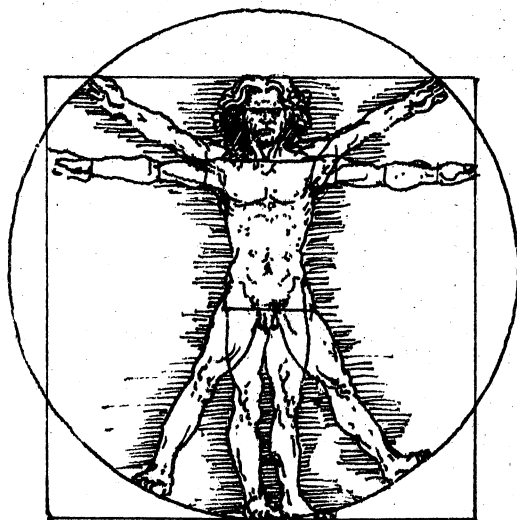
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March 10—April 15

EUGENE O'NEILL fans will be delighted by BYU's plans to present two O'Neill plays back to back. **AH! WILDERNESS** will be the opening play and will alternate with **LONG DAY'S JOURNEY INTO NIGHT**. The shows will be presented in the Margetts Arena Theatre, HFAC. Call 378-3875 for tickets.



BELLY UP March 12

At **Kingsbury Hall** on the UofU campus the evening will be filled with **BELLY DANCING**. An Evening of Belly Dancing begins at 8pm. Call 1-581-7100 for info.

SEVENTEENTH

March 13

In conjunction with Leonardo, the Utah Museum of Fine Arts will host the **Thursday Singers**. At 4pm they will present **MUSIC after the Manner of RUBENS AND POUSSIN**: Italian and French taste in the mid-Seventeenth Century.

MEZZO SOPRANO

March 18,19

Cynthia Prichard, a soloist who has performed in many operas, oratorios, and recitals in the US and Europe, will perform on **Temple Square, SLC**. She will perform numbers by Mozart, Brahms, Debussy, Rachmaninoff, and Bizet beginning at 7:30 pm.



FAUST

March 19,21,23,25

Salt Lake Opera Theatre presents **FAUST**, the opera. Attend one of the performances at **Kingsbury Hall, UofU**. Be in your seats before 8 pm. Call 1-581-7100 for more info.



EASTER MESSAGE

March 24-30

The **LDS Church** sponsors their commemoration of the resurrection of Christ: **BEHOLD THE LAMB OF GOD**. The show, which its director described as "a form of a passion play," was adapted from the scriptures by Elder Mark E. Peterson. This show drew more than 75,000 people last year, so call 1-531-2238 to get your tickets. Performances begin at 8 pm each night, with a 2 pm Matinee on the 26th, in the **Utah Special Events Center**.

TREASURES OR TRIFLES

March 25, 26

The **Utah Museum of Arts** sponsors this second annual fundraiser—it's a **SALE**, featuring antiques, furniture, housewares, flea market items, and more. The sale begins at 10 am and ends at 5 pm on both days. Don't miss it, collectors!

LECTURES

This month's **Sons of Utah Pioneers** lecture will begin at 7:30 on **March 9** in the SUP headquarters. The topic will be "Thunder from the Pulpit: **BRIGHAM YOUNG** as Gospel Preacher."



The Event not to miss this month is **RELOCATION AND REDRESS**, a special conference addressing consequences of the Japanese relocation camps in the US during WWII. International scholars and government officials will discuss relevant issues **March 10-12** at the UofU. Call now for registration info: 1-581-8473.

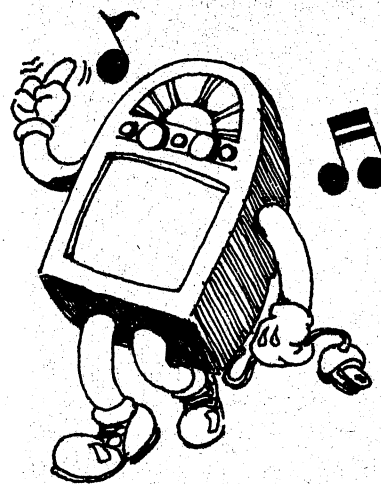
FILMS

Sunday afternoons at 3 pm, the UofU Fine Arts Auditorium will show movies about **DAVINCI**—on March 13, The Hero as Artist; on the 20th, Leonardo daVinci Giant of the Renaissance; and on the 27th, Spirit of the Renaissance.



William Golding's **LORD OF THE FLIES** will be part of BYU's **International Cinema** offering **March 23-26**. The Cinema is located in room 250 of the Spencer W. Kimball Tower. Admission is free for humanities Students and 75¢ for the general public. Show times are as follows: March 23rd—9:20 pm, 24th—8:50 pm, 25th—7:15 pm, and 26th—5 pm.

The following weekend at International Cinema features **Meryl Streep** in **THE FRENCH LIEUTENANT'S WOMAN**. A literary experiment becomes a stirring film. The movie begins at 9:55 pm on **March 30** and at 5:15 pm and 9:45 pm on **March 31**.



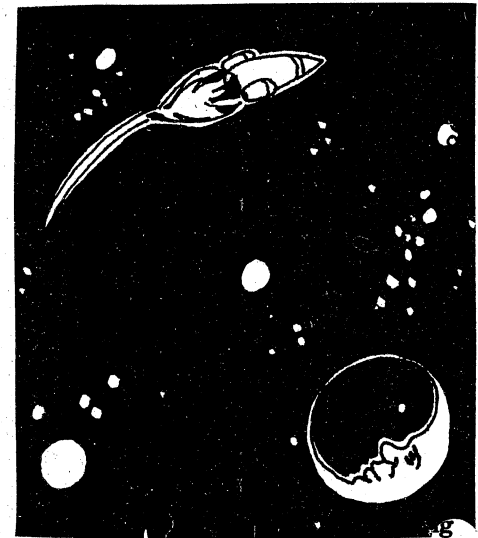
AM/FM

This month **KWHO 860 AM** radio features music inspired by **SHAKESPEARE**. Throughout each day pieces related to The Tempest, Romeo and Juliet, Hamlet, A Midsummer Night's Dream, King Lear, and many, many, more of Shakespeare's masterpieces will be interspersed with KWHO's daily classical programming.

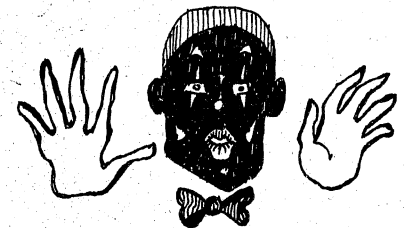
KUER—FM 90 offers **CLASSICAL** on Saturday at noon, **BLUEGRASS** on Saturday from 6-8 pm, **JAZZ** on Sunday from 6-8pm, and **SOUL** on Sunday at Midnight. Choose your mood and enjoy!

TV

KUED, Channel 7 presents **THE HITCHHIKER'S GUIDE TO THE GALAXY**, a seven-part British science fiction comedy series. The first four episodes can be viewed at 10:34 pm on the **8th of March**, and the last three, a week later on **March 15**.



Henry Fonda becomes **CLARENCE DARROW** on **March 9th**. Don't miss this dramatization of the life and trials of the most controversial American lawyer. It begins at 9:27 pm on **Channel 7**.



A PBS Special on **MARCEL MARCEAU**. World famous for his delightful pantomime performances, his show will be aired on **KBYU, Channel 11** on March 14 at 9 pm and March 16 at 10:30 pm.

Also on **KBYU**, Great Performances presents **NUREYEV** and the Joffrey Ballet on Sat., March 19 at 7 pm and Sun., March 20 at 11:30 am.

ANNOUNCEMENTS

LDSF-2, the second collection of LDS Science Fiction and Fantasy, is now being prepared. Submit stories, articles, artwork and poetry to Benjamin Urrutis, Apt. 3, 234 E 100 S, SLC, 84111.

32nd Symposium on the Archaeology of the Scriptures will be held at BYU October 22, 1983. Participants will include Dr. Raphael Patai and Elder Howard W. Hunter. Others willing to take part please submit papers to Dr. Clark Knowlton, Dept. of Sociology, U of U.



CHEAP THRILLS

Try leaping from the **Kimball Tower** and impaling yourself on a lightpost! **BETTER YET**, go to the Nuclear Lab in the Clyde Bldg. and **get radioactive!!!** It's **FUN, FUN, FUN!!!**

Da Vinci Visits the Mountain West

Dick Townsend

"Okay, I give up," I whined. "Where are we going?" Hank, Laurette, and I had been heading north for nearly an hour on Utah's famous Interstate 15. I had foolishly decided to let Hank choose this week's location for my *Going My Way* column.

"The university," Hank answered blankly.

"But BYU is the other direction," Laurette protested.

"Not BYU!" Hank corrected. "The university. You know, *the* university."

"He means the University of Utah," I explained. "That's your idea of an interesting date? Why would we want to go from one university to another? The whole idea of this thing is to find places to *get away* from school!"

"Don't be so plebeian," he pleaded. "We're going to the Museum of Fine Arts. You won't find anything like this in Provo."

"Why?" Laurette queried. "What's there?"

"Selected works of Leonardo da Vinci, Nicolas Poussin and Peter Paul Rubens."

"They're displaying two artists and a candy bar?" Laurette asked, confused.

"I said Peter Paul *Rubens*, not Peter Paul Almond Joy!" Hank snapped. "Rubens and Poussin were influenced by da Vinci, and an illustrated manuscript of each has been unbound and selected pages framed for display."

Soon we arrived and, after paying the admission fee and waiting in line, we were admitted to the exhibit.

The collection features a number of da Vinci's stunning drapery studies demonstrating his exquisite technique.

"But I don't understand," Laurette explained. "All of these pictures show clothing draped on people, but no people. Who's it supposed to be?"

"Claude Rains," I replied. "Come on, let's look at the manuscript collections."

We meandered past the Rubens and Poussin manuscripts, which consist mainly of anatomical studies, including some intriguing comparisons between the heads of humans and certain animals, notably horses and lions.

Easily the most compelling piece in the exhibition is the painting "Salvator Mundi," which has been attributed to Leonardo.

"Who's Salvator Mundi?" Laurette asked. "Is he related to Theodore Bundy?"

"Salvator Mundi is not a name," Hank reproached. "It means 'Savior of the World.'" The colorful portrait pictured Christ in elegant robes and holding a crystal ball.

"Well I don't care who it is," Laurette rejoined. "It's beautiful. I wish I had enough money to buy the poster version of it they were selling in the lobby."

"Well, don't worry," I began.

"You mean you'll buy it for me?" my fiance interrupted.

"Of course not," I explained. "I mean you might win it. They're going to have a drawing to see who gets a free poster."

"What are you talking about?" she demanded. "How can you have a painting for a drawing?"

"Not a painting for a drawing, a drawing for a painting! That's why they took our ticket stubs."

"How are they supposed to draw with stubs?" she demanded. "If they're going to draw, they should use

sharp pencils, not stubs. They don't know anything about art."

"Perhaps this is what Andre Gide meant when he said 'art begins with resistance.'" Hank put in.

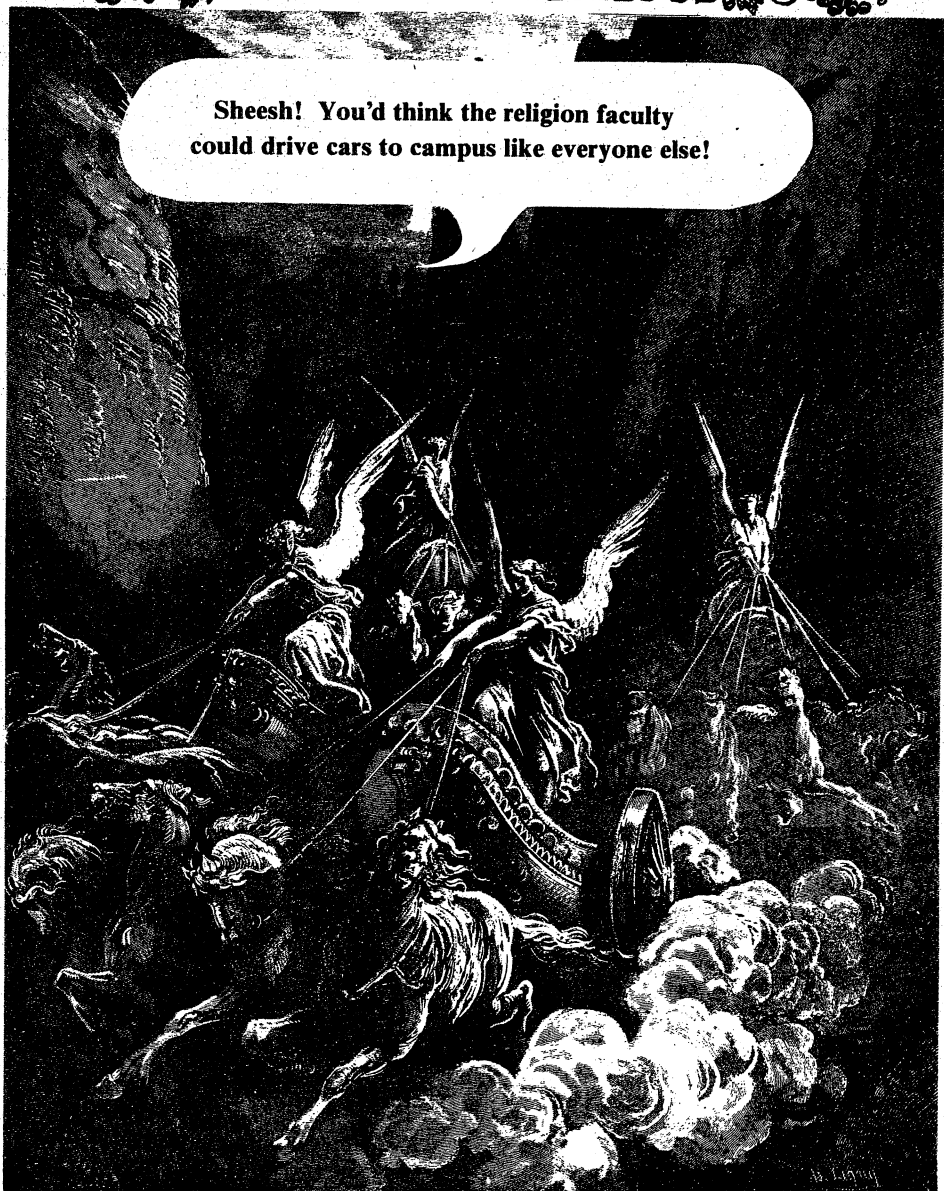
I cast an annoyed glance Hank's way and started shelling out money for a poster for Laurette. In spite of this unexpected expense, the da Vinci exhibit--as well as the other exhibits--in this fine museum was well worth the trip.



The da Vinci/Poussin/Rubens exhibit is open Monday through Friday 10:00 a.m. to 6:30 p.m. and Saturday and Sunday 1:00 p.m. to 6:30 p.m. through April 24. Tickets are available at the door and are \$2.00 for the general public and 50¢ for students and senior citizens. Information on related films and lectures is also available at the door. The Utah Museum of Fine Arts is located on the University of Utah campus in the Art and Architecture complex, directly south of the Marriott Library.

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7th EAST PRESS

Volume 2 Number 7

An Independent Student Monthly

12 April 1983



On Friday, April 1st, a parody issue of the Daily Universe was published by the staff of the Seventh East Press.

At 8:00 that morning unidentified students stormed the 7EP office and made off with 3,000 copies of the parody. The unruly students proceeded to place the phony Universes in numerous Universe distribution boxes across campus, throughout the library and in the cafeteria.

By 9:00 a.m. there were no copies of the imposter paper left in the distribution boxes, leaving students to rumage through the real McCoy's in search of the parody.

News of the parody spread quickly across campus. Some classes spent the hour reading the paper and discussing its content, others sent representatives to the 7EP office to retrieve more copies.

The parody seemed to be most popular, however, among Universe faculty advisor William Porter and other Universe staffers, who jokingly confiscated about 400 copies from the boxes upon hearing of the April Fools prank.

Fortunately, the renegade students who distributed the parody on campus did leave just enough copies for the Seventh East Press staff and subscribers.

B.H. Roberts Society

Excommunication Issues Discussed

J.R. Treff

"Should people be excommunicated from the LDS Church for heretical views?" This question was directed to Lester Bush, consultant in preventative medicine for the U.S. government and former *Dialogue* editor, Douglas Alder, professor of history and director of the Honors program at USU, and Bonner Ritchie, professor of organizational behavior at BYU. The occasion was the B.H. Roberts Society lecture held March 23 at the Highland High School in Salt Lake. Bush received laughter for his tongue-in-cheek reply that he was happy to respond to such an easy question.

Bush reviewed data showing a decrease in the number of excommunications from the Church for theological reasons even though there has been a ten-fold increase in the number of excommunications per capita from the nineteenth to the twentieth centuries. Bush suggested that this may be because "we have no definition of orthodoxy," which can contribute to the perception of inconsis-

tency among local LDS leaders. "For example," Bush commented, "Sonia Johnson was not the most unorthodox person in the group of people she was working with but she was the only one excommunicated. It seems to have been more her attitude and Bishop."

Another panelist agreed, "I have always thought of this diversity as one of the strengths of the Church. Before I see this as a major problem I want to know who is going to define orthodoxy."

The panel pointed out that the variety of differences among local LDS leaders could lead some people to "time their confessions accordingly." One panelist suggested that *Sunstone*, which will be publishing the lecture series, could do a public service by running a list of "hanging Bishops" in the same issue.

Lester Bush also disarmed a questioner who asked if his research indicated whether the Church's excommunication system was designed by divine or secular inspiration. Bush replied, "To the extent that the court

continued on page 2

INSIDE

A Look at the Word of Wisdom

Rev. Ronald: Divine Politics

Winds of Change Blow On 7EP

The *Seventh East Press* is about to undergo sweeping changes, including a new managing editor, new name, new format, and the addition of several new staff members.

The paper's new editor is Rodd Wagner, a 21-year old senior journalism major with plenty of experience with printer's ink. Wagner has served as an editor at the *Daily Universe*, the *Springville Herald*, and the *Utah Journalism Review*.

Wagner accepted the position as managing editor on the condition that he be able to make extensive changes in the name, format, and approach of the paper. "The *Seventh East Press* was a gutsy, independent student newspaper," Wagner said, "but I couldn't support its semi-journalistic practices." Wagner says the new version of the *Press* will be named *The University Post* and will move to a more traditional news approach.

"There will be less reporting on doctrinal matters unless those issues become newsworthy," Wagner said. He also indicated that, unlike before, the paper will not contain historical pieces.

Wagner plans to increase the staff from a handful of volunteers to an actively involved staff of twenty-five to thirty persons. About half of the staff will have had some experience or instruction in journalism. "You need about half of the staff that understands news business," Wagner explained.

Wagner also plans to expand the number of editorial pages which will feature faculty and student opinion, cartoons, and a lively letter-to-the-editor column.

Out going editor Huffaker has some reservations about the changes, however. "I'm sorry to see the doctrinal and historical issues go," he sighed. "But I'm confident that under Rodd, the cause of an independent student newspaper will continue."

Huffaker said that during his term of directing the *Seventh East Press*, he has tried to bring more balance to the paper, adding more positive news as well as the inevitable negative. "It didn't do a whole hell of a lot to keep us on campus," smiled Huffaker, "but I still think it was a move in the right direction."

According to Huffaker, the *Seventh East Press* never attempted to be a strictly journalistic effort. "I think that was the real virtue of the paper—its freewheeling approach gave students a chance to expand their minds by publishing their views."

Huffaker, an undergraduate majoring in English and Political Science, plans to be married later this month to Charlene John, a student at Brigham Young University. The pair plan to continue their education at the University of California at Davis, Huffaker's home town.

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"Excommunication" continued from page 1

system was based on the biblical model one could imply that the two systems were inspired by the same influences. To the extent that the current system is different, one could imply either that we have progressed beyond the biblical model or we had regressed from it."

Bush, who has written an article on this issue that has appeared in *Dialogue*, traced the development of areas that were defined as "excommunicable offenses." He cautioned his listeners not to ridicule such early charges as refusing to accept ZCMI script as wages or subscribing to the *Salt Lake Tribune*. He said such offenses were usually considered outward manifestations of the "real" problem—a rebellious spirit as mentioned in D&C Section 107. Currently excommunicable offenses are such things as murder, sex change operations, cruelty to spouses, incest and homosexuality.

Bush noted that sex change surgery has been put into the same category as murder—one of the sins one can not atone for in this life and be rebaptized into the Church after repentance. Also most Church officials and some missionaries are automatically subject to excommunication for some problems, whereas local leaders maintain discretion in deciding whether to institute court proceedings over the regular membership for the same offenses.

Douglas Alder felt he had been asked to speak as someone who has had a fair amount of experience as a "judge in Israel." Although he had a negative perception of excommunication before he had been involved, he has since come to perceive the process as something that can be positive. "Several court experiences have been spiritual highlights in my life and in the person's life. The opposite has also been true."

Later, Alder said, "I cannot disclose particulars, yet many of my feelings come from particulars." He believes that it is the bishop's challenge to get people to react to life in a spiritual manner; to wrestle with their own consciences and come to their own decisions because true repentance is the most solid basis of a testimony.

One of the positive aspects of the system that Adler saw was the opportunity to confess and not carry around old sins and secrets which only eat at one's self-respect and increase feeling of worthlessness. "Christ wants your good deeds to be a credit to you and not a repayment for old sins."

"Why can't repentance be achieved without courts?" Alder asked. "I don't know. All I can say is that this system was given by revelation and maybe without it we would be too easy on ourselves." All three did agree that they had never seen a positive outcome when the individual involved became hostile.

Bonner Ritchie, an Organizational Behavior professor at BYU, observed, "My professional commitment is to protect people from organizational abuse. Can any organization's goals be defended when a person is sacrificed, demeaned or abused in order to make that organization more effective? I do not want to see the burden of organizational immorality carried on the back of the individual justice system."

Ritchie was uncomfortable with the metaphor of a "court of love." He asked, "What are the symbols? What are the feelings evoked? The court as a metaphor in a theological system complete with the terms "accused", "court", and "trial" may by virtue of their symbols get in the way of actually achieving the goals they say they want."

During the question and answer session, Ritchie said, "Let me respond to about five questions. Some people here have been excommunicated and it has been a traumatic and hostile experience. How do you transcend all of this sweetly? You don't. Do some Bishops conduct personal vendettas? Yes, sometimes they do. But unless you have a fundamental faith that God will prevent Church officials from making mistakes—and I do not have that faith—then you are going to have to develop a coping strategy as an individual for handling and dealing with those mistakes. No one is going to protect us. And I do have a fundamental faith that, as in the Huebner case [the German member who was excommunicated for his anti-Nazi activity] there is a God who can correct bad decisions."

Ritchie, a former defense-lawyer while in the military, cautioned people against dramatizing their dealings with the Church, as he felt Sonia Johnson had done. An approach which emphasizes the picture of the small individual against the big uncaring institution tends to turn personal encounters into "bureaucratic encounters" and can only serve to make the person bitter.

Ritchie suggested the analogy of Christ as the head of the Church should be replaced with the analogy of Christ as the heart of the Church. Even though he had seen Church courts create the opportunity to express the intensity of love, he admitted, "It happens less often than I would like."

As an Organizational Behavior instructor, Ritchie acknowledged that there are great organizational benefits to blind loyalty and obedience but felt these advantages were offset by greater weaknesses.

He listed several ways to conceptualize the role of Bishop as an administrator, executive, manager, counselor, friend, judge, police officer or bureaucrat. Since most people cannot easily switch the number and kinds of roles they play it is easy to get trapped in one or two usual

modes of behavior. Bishops who are stereotyped as judges or police officers may have trouble acting as friends or counselors—roles which are psychologically more effective in helping others to find the courage to repent.

Ritchie said he felt very strongly that if someone came to him to discuss a sensitive matter or make a voluntary confession it would be a violation of that confidence to turn around and use that information in a court trial without the express consent of the person involved. The audience responded to that remark with applause. "But," Ritchie added, "everyone does not agree with me. In fact I know that my opinion is in the minority."

A written question from the audience was, "Why have you ignored the main issue? Why should women be tried by all men?" To which one of the panelists responded, "Because it is a sexist system, Good point." Another, noting the obvious strong support among the audience with the sentiments expressed indicated, "It is going to be an interesting next century."

Mentioned in passing was the fact that under the current system, men are tried by a high council court and women are tried by a more informal Bishop's court. The high council procedure includes the drawing of lots with the men receiving odd numbers assigned to look out for the Church's interests and the men receiving even numbers assigned to look out for the defendant's interests.

Bush noted that one of the interesting changes in excommunication procedures is in the area of announcements. In the past announcements were the exception. Currently the *General Handbook of Instructions* mandates an announcement to priesthood meetings on who was excommunicated and the reason why. Also, if there is a confession required of a female member, the Bishop will make it on the women's behalf in the priesthood meeting.

The concern was expressed that if people who are rebaptized after excommunication are not treated as forgiven then "the system is not working as it should."

Bush suggested that some graduate student should compare how many people were rebaptized into the Church during the nineteenth and twentieth centuries. It is his impression that more people are being lost to the Church through the excommunication process than are being saved.

One suggestion from the audience was that "the only excommunicable offense should be misuse of church power by church officials."

Adler commented on the use of excommunication as a deterrent. "I do not know any member of the Church who has not fantasized over being excommunicated. I hope we can go beyond the level of reward and punishment but I don't think we can ignore the reality that fear motivates."

Prof Looks Into Mormonese

Cecelia Warner

"Stake Conference", "bear my testimony", "Relief Society", "D&C", are all terms which make little sense to non-Mormons. They're also what University of Utah folklorist Jan Harold Brunvand calls "folk speech."

A professor of English and author of *The Vanishing Hitchhiker*, Brunvand has written a chapter in a new book called the *Handbook of American Folklore*, on regional folk speech patterns among Utah's Mormons.

Brunvand defines folk speech as language "characteristic of members of folk groups when communicating about themselves, whether the groups are defined by age, social status, occupation, religion, region, or other factors."

"Folk speech," he continues, "includes variations in pronunciation (wash vs. worsh), in vocabulary (rubber band vs. elastic), and in grammar (dived vs. dove). It also includes place names, salutations, replies, intensifiers, swearing, euphemisms, slang, the jargon of the professors and trades, and some proverbial expressions."

According to Brunvand, the study of dialect as an important trait distinguishing or defining a larger region is attractive to both folklorists and language specialists. He likens the *Handbook of American Folklore* to an encyclopedia of folklore studies in the U.S.

"Folklore will fill the gap in the history of the American experience," he says.

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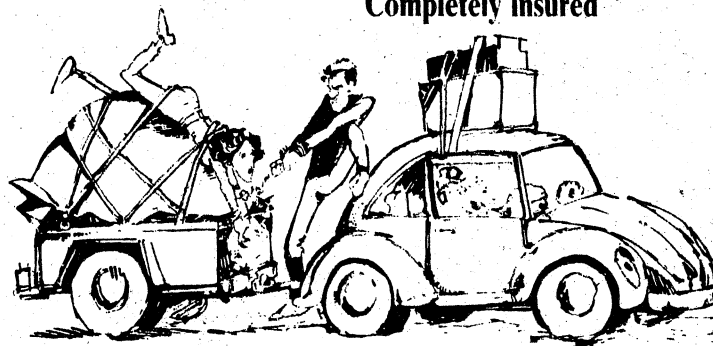
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Mother Are You There?

LDS Women: Conforming to Male Role Models

Stuart M. Horne

Analyzing the LDS Church from an organizational perspective reveals, among other inherent problems, that there is an absence of an eternal female role-model. This creates an environment within the organization that works against its own doctrinal goal of godhood for women *as well as men*. Some examples, both personal and abstract, will elucidate this idea.

While on a mission for the Church I observed some events that exposed an interesting yet disturbing organizational phenomena concerning the perceived role of women. It was clear to the casual observer, or at least to me, that the few most talented, capable missionaries (the natural leaders) there were females. My mission president, in acknowledging this, made efforts to utilize these most talented missionaries in leadership roles.

The result was significant as it was reflected in missionary attitudes. The mere mention of using sister missionaries as mission leaders was met with resistance among the elders already serving in leadership capacities. Although this reaction could be taken as a natural one accompanying a change in the existing mission structure, it proved to be much more in that above and beyond this basic resistance, the idea of incorporating women in mission leadership collided with an especially significant attitudinal obstacle: the "built-in" male-centered view of the Church held by *both* the elders and the sisters.

The elders saw this possible change in leadership as a threat to the system established to help *them* progress in leadership ability and administrative capability ("Why should women fill 'our' roles?"). The Sister—and this was more disturbing to me—generally held the *same* view, and they felt uncomfortable with the prospect of filling new and unnatural roles. Thus the men had the mentality that the mission, being a microcosm of the Church, was a system that aided their progress towards leadership and

dominion, (eventual Godhood), while the women saw it, with much the same slant, as a process leading them towards *supportive* roles at the possible expense of their talents and God-given abilities (eventual supportiveness?).

Regarding these eternal role-models, Erastus Snow, apostle and prominent Church leader in the nineteenth century, made what would today be considered a rather startling assertion concerning the nature of God:

If I believe anything that God has ever said about himself, and anything pertaining to the creation and organization of man upon the earth, I must believe that Deity consists of man and woman...there can be no God except he is composed of the man and woman united, and there is not in all the eternities that exists, nor ever will be, a God in any other way...There never was a God, and there never will be in all eternities, except they are made of these two component parts; a man and a woman; the male and the female.¹

Snow strongly implied that although men and women differ in character, they complement each other (in fact they *must* complement each other) in an equal relationship that emphasizes godhood as a collective achievement.

Although most Church leaders have not been as declarative as Snow on the matter, this notion is clearly a part of Mormon doctrine. Bruce R. McConkie, for example, in his definitive text, *Mormon Doctrine*, says that "An exalted and glorified Man of Holiness (Moses 6:57) could not be a Father unless a Woman of like glory, perfection, and holiness was associated with him as a Mother. The begetting of children makes a man a father and a woman a mother whether we are dealing with man in his mortal or immortal state."² These are but two examples among many, but they suffice in doctrinally establishing a working premise: Mormon men and women have, as their ultimate common goal, the achieve-

ment of godhood, something only attainable in a unified and equal cooperative effort.

In contrast, however, the Church, as viewed in its existing organizational context, places great emphasis on the eternal male role-models (God the Father and Jesus Christ), while virtually ignoring the eternal female role-model. This absence of an eternal female identity creates a downward, destructive cycle for women as members of an organization which holds godhood as its crowning achievement. And the absence of this female role model initiates the development of a number of inferior role models, mostly cultural. This, in turn, fosters a mentality like that illustrated in the mission-field example.

The absence of the female eternal role-model is traced by many to Adam and Eve and the Fall. Adam and Eve represent the initial role-models. Men often look to Adam as a traditional symbol within the Church organization, he being the first mortal father, one who followed his "less-valiant" wife out of the Garden of Eden to bring about a condition of growth for humankind. It seems women, however, are left to either ignore the "lesser" female role-model, or accept a traditional feeling of indebtedness to men for being part of the "weaker" sex (as being part of Eve's tradition). These role connotations are unfortunate and inaccurate, as Nadine Hansen states in her essay on women and the priesthood in *Dialogue*:

If...Eve was truly deceived and Adam was not, then why should Eve's punishment be greater than Adam's? Should not the punishment be greater for one who *knowingly* disobeys than for one who is "deceived"? If, on the other hand, Eve was *not* deceived, but rather fell intentionally as some Mormon leaders have claimed, in order to bring about the necessary condition of mortality and knowledge of good and evil, then why is she punished more severely than Adam, who enters mortality only after she urges him to do so?...Eve is placed in a subordinate position to Adam for being

continued on page 8



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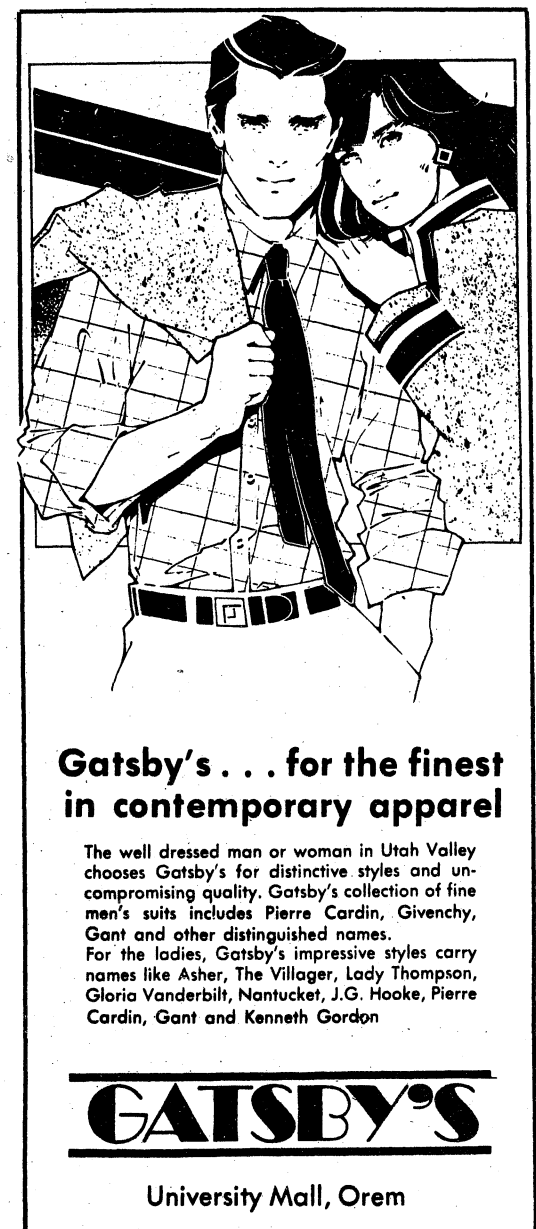
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"Godmakers" Makes Debut — and Enemies

J.R. Treff

It is not very much of an exaggeration to say that, in Utah, you are either Mormon, non-Mormon, or anti-Mormon. And it was to such a mixed audience that the Utah Valley chapter of Saints Alive/Ex-Mormons for Jesus premiered its version of "Meet the Mormons" at the Orem High School auditorium Monday March 29th.

The film, called "The Godmakers," has been described by Jerry Cahill of LDS Church public communications as "a vicious attack on the Mormon Church." The *Central Utah Journal* added an editor's note to their publication of the press announcement, quoting a Presbyterian minister from Mesa, Arizona, that "It was religious pornography, utterly without redeeming social value. It reeked with anger and hatred...a traditional attempt at persecution of others who believe differently."

I attended the Monday night opening with three other Mormon friends, not knowing what to expect. My only prior contact with Saints Alive had been last summer, when I took my Jewish mother-in-law visiting from California to Temple Square. There was a small group who handed us both some literature. She read every word looking for flaws in the Mormon religion her son had chosen. But she was only more impressed to discover that Mormons did not hold to a lot of "ridiculous beliefs." So I asked myself, how bad can this film be?

The movie opens with an aerial photograph of an LDS temple, a deep-voiced narrator, and dramatic background music. The announced intent is to expose the believe-it-or-not doctrines and practices of the "real" LDS Church. Two of my more boorish friends started to

giggle and whisper. I knew it was going to be difficult to take this movie seriously.

The focus quickly switches to an attorney's office where two national leaders of Saints Alive and Ex-Mormons for Jesus, Dick Baer and Ed Decker, present their stories under the premise of preparing to sue the Church for fraud. Included are the after-life expectation of "celestial sex" and polygamous wives, extraterrestrials from Kolob, finite humanoids who grow into infinite and multiple gods, and Joseph Smith's vision of moon creatures dressed as Quakers.

More seriously, they charge that if you do come to a born-again awareness of "real" Christianity, then the LDS Church can make your life miserable by turning family and friends against you, making you feel sinful, threatening your livelihood through the Church's vast financial resources and even threatening your life (if temple rituals are to be interpreted literally).

Joseph Smith, described as a "treasure-seeker" and well versed in the occult and Masonry, is presented as bragging that he has done more for the salvation of the world than any other man in history, even more than Jesus. If the reference is to Doctrine and Covenants 135:3 then this alteration strikes me as one of the most serious misstatements of facts presented in the movie. In that section of the D&C it is said that Joseph Smith has done more for the salvation of the world than any other man save Jesus.

The charge of racism is alluded to by resurrecting the discarded folk-belief that one-third of the souls in the pre-existence were cursed with black skin for being neutral in the fight between Jesus and Satan.

And as if the Seventh East Press doesn't have enough public relations problems, there was even a short quote from Ron Priddis, former business manager of the 7EP. Ron mildly observed that, "there are some things that are embarrassing to the Church," a statement originally

balanced by another comment that there are also some embarrassing things about the anti-Mormon movement. Of course the complete version of the quote wound up on the cutting room floor.

To check on my impressions, I asked a Moslem friend to attend a showing. After the viewing he said, "The LDS Church doesn't need me to defend it, but the film really was trash." I think he was more offended than I.

The picture finally ends with the lawyers telling their potential clients that, although they have a case they don't have the money to fight the LDS Church in court.

To tell the truth, as uncomfortable as I am about the marriage between religion and lucre, and as much as I would love to see the Church publish a yearly financial statement, I am not convinced that the Prophet and general authorities spend their time in Salt Lake scheming over which insurance company to buy next. I am also unable to warm up to the idea that the Marriott Hotel chain is operated more to further the interests of the Church than to make a profit for the Marriott family.

Aside from all that, I found the film to be very similar to reading the Tanners' *Mormonism—Shadow or Reality*; Some points are acceptable to a degree, but the monotonous pounding-in of distorted views turns the presentation from a positive learning experience to a narrowly slanted, intensely oppressive piece of indoctrination.

One hour of this sledgehammer propaganda left me yearning not only for the other side of the story, but also for a good tall glass of Alka-Selzer.

After the movie, I left with my three friends. A little old white haired lady passed us in the hall and asked, "Aren't you ashamed?" Embarrassed would have probably been more accurate, but if this is the best the anti-Mormons can do, I think the general authorities can still sleep soundly tonight.

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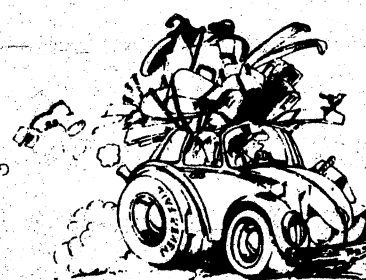
Men and Women Join for Conference

Combining Men's Conference and Women's Conference this year, the University of Utah is sponsoring four days of speakers, concerts and workshops for both men and women. "New Voices—New Realities" will open Wednesday, April 13 at 7:30 p.m. in the Union Main Ballroom with an address by Karen Shepherd, editor of *Network* magazine, and a concert by Peter Alsop, performer and educational psychologist.

Other featured speakers include George Leonard, former senior editor of *Look* magazine and author of *The End of Sex*, and Elizabeth Holtzman, former New York

Congresswomen. Leonard will discuss "The End of Sex: The Beginning of Love After the Sexual Revolution" Friday, April 15 at noon in the Union Main Ballroom. Holtzman will speak on "New Voices: Women in the 80's" Thursday, April 14 at noon in the same location. Both lectures will be free to the public.

Workshops include such topics as "Seduction, Courtship and Romance" and "The Mormon Conscience: New Voices—New Realities." There is a registration fee for the conference. For more information, call 581-8030.



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Fools Rush In (or what I would have said earlier had anyone asked me)

Don Q. More

College of Humanities, Brigham Young University

The Scriptures talk about two kinds of fools, those who are so realistic and true to worldly values they cannot find God and those who are so tuned to the ideal, including God, that they are constantly bumping up against the world. The first kind are often successful, rich, well-accepted, tripped up only by that ultimate stumbling block, the Gospel of Christ; the second kind, "fools for Christ," are constantly in trouble in this world, in fact make lots of genuine mistakes that try even God's patience, rush in to promote causes of and point to problems when angels are more prudent. The only hope for them is that they ultimately cast away their learning, "consider themselves fools before God, and come down in the depths of humility" (11 Nephi 9:42), in acceptance of grace. As I "rush in" to write this review I wish to be that second kind of fool: I will be passing judgment on some others who, I think, have sometimes succeeded in being such—but who also engaged in some faithless nitpicking and even adolescent blasphemy that were merely foolish.

"It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31). And it is a foolish and thankless and very dangerous matter to attempt to deal with essential matters of the Kingdom of God without Priesthood authority. But that is precisely what the editors of the *Seventh East Press* took upon themselves in the fall of 1981. There is some evidence they sensed the seriousness of the responsibility—and some that, in youthful innocence and weakness, they did not. But they were in an honorable tradition that includes the Lord's command to "be anxiously engaged in a good cause...for the power is in [you]" and also includes the long line of excellent independent publications in Church history—which, until 1970, included all LDS publications because even the official ones had begun independently. That tradition, as the editors have recognized in calling themselves a Christian publication for a Christian university, goes back further than the Latter Days. The apostle Paul told former Saints to "Prove all things; hold fast that which is good." Independent thought and publication should and can be one of the finest possible expressions of that paradoxical and difficult Christian obligation.

At this critical juncture—of changing name and editor—my assessment is that, in its eighteen months of publication, the *Seventh East Press* has generally made the mistakes of inexperience and has done best what modern independent Mormon journals have done best. The usual tendency is for official journals, "house organs," to hold so fast to what is good that very little is ever proven or tested; independent journals, conversely, make testing into such a major preoccupation that they seldom show what they are holding to or exult in the good. The Apostle Paul exhorted us to do both; no student paper at BYU has yet learned to help students much with that task.

But a publication should first be judged by its own goals. In that premier issue (6 October 1981), editor Elbert Peck outlined his purposes: 1) to fill a void on campus ("There is no publication that puts in print issues that should be discussed among students"); 2) to "provide an avenue for public expression of personal opinion," frankly meaning the opinion of the people willing to put in the work and do good writing; 3) to

"provide talented individuals [besides journalism majors] an outlet for creativity...and discipline"; 4) to provide "a publication that is independent of the administration...We believe that BYU has matured enough to support [one] such as this."

That is an admirable prospectus, particularly the last purpose, which suggests the editor's fundamental faith in BYU as a mature university, capable of fostering sustained, intensive, challenging, uncensored thought. The *Seventh East Press*, then, started by affirming its faith in the basically educational purposes of Brigham Young University; its major contribution, I believe, has been to help the university fulfill those purposes well. It clearly never intended to be a mere newspaper but an educational journal like *Exponent II*, an amateur *Christian Science Monitor* for BYU Mormons.

In the first few issues, *Seventh East Press* succeeded in providing students and faculty with a remarkable range of information and insight—and good writing—about difficult and important issues, about ideas and events central to the intellectual life of Brigham Young University. It was indeed "a breath of fresh air." It fulfilled Peck's stated goals by responsibly reporting on significant issues the *Daily Universe* cannot or will not deal with in depth—differences among Mormons about how our history should be written, about what constitutes official doctrine, about how General Education (which, including Religion, is the heart of BYU's educational endeavor) should be assessed and modified, about the Church's official position on such matters as organic evolution and progression between Kingdoms.

The usual tendency is for official Church journals to 'hold so fast to what is good' that very little is ever proven or tested.

Seventh East Press presented challenging, and usually well-documented, well-reasoned, and refreshingly well-written opinion on matters important to BYU students: Peck provided a moderate, faithful editorial voice, speaking firmly but reasonably about the flaws in student government and elections, building up to a crescendo of support for the proposed ASBYU Constitutional changes that were finally defeated in the spring; opportunities were provided for strong political differences to be expressed, including a substantial series by Lant Tueller-Pritchett attacking Reaganomics but also lengthy rebuttals to him in regular articles as well as letters (and the "letter" section became most useful, allowing lengthy, substantial responses to balance the editorial control of the rest of the paper); space was provided for strongly opinionated essays and speeches and interviews, from Alan Keele's denunciation of BYU's emphasis on sports to a fine personal essay on "spiritual freedom" by Denise Williams to Hugh Nibley's somewhat dated (1965) but powerful defense of the Book of Mormon (plus his exquisitely devastating response to a rejection letter from the editor of the *Improvement Era*) to Arthur Henry King's marvelously articulate attacks on the lone and dreary world in general.

And the paper did indeed provide many students and faculty

new outlets for creativity and discipline: Fine reviews of current books of special interest to Mormon university students, such as Brian Best on Jung's "semi-autobiography" and Roy Bird on George Lukacs and Mormon esthetics; strong, fair, "watchdog" investigative reporting on matters relevant to the university community, like control of the students' class gift money, waste in photocopy machine repair, misuse of restricted documents, and faculty research compared to other schools; excellently written series like "Going My Way"—urbane, witty, informative articles about places to visit along the Wasatch front, from the Church Office Building to the Trappist Monastery in Huntsville. And especially creative and refreshing was the humor: Peter Sorenson's good-hearted but devastating spoofs of everything from Mormon public relations types running amok with the Cumorah pageant ("Wax Weakly is planning something even better for next year's pageant: he's going to rig up a system of motors and pulleys, and when a giant neon honeybee flies by, the gold plates will close on it") to the uncharitable silliness of the reciprocal excommunications of Mormon conservatives and liberals ("flannel boards" and "flip charts"): "Professor Backlash...quickly responded, 'That's a typical comment from a flip-chart Mormon—always unwilling to coexist with us flannel boards. Boy, somebody oughta have your temple recommend for this!'" Shot back Professor Demure, 'Look, you glorified seminary teacher, I got my Ph.D. from Harvard—where'd you get your second-rate Ed.D., pseudo-scholar?' " And an excellent, witty as well as useful, series by Scott Dunn on "Abusage" of the English language, culminating in the 10th issue with a hearty survey of gaffes by the *Seventh East Press* itself.

The major achievement of the first few months, though, was to establish *Seventh East Press*'s credentials as an independent contributor to the basic purposes of a Mormon University. For instance, a fine summary of Elder Bruce R. McConkie's forthright and refreshingly practical counsel given at the 14 Stake Fireside session in late October, and sane, charitable, obviously committed Mormon voices like those of Gary Bergera and Blake Ostler, discussing important Gospel issues too controversial perhaps for the university to encourage in the *Universe* (because of the danger of implied sanction) but in ways so helpful to undergraduates I feel our administration must be grateful. As Professor Thomas Rogers wrote to the *Seventh East Press*, "I am still overwhelmed at Gary Bergera's ability to take such thorny, controversial doctrinal issues and, in so few lines, objectify and lay to rest the dissension which so easily gathers around them." For the third issue Vice-president Noel Reynolds gave an interview covering not only General Education but current scholarship on authorship of the Book of Mormon, his views on the special resources at BYU for intellectual freedom, and a useful assessment of *Seventh East Press* and conditions for its possible success:

I appreciate the importance of taking the total responsibility for what one does, and the *Seventh East Press* will have to do that...It must win credibility with the faculty who tend to have a much broader view of what is involved in the university...credibility with a range of student

continued on page 6

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Thank you for your help. STOP HUNGER

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"Fools" continued from page 5

attitudes and willingness to consider certain matters that might be reported...and credibility of the administration, and this will be developed as it is able to report matters truthfully and with judgment and to the extent that it can refrain from rumor mongering.(1:3:9)

A similar hopefulness had been expressed by Presidential Fellow Robert K. Thomas in a letter following the first issue, which wished *Seventh East Press* well "in your attempt to provide another source of news and comment for the BYU community." He optimistically counseled, "It is only when hostility is added to difference that the presentation of alternatives becomes destructive. Responsible reporting will never turn dissent into enmity" (1:2:7). But after the first issues some hopefuls were disappointed; Royal Skousen from English liked the first two but found the third "lacking": "It almost seems like you have run out of good material and have resorted to printing some articles with little originality and thoughtfulness." He objected particularly to Berger's article on progression from kingdom to kingdom (a one-sided "attack in favor of toleration, but...not an in-depth study of the issue") and to the series on Reaganomics: unoriginal "drivel." This critique was partially off-set by two lengthy letters on the same page, rebuttals which took Tueller-Pritchett quite seriously, and Skousen was clearly using standards much higher than he would ever apply to the *Universe*; "Surely we can expect some originality as well as intelligence in the *Seventh East Press*."

But by the 10th issue, even the editors had lost some idealism. Peck thoroughly and quite objectively reviewed the mistakes and achievements of five months and some of the lessons learned: Pained awareness that in the adversarial role of investigative reporting it is difficult both to avidly seek truth and to remain charitable; the great importance of independence in order to be able to make decisions without second guessing someone higher up; the joy of being naturally impelled, by

My own criticism of those first few months is minimal. There are difficulties, even for an older, more experienced staff, and I think these young undergraduates displayed devotion and poise, good judgment and inventiveness, and generally met Reynolds' and Thomas' criteria for winning credibility. My main objections are stylistic (no index, poor—or wrong—identification of where articles continued to or were continued from, some obviously rushed editing and layout work) and about what was *not* done: the writing (or commissioning) of powerful expressions of the experience of the good in Mormon life and education, of the exaltations as well as troubles and testing of our faith. But more of that later.

After that 10th issue, more substantive troubles began to build up, even in terms of Peck's own stated goals. Reading straight through the whole lot gives me the impression that there is some, but very little, of the simple falling off in "originality and thoughtfulness" Skousen noticed. What I sense rather is a growing *exasperation* about certain matters—such as the apparently duplicitous maneuvering of some in current student government and past administrations; Much less forgivable (and probably basis for banning from the campus) were such things as using the privileged position of having a trusting Mormon audience to provide information (such as specific identification of sins that were forgiven and should be forgotten) and to use techniques (such as delighted chronicling of General Authorities "statements" to imply contradiction or cover-up). Serious errors of judgment were made that are not justified by the ideal of "freedom of information" or "the right to know." Freedom is not an absolute; people are always more important than ideas and charity sometimes preferable to truth. I was particularly offended (and disappointed) by a growing obsession with certain subjects—especially anti-Mormonism (especially its most bizarre and irrelevant forms, the Adam-God and polygamy cults) and a growing carelessness about broaching obviously offensive subjects in ways most offensive to

some Mormons in authority seem much more tolerant of right-wing extremes (such as teaching blatant racism and sexism in the name of religion and publishing in radical right-wing journals like *The American Mercury*) than of left-wing extremes (such as civil disobedience or even questioning people in authority). But the fact of responsibility to retain credibility remains paramount; I think that, despite a successful transition to a more readable format and a good spring and summer editor in Tim Slover, some of that credibility—especially among students—was lost by the end of the first full year, essentially for the reason Reynolds predicted: irrelevance, even offensiveness, because of its obsessions, exasperation, and poor "political" judgment. Patient readers could detect important efforts to keep a good balance, such as Slover's fine editorial after the homosexuality series, focussing on the central issue of following the Church's counsel to treat sins of homosexuality precisely like any other sexual sins and homosexuals like other sinners, as individuals not stereotypes, with understanding and charity, not superstition and rejection. And Slover further proved his credentials with a first-rate editorial on "Anti-Mormons: Cult of Negativism," which is full of excellent information (very useful in responding to anti-Mormons) and which also forcefully demonstrates the fundamentally unscholarly and unChristian approach of professional anti-Mormons. His effectiveness was demonstrated by the hysterical (and unscholarly and unChristian) letters from a few prominent anti-Mormons in the next issue. But the value of Tim's fine work (and of *Seventh East Press* in general) was articulated best by a letter from Spencer Palmer (Professor of Religion) praising that editorial:

Rather than trying to contrive a set of fancy euphemisms or sophisticated evasions, so common among some of our own people these days in the treatment of serious issues involving the Church, you have taken a straightforward, articulate and clearly positive approach. Your integrity, your courage, and your commitment to the Church are evident. For all of us who love the gospel and who are comfortable with the plain fact that all its principles and ordinances derive directly from the teaching of Christ, your editorial was a wonderfully refreshing experience.(1:19:9)

And there *continued* to be many good things, not only under Slover but throughout this second year, under Scott Woolley and Dean Huffaker: More fine investigative reporting concerning such things as the questionable treatment of long-time supporters of BYU football with the stadium expansion ("Cougar Stadium: Catering to the Rich" 1:19:1). The continued excellent reporting in depth of intellectual events on campus (the account of a speech at the Peace Symposium, for instance, was detailed, accurate—satisfactory as a substitute for readers who missed it). The reprinting in full of major addresses by Garold Davis, Hugh Nibley, Gary Browning. The initiation of a poetry section, beginning with a fine essay on understanding poetry by editor Patricia Gunter. Lengthy interviews with Mary Bradford and Sterling McMurrin. Fine faith-promoting articles by Tom Rogers on the values of the MTC and on fellowshipping troubled returned missionaries.

These again are mainly contributions to the fundamental purposes of BYU as a university and particularly as a Mormon one. I frankly can find no excuse for the enormous waste of providing a campus newspaper (tying up hundreds of thousands of student hours in producing and reading the paper, **continued on page 7**)

Independent thought and publication can be one of the finest possible expressions of the Christian obligation to "Prove all things; hold fast that which is good."

reporting, to become "cause-fighters and activists" and the pain of seeing that reporters easily become "self-appointed judges and unavoidably play God"; the lesson that all independent Mormon publications learn to their sorrow, that apparently conservatives are less "activist minded" than "liberals" (or more cautious), thus harder to get involved in activities like "championing their causes" in print, and thus that any unofficial publication, despite all its wishes and efforts to the contrary, gets stereotyped as "liberal." Clearly sobered by his experience, yet still determined and idealistic, Peck focussed on a new theme:

Our final, and most demanding, challenge is that of being a Christian newspaper. We sense that the role of the press in a genuine Christian community is different in certain aspects from its role in a pluralistic democracy, and to some degree BYU is a Christian community. We are struggling with how to not abdicate our role as reporters and yet keep the Christian virtues which include forgiving, respecting, enduring, and encouraging. And the struggle has been sweet.

certain parts of their constituency (which, of course, includes not just readers but the parents and Priesthood leaders of BYU students)—I mean articles like "Why I Became a Homosexual, By a Returned LDS Missionary." And there seemed to emerge a certain sophomoric playfulness that could not resist gratuitously offensive ploys like an arrestingly altered picture of Orrin Hatch and a fetching but obviously sarcastic set of pictures over an otherwise objectively reported anti-feminist speech by Rodney Turner. The exasperation even began to affect the humor with the addition of a column by "L.A. Nausee," a professor in the College of Humanities "temporarily on sick-leave," who reported with devastating satire on sessions with a psychiatrist trying to cure him of his encounters with the worst of BYU; the pain began to show through, at times corrosively—I think on balance capable of being destructive, even overwhelming, to inexperienced student sensibilities, ("Better that a millstone were hanged about his neck...")

I can understand the exasperation. The class gift decision certainly looked like the cynical abuse of power, for personal advantage and against democratic processes, by ASBYU officials. And it must be sorely trying to student liberals that

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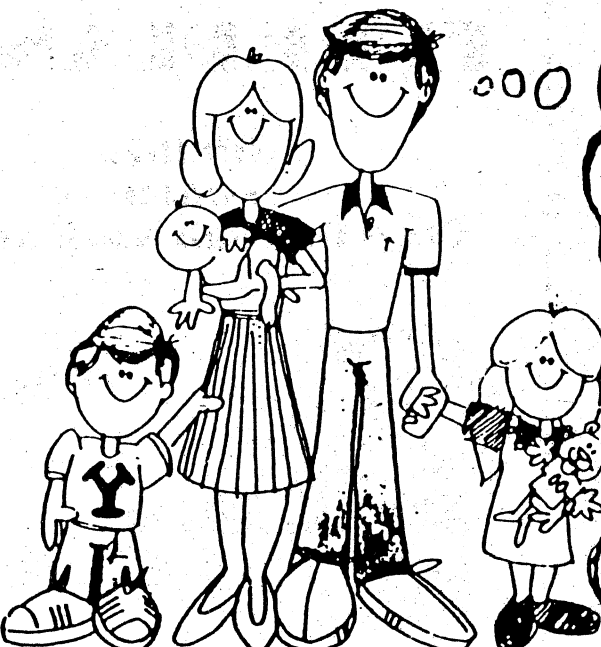
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Depression Theory "Rebuffed"

Cecelia Warner

A study conducted at the University of Utah has concluded Mormon women are no more vulnerable to depression than are non-Mormon women.

David C. Spendlove, a clinical instructor in the department of Family and Community Medicine, decided to conduct the study because, he says, there was no data comparing Mormon to non-Mormon women. He says, "All the information and literature about Mormon women and depression tends to be anecdotal."

179 women, both LDS and non-LDS were involved in the study. Married women with children under 14 years of age were chosen because of their higher risk of emotional problems.

Spendlove says he used women to conduct the actual interviews with the women because a same-sex relationship could elicit more information.

Using a standardized scale to measure depression, the women were asked about their employment status, number of children, relationship to spouse, income, health, age, education, church attendance, and religious motivation. Spendlove says, "We found that Mormon women are 1.06 times more vulnerable to depression than are non-Mormon women, which is an insignificant difference."

However, Spendlove did find that among Mormon women interviewed, education has the most significant impact on the likelihood of depression. Mormon women without a bachelor's degree were 4.4 times more at risk of being depressed.

Says Spendlove, "Education gives them more options and more control over their lives. Education also correlates highly with self-esteem, and the lack of self-esteem is one measure of depression."

According to the study the second most important variable was the woman's relationship with her husband. Women who feel their husbands are non-supportive are 2.8 times more at risk of being depressed. Poor health and an annual income of less than \$16,000 were also measurable risks of causing depression.

Spendlove says, "People with poor health often feel less control over their lives, and income can also be a great source of frustration."

Spendlove stresses however, that the lack of a bachelor's degree or a low income does not cause depression. "There's just a relationship," he says.

Spendlove says there are some concerns with the study. Some people may argue that Mormon women are really more depressed than they are willing to admit or that non-Mormon women are more depressed here in Utah because they're a minority. "Maybe that's why we found no difference," he says.

Spendlove stressed that the results of the study should not be generalized to all Mormons, nor should they be applied to any one individual.

Adler to Speak at Commencement

Commencement exercises April 22 will feature Dr. Mortimer J. Adler, chair of the board of editors of *Encyclopedia Britannica*, and the Mormon Tabernacle Choir. Adler, who is also director of the Institute of Philosophical Research in Chicago, honorary trustee of the Aspen (Colorado) Institute for Humanistic Studies, associate editor of *Great Books of the Western World*, editor-in-chief of *Annals of America*, and co-editor of *Great Treasury of Western Thought*, will deliver the commencement address and receive an honorary doctoral degree. The Tabernacle Choir will perform and receive a Presidential Citation from President Jeffrey R. Holland. Adler received a Ph.D. from Columbia University and taught philosophy of law at the University of Chicago before becoming involved with *Encyclopedia Britannica*.

"Fools" continued from page 6

spending hundreds of thousands of dollars of sacred funds, levelling whole forests) merely to report on mundane reality ("Tanker Turns Over on I-15"; "First Test-tube Twins Born" are the headlines today). That is not the news children of God in school to become gods need to spend Church resources in order to hear each day and promptly forget.

But, you say, "We need to train students for the world of journalism and our students need to know what's *going on* in the world." Perhaps. But it seems much more likely, as W.H. Auden wrote of poetry, that we do not need the daily news but the news for want of which people are daily dying—what Ezra Pound called news that stays news. President Kimball, in his Second Century Address in 1975, warned: "This University is not of the world any more than the Church is of the world, and it must not be made over in the image of the world." Brigham Young recognized the danger long ago: "It is beneath the character of the Latter-day Saints that they should have no more independence of mind or feeling than to follow after the grovelling customs and fashions of the poor, miserable, wicked world" (*Journal of Discourses* 13:4).

Of course, there is *one* traditional value of good journalism our students need to learn. It is ironic that we invest enormous resources in Social Science 100 (the only mandated universal requirement) to teach our students the values of the American system and yet neglect one of the major pillars of that system: a free press, kept free precisely in order to criticize, to hold accountable with an independent voice, those with power in the university—faculty, administrators and student government. Whatever we believe about the infallibility of General Church Authorities, that infallibility surely does not extend to ASBYU ("We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority...they will begin to exercise unrighteous dominion." D&C 121:39).

If our Founding Fathers were right, one of the best antidotes to misuse of power is an independent press. The *Daily Universe*

thought and experience and that McMurrin apparently never himself had the spiritual experiences that ground a testimony. He has obviously not read the best Book of Mormon scholarship (which is *not* on archeology) of the past twenty years, and he could not say, "I came to the conclusion at a very early age, that you don't get books from angels and translate them by miracles," unless he has never been in the presence of angels or experienced miracles—as many of us have. It doesn't hurt us to know about such conclusions or to be interested in the innocent yearning to be counted a Mormon by McMurrin, which may well be true of many other Mormons who have never fully experienced the faith.

But the *Seventh East Press*, having foolishly dared to take hold of the ark of faith in print, has a higher *responsibility*, because many of us, including, I believe, its editors, *have* experienced Mormonism more fully and have an obligation to those who, as McMurrin did, need in their youth some challenges and witness and some companionship and encouragement that could help them find that fullness. I am talking about learning to write and publish what Lavina Fielding in her recent Association of Mormon Letters Presidential Address called the experiences of "spiritual realism":

The experiences move the person toward a greater understanding of the ambiguous nature of human good and human depravity. They affirm or challenge the reality of God. They illuminate by recording those perplexing moments when prayers are not answered and the equally perplexing moments when they are. They shoulder the burden of a community with a vision of holiness and unity that stands in contrast to its inevitable pettiness and cruelties of daily living. They attempt to make sense out of a large picture of human interaction that includes the values of faith, commitment, deepest doubts and anger focused on a seemingly uncaring God and swelling rejoicing and gratitude focused on a seemingly loving and watchful God.

My challenge to the new editors (and to other independent

We neglect one of the major pillars of the American value system: a free press, kept free precisely in order to criticize, to hold accountable those with power.

is not independent, and given the nature of this university as a Church school and the conservative, image-conscious nature of its wider constituency I believe it should not be. But it could be much more effective as an educational tool—if its vision were not so narrowly confined to worldly journalism and if it had the courage and good training to engage in watchdog journalism on "safe" targets like the student government and the faculty and middle level administrators (As Robert Thomas indicated in his early letter to *Seventh East Press*, "It is only when hostility is added to difference that the presentation of alternatives becomes destructive. Responsible reporting will never turn dissent into enmity"). But first those who advise and edit the *Universe* must gain a higher vision of journalism itself.

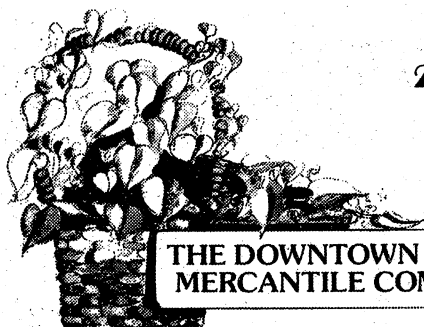
But, you say, "What about the McMurrin interview?" Well, it filled me with interest and sadness: interest that such a fine mind continues to work to help us Mormons see ourselves better; sadness that that mind has lost touch with the best of Mormon

Mormon publications) is that they put more energy and faith and prayer into writing and getting students, faculty, and staff to write with that kind of "spiritual realism," to get past the safe, ultimately meaningless, middle ground of worldly journalism that has been too much the province of the *Universe*. But also to get past the one pole of that realism, mere criticism and "honest" looking at the problems and perplexities of the life of faith and reason—of "proving all things," which the *Seventh East Press* has done fairly well.

A valuable independent publication (one worth the risks) must continue to show honestly the surface of BYU educational reality (and its undersurface) and also learn to show, in powerful, unsentimental writing, how the grace of God sustains that surface of our reality and sometimes bursts through—and to "hold fast that which is good." Only fools would take on such a wearying, exasperating, dangerous, redemptive task. I hope there are some around.

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Dynamic Duos Strengthen Faculty

Ron Priddis

Some couples find it refreshing to be able to go their separate ways to work every day. Others can't seem to see enough of each other. Stephen and Mary Anne Wood, for instance, go to work together to the J. Reuben Clark Law School, where they are both on the faculty. Steven Goates and Juliana Boerio-Goates are a husband-wife team on the faculty of the Chemistry Department. Howard and Rosemary Bahr both teach in the Sociology Department.

"We met at law school," says Stephen Wood. "Mary Anne thought she would go back and complete law school after the kids were grown. But we talked about it and it seemed that she would be happiest, and would be a better wife and mother, if she had outside stimuli."

Mary Anne graduated first in her class at George Washington University law school, with two children to care for. The Woods now have four children. "I had a crib in the office during the time that our last two children were born," says Mary Anne.

The Woods team teaches one class each year. Otherwise, their course work doesn't overlap. They made a "conscious decision" not to have their offices next to each other.

The Goates, on the other hand, enjoy having adjacent offices. "It's nice to be able to call out and say, 'How do you think this paragraph sounds,'" says Juliana. The Goates were married while they were doing graduate work at the University of Michigan. Both were on fellowships and both later had research appointments at Columbia University.

"We interviewed about twenty people before we found the right baby sitter," says Juliana. "We're very happy now," she continues. Juliana is a full professor with half time leave of absence until the Chemistry Department can find her another half slot on the faculty.

Howard Bahr comments that he and his wife "share the same body of lore and methods. There's not the same gap that sometimes separates husbands and wives." Howard says that he and his wife are in different areas of Sociology, however. He is often introduced as "the husband of Doctor Rosemary Bahr."

Juliana Boerio-Goates, who retains her maiden name hyphenated with her husband's name, says that she is known to many students as "Dr. Mrs. Goates" and "Doctor Goates II."

"Role Models" continued from page 3

the first to do that which she was sent to earth to do. Moreover, Mormon belief holds that "men will be punished for their own sins and not for Adam's transgression," yet *all* women are expected to give due submission to their husbands on account of Eve's transgression, an act over which no other woman has any control.³

From the creation until the present, these roles (male—dominant, female—submissive) have developed and been inseparably connected with a male-centered culture that propagates the eternal male role-model while leaving no space for the eternal female role-model. These roles, from a doctrinal standpoint, work against the organizational goal of godhood.

Other organizational characteristics of the Church support this destructive trend. For example, men—in holding the priesthood—traditionally have had the visible, administrative positions in the Church. These positions involve them in a somewhat sequential process within the priesthood, with the final goal or "status" being godhood (God being the glorified priesthood holder). Women, on the other hand, never receive this kind of encouragement, for they lack a definite eternal role-model. The highest level to which their models extend lies within a grouping of the fine women they have known or admired, who frequently are known only for having been excellent wives and "helpmeets" to their husbands: women's sights rarely leave mortality.

The leadership afforded men by direct possession of the priesthood has also led to a nearly complete domination of all significant duties within the Church. This point is illustrated in the example cited at the beginning of this paper. As it turned out, my mission president was finally only able to make sister missionaries leaders over other sister missionaries (and even at that many elders and

sisters chafed under the altered system). He was bound by the traditional role-conceptions of the missionaries, and once again, the women looked to the men for the overall leadership. The women's leadership was openly a subset—a "make believe"—of the "real thing". Many examples, such as passing the sacrament (an activity assumed to be an exclusively priesthood-controlled function, although the great majority of the actual passing is done by the congregation) and similar activities within the Church as an organization support this notion.

One especially illuminating example can be seen in the all-male speaker lineups at General Conferences. With the exception of an occasional token appearance by the Church Relief Society President at the Welfare session, women are not at all represented in the teaching of Church members at these gatherings (although the majority of the membership is female). Speaking in Church gatherings is certainly not a priesthood function, and surely women would contribute greatly. Yet the men continue to dominate this activity, enhancing the propagation of the eternal male role-model (teaching *both* sexes to be like God the Father and Jesus Christ), while the women have little eternal vision of their own unique capabilities. This situation is a "vicious-cycle", for the absence of the eternal female role-model creates a culture dominated by men, which in turn keeps the eternal female role-model from emerging. As Hansen says, "In a circular pattern of thinking, our concept of the heavens could continue to prevent us from allowing women to be leaders on earth, while the lack of women leaders on earth continues to cause us to project our earth-views into the heavens."⁴

This overall phenomena, once established, is then increasingly supported by the socialization processes corresponding to the informal men's and women's organizations within the formal Church organization. For example, while men are "socialized" in a process including steps that seem to be in a direct line to the clearly-defined eternal male role-model (priesthood offices and callings, a mission, Church leadership positions involving stewardship responsibilities), women are "socialized" and gain acceptance within the group by being supportive

Polish Prof Researches at Y

BYU has four or five visiting faculty from communist countries. Irena Kaczmaraska, visiting research professor in Botany and Range Science, comes from Poland.

Kaczmaraska didn't intend to come to BYU, but when the Polish government declared martial law, which included the closing of airports, she and her husband were left stranded in the United States. The Kaczmaraskas were touring U.S. medical facilities at the time. Mr. Kaczmaraska's field is medical research.

Mrs. Kaczmaraska had previously corresponded with Dr. Samuel Rushforth, BYU professor of Botany and Range Science, who, when he heard of the Kaczmaraskas' dilemma recommended that she be hired temporarily as a researcher. Kaczmaraska is otherwise employed by the Institute of Botany on the campus of the Targellonian University in Krakow. The university boasts such graduates as Copernicus and Pope John Paul II. The Institute of Botany is a branch of the Polish Academy of Science.

Kaczmaraska says she is happy for the diversion and finds Utah an ideal place to study diatoms, a microscopic algae with silicone cell walls, which are her main interest.¹ She has already presented a paper in Philadelphia, along with Rushforth, on a unique species of diatoms which they found in Utah's warm springs.

Kaczmaraska intends to return to Poland. Her husband has already taken one of two flights which have been allowed out of the United States to Poland. It is also now possible to fly regularly from Montreal to Poland, according to Kaczmaraska.

of the males: helping *him* get ready for a mission, becoming domestic to make the home over which *he* will preside a heavenly one, etc. Missing in these processes are components that an eternal female role-model could provide (ie. how to be a Goddess).

To summarize, then, an analysis of the Church as an organization reveals the absence of an eternal female role-model, which creates an imbalance that works against the doctrinal goals of the organization (the fundamental goal being a complementary godhood based on the equally strong and present female and male components). This absence heavily influences the culture and environment of the organization, which in turn keeps the eternal female role model from blossoming, which in turn...etc. ment of the organization, which in turn keeps the eternal female role-model from blossoming, which in turn...etc.

This brief discussion is an attempt to expose a cultural weakness within the Church as an organization, that, once recognized, can be dealt with. While I can offer no clear solution, it seems that a greater emphasis need be placed on understanding the character of our Mother in Heaven, on seeing Christ as a role-model for both sexes, on attempting to explore and understand the "masculine" and "feminine" attributes we all have and thus eventually coming away from sexual stereotypes. Maybe at some time in the future a gradual change will be effected that could give LDS women divine maternal support of the power and beauty felt by Bishop Latour in Willa Cather's *Death Comes For the Arch-Bishop*:

Never...had it been permitted him to behold such deep experience of the holy joy of religion as on that pale December night...He seemed able to feel all it meant...to know that there was a Kind Woman in Heaven, though there were such cruel ones on earth. Old people, who have felt blows and toil and known the world's hard hand, need, even more than children do, a woman's tenderness. Only a Woman, divine, could know all that a woman can suffer...The beautiful concept of Mary pierced the priest's heart like a sword.⁵

Only then could the Church as an organization begin to move towards achieving its goals for both its sons and daughters.

Notes

¹Journal of Discourses 19:269-70, March 3, 1878.

²Bruce R. McConkie, *Mormon Doctrine* (Salt Lake City: Bookcraft 1966), p. 516.

³Nadine Hansen, "Women and Priesthood," *Dialogue*, Winter 1981, pp. 51-2.

⁴Hansen, p. 52.

⁵Willa Cather, *Death Comes For the Archbishop*, (New York: Vintage Books, 1971), pp. 217-218.

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Legal Briefs

What Constitutes Sex-based Wage Discrimination?

James Hamula

Recently, a female employee at the Lee Library was surprised to learn that her male counterparts are earning "significantly more" per hour than she, notwithstanding her superior qualifications for and lengthier period of employment at the same job. She hesitates to approach her supervisor to ask for an explanation because of his "patronizing" attitude towards her and "the other girls" under his supervision. Furthermore, she fears that independent inquiries about equal pay initiated by her might result in a retaliatory "firing" should her supervisor hear about them.

As extraordinary as this scenario might seem at BYU, it is nonetheless based in fact. Indeed, it is not unusual to hear of suspected wage discrimination at BYU. But the issue is not whether sex-based discrimination in wage is occasional or frequent. In every instance, such conduct is not only morally wrong, but illegal. Federal laws expressly prohibit sex-based discrimination in wage rates and provide meaningful remedial relief. One such law, briefly examined here, is the Equal Pay Act of 1963.

The Equal Pay Act of 1963, enacted as an amendment to the Fair Labor Standards Act of 1938, (FLSA) which regulates minimum wages, overtime, and child labor, addresses solely the problem of sex-based discrimination in rates of pay to employees. Specifically, the Equal Pay Act provides that:

No employer having employees subject to the minimum wage provision of the FLSA shall discriminate...between employees on the basis of sex by paying wages to employees...at a rate less than the rate at which he pays wages to employees of the opposite sex...for equal work on jobs the performance of which requires equal skill, effort, and responsibility, and which are performed under similar working conditions...

The Equal Pay Act nevertheless permits differences in wages of paid pursuant to "(i) a seniority system; (ii) a merit system; (iii) a system which measures earnings by quantity or quality of production; or (iv) a differential based on any factor other than sex."

In an amendment to the FLSA, the Equal Pay Act's jurisdictional reach is made as extensive as the minimum-wage provisions of the FLSA. Consequently, if an employee or the "enterprise" he or she works for is "engaged in commerce," then the Equal Pay Act covers the employer's conduct with respect to the employee.

Importantly, the term "engaged in commerce" is construed very broadly. For example, a night watchman at a local junkyard was found to be "engaged in commerce" because a small percentage of the junk he watched was sold to a local steel manufacturer who used the junk as an ingredient in steel sold interstate. Thus, any contact with interstate commerce by BYU, establishable even on its use of the mail, would bring it within the coverage of the Equal Pay Act. Indeed, the statutory provisions of the FLSA specifically include in the definition of "engaged in commerce" colleges and universities, regardless of whether they are "public or private or operated for profit or not for profit." A recent federal court case has concluded that this provision includes private religious colleges as well.

Once coverage is established, the Equal Pay Act requires equal pay for equal work. However, ascertaining the equality of the jobs held by both the male and the female requires complicated factual comparisons. The guiding legal principle to be applied in these comparisons is "substantial equality," courts compare contemporaneous job incumbents, or successive incumbents in the single job, and focus on the actual job content, rather than the formal job description. Consequently, where jobs entail equal skill, effort, and responsibility, but the primary duties actually performed are different, unequal pay is permissible.

For example, courts have compared and found equal the work of male barbers and female beauticians, male tailors and female seamstresses. But the work of a female division head in an insurance company was not found equal to the work of the male heads of other divisions, even though the jobs of all division heads required similar effort, skill, and responsibility, because the work of each division was substantially different.

If our female BYU Library employee could demonstrate that her male counterparts expend no more physical or mental effort, possess no more job-related skills, are not any more responsible for the work done, and perform no extra duties as a matter of routine, then a court may conclude that "substantial equality" exists between the jobs held by the female and the male employees. Once the female employee also shows unequal pay for the "substantially equal" work, then a presumption of illegal employment discrimination is established.

At this juncture, the employer has the burden of demonstrating that the pay differential is motivated by a factor other than sex. Specifically, the Equal Pay Act permits pay differentials between a male and a female doing equal work if the pay is pursuant to the male's seniority, his merit, the quality of his work, his output, or "any factor other than sex." Nevertheless, courts have held that these factors must be applied uniformly without regard to sex and in good faith (i.e., without the intention of defeating the act).

If none of these employer defenses withstand judicial scrutiny, our female BYU Library employee would be entitled to recover not only the amount of the pay discrimination as back wages, but an additional amount equal to the discrimination as liquidated damages. Moreover, she may recover reasonable attorney fees and any court costs incurred. Also, the female employee is protected throughout the entire legal process and afterwards against retaliatory discharge.

The Equal Pay Act establishes a "national policy...that an individual who does equal work should be rewarded with equal compensation regardless of his or her sex." However, implementing this fair employment policy with respect to employees at religious institutions may be difficult without running afoul of the constitutional proscriptions against church-state entanglements. Recent federal court decisions have split on whether a religious college's compliance with the Equal Pay Act infringes free exercise of its religious beliefs or unduly entangles the state with religion in violation of the establishment clause.

In assessing the free exercise impact of the Equal Pay Act on a religious institution such as BYU, the relevant inquiry is "the impact of the statute upon the institution's exercise of its sincerely held religious beliefs." Thus, if BYU were to assert that it is a central tenet of the Mormon faith to compensate its employees discriminatorily because of their sex, then application of the act to BYU might constitute a violation of the free-

exercise of religion clause. However, such an assertion would certainly be troublesome. In any case, given the strong national policy for fair employment practices, the imposition of the Equal Pay Act on the religious institution, despite its contrary religious beliefs, might be justifiable by the compelling state interest.

In assessing the potential violation of the establishment clause by requiring BYU to comply with the Equal Pay Act, courts must determine whether the statute has a secular purpose, whether it advances or inhibits religion as its primary effect, and whether it fosters excessive government entanglement with religion. However, because the Equal Pay Act has the secular purpose of merely requiring equal pay for equal work and clearly does not have the effect of advancing or inhibiting religion, the Equal Pay Act easily passes the first two tests. Moreover, it passes the third test.

No relationship is created between BYU and the federal government until BYU is alleged to have violated the statute. Then BYU is subject only to limited investigation and *de novo* judicial determination. While this may impose some minimum burden on BYU, the resulting limited relationship created with the federal government could not reasonably be said to be "excessive."

In short, no religious freedom violation could be reasonably found in requiring a religious institution's compliance with the Equal Pay Act. Indeed, one could argue that to excuse a religious institution from anti-discrimination employment laws is to accord it preferential treatment that is, in effect, an establishment of religion.

In conclusion, what should a BYU employee do when he or she discovers sex-biased discrimination in compensation? Certainly the first course of action is to seek to remedy the discrimination informally. Speak with the supervisor or the superior. Many times allegedly discriminatory employer conduct can be changed merely by personal confrontation. If the employee is discharged for raising the discrimination issue, other federal laws than examined here exist to reinstate discriminatorily discharged employees and to remedy the wage discrimination.

It must be understood, however, that initiating fair employment legal proceedings should be undertaken only when all other avenues of relief have been followed without positive results. Employment discrimination suits can be difficult to win and expensive to maintain. But when a principle of fundamental fairness is at stake, waging a legal battle may be worth the effort.

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Editorial

On Being Intolerable

This is officially the last issue of the Seventh East Press. It will be succeeded by the University Post. The Post will have a slightly different format than the Press, but the new paper will still fill the role of an independent student voice at BYU. In the pursuit of my life's ambitions I am leaving Provo, having spent six happy semesters at BYU. Occasionally I am asked why I am transferring to another school, and whether I am leaving embittered. With this "last editorial" I will attempt to set the record straight, and do my best not to misquote myself.

My six semesters as a member of the BYU community have been a tremendous growth experience for me, I believe. One of the reasons I first came here as a freshman was the wonderful sense of belonging and fellowship I expected to find here, which almost entirely escaped me in high school. In this regard BYU did not disappoint me. The apparent friendliness I found here was refreshing. It made me feel good to be welcomed as a member of this society.

I found the variety and quality of the programs offered at BYU very impressive. The administration and faculty take great care to make this school unique and productive. The LDS Church liberally subsidizes the school, making it possible for thousands of members and non-Mormons annually to afford a school of this caliber.

And yet, a tension inside of me has developed, and whatever has caused it, I have found that it clashes noisily with some prevailing attitudes at BYU.

I have found something to be lacking at BYU, something I believe to be the very foundation of a broad education, namely, a diversity of thought and expression. And this reveals the real paradox here: BYU is an institution subsidized by a great religion that stresses the pursuit of truth and knowledge, yet it is stifled in that pursuit by the narrow approach of the select few who sit on the governing board of the institution.

The authoritarian emphasis placed on everyone believing in the same value system frustrates diversity of thought by creating an atmosphere that breeds intolerance. A fine example of this trend is the fossilizing of the Dress and Grooming Standard. Designed to create a wholesome "clean cut" look for visiting donors and Trustees, the standard represents a clash between the changing times and the aging Trustees, who apparently confuse the symbol of an earlier, more innocent time with the thing symbolized.

Caught in this clash is the BYU student, who, tacitly instructed that hair length has become a moral issue, learns to look with narrowness and suspicion at those who don't quite fit the mold. Secret systems are designed to spot the offending square pegs and warn them to adjust to the round hole. Those who don't fit in then encounter the "if you don't like it—leave" attitude, an attitude which hardly represents the celebrated christian virtues of love, humility, and tolerance.

True, if one does not like the idea of being denied the God-given freedom to wear his hair as he pleases, he probably should not sign his name to a pre-written statement relinquishing that freedom. Yet, is it more just that a tithe-paying Church member, or anyone else for that matter, be denied the great opportunity of attending BYU simply because he desires a longer hair style?

Though a private institution can legally dictate its own rules to its voluntary members, the legality makes the act of denying such freedoms no less distasteful and offensive.

When I was in Kindergarten, my Mom used to lay the clothes on my bed that she thought I should wear to school. She would comb my hair, make sure I was bathed, then send me off to school with a kiss.

This type of parental love and care is beautiful, but is, nonetheless, inappropriate on a university level. My parents taught me at a very early age the values they believed were important, but as I grew older they encouraged me to take charge of my own affairs.

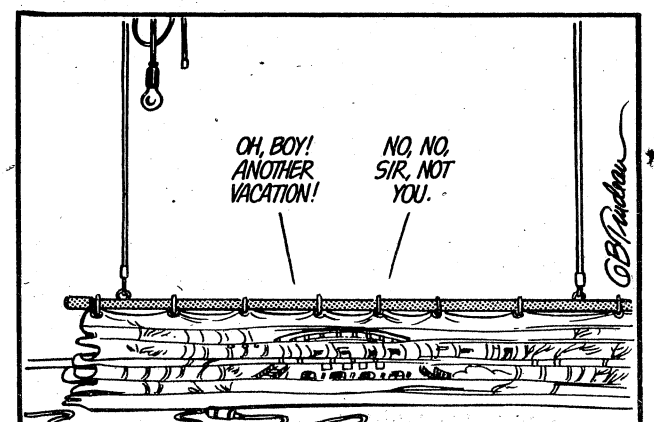
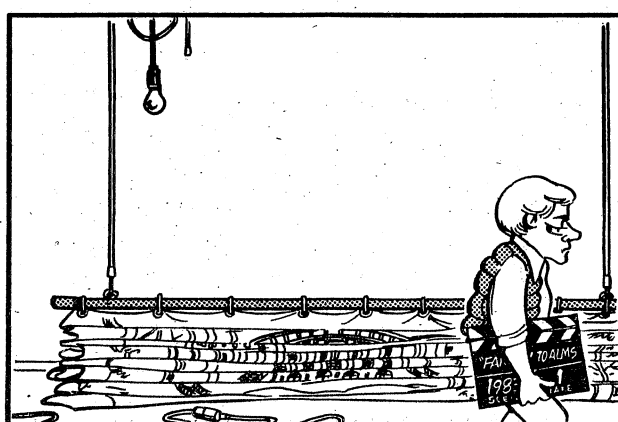
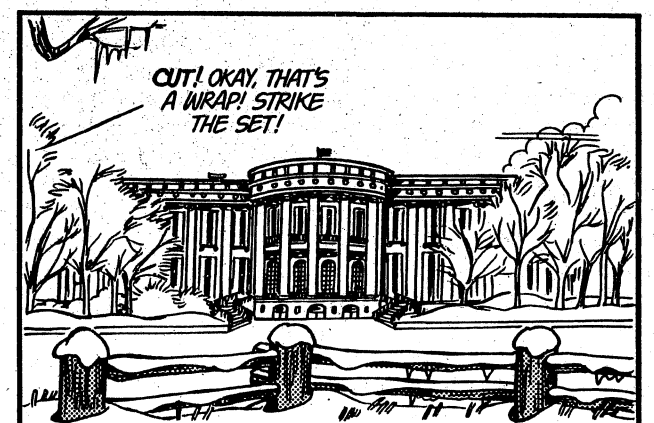
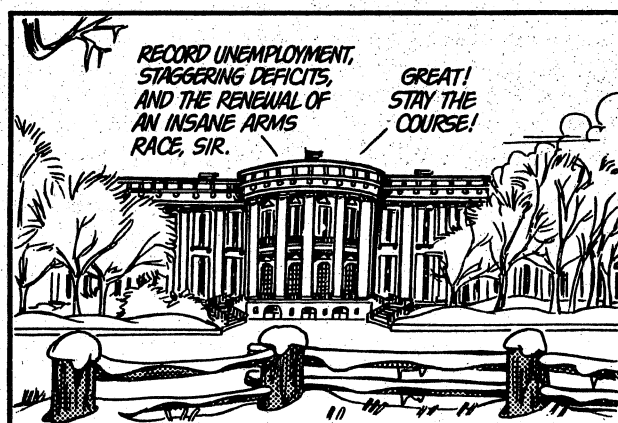
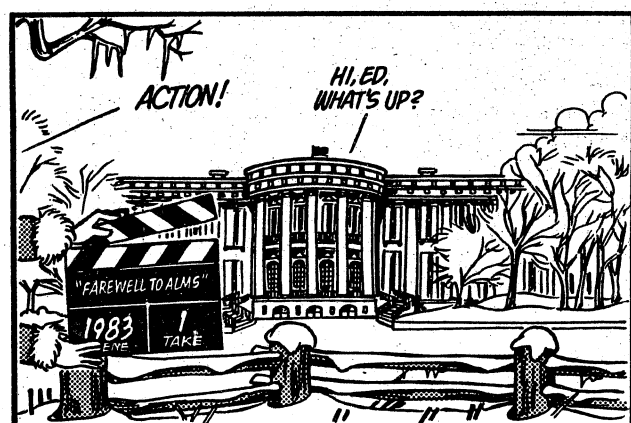
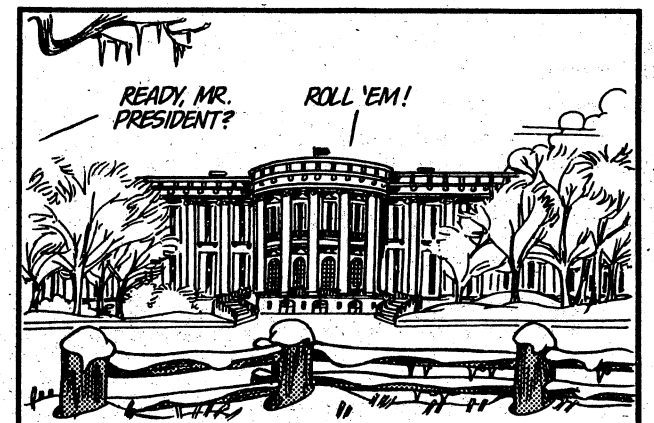
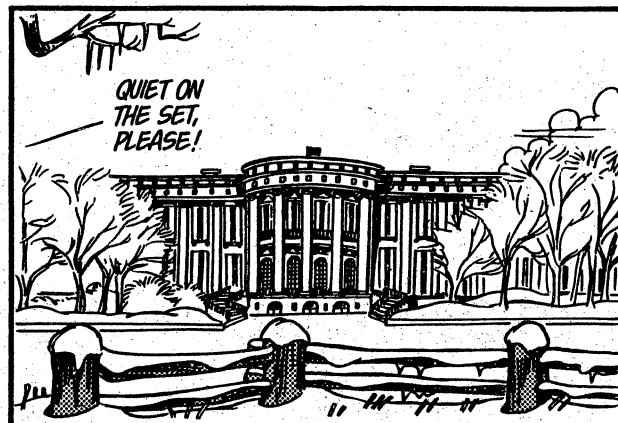
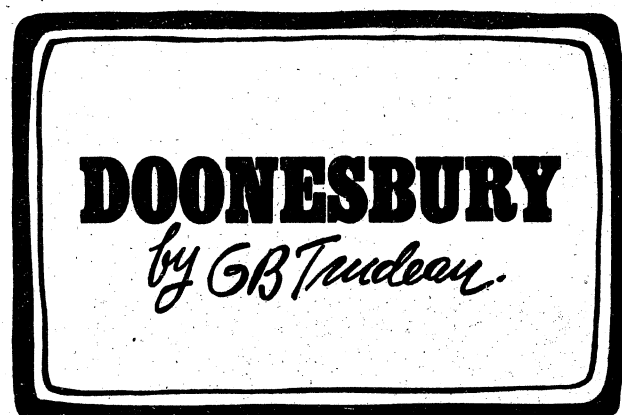
As BYU students are dictated in the small, insignificant decisions, such as how they should dress and wear their hair, they learn to rely heavily on their leaders to make their important decisions also, such as how they should think.

A frequent criticism of the Seventh East Press from the student body is, "Nothing is ever presented objectively in the Seventh East Press—we don't know what we should believe in it and what we shouldn't."

We view that statement as a sad commentary on the status of intellectual pursuit at BYU. When students have to wait to be told what to believe and what not to, they have not developed intellectually past the stage of a child, much less perceived the scope of education.

A philosophical change among the governing members of the Board of Trustees to encouraging students, and faculty, to exercise their own intellects freely and openly, would go far in remedying these academic inconsistencies. Allowing students to decide for themselves how they wear their hair would be a simple but important way of giving them the confidence to make more important decisions for themselves—like what they should believe.

For all its good and bad points, the time has come for me to bid farewell to BYU. The "like it or leave it" attitude finally caught up to me, though I tried dodging it for three years. But for some strange reason I leave loving BYU like never before. Who knows—maybe somewhere down the road our paths will cross once more...



Letters

Barrett Rebuffed

Dear Editor:

Michael J. Barrett takes it for granted that, since Brigham Young stated that Joseph Smith taught the Adam-God theory, it is a proven fact that Joseph Smith did so. This logical fallacy is known as *non-sequitur*, "it does not follow." If Brigham Young was wrong about the Adam-God theory, he was probably just as wrong about its origin. An excellent article by David John Buerger in *Dialogue*, XV:1 (Spring 1982) shows convincingly that the originator of the theory was Heber C. Kimball, not Joseph Smith.

Benjamin Urrutia
Salt Lake City

Editor Rebuffed

Dear Editor:

I, frankly, was disappointed that you chose not to inform your readers of the now-in-progress series of meetings entitled "Mormonism and the Bible". That you would not even allow an ad to be placed in the Press surprised me!

I was taken aback that the Press, which prides itself in getting the scoop even if the BYU hierarchy might not approve, would refuse to inform its readership of the opportunity to hear a person the caliber of a Sandra Tanner. You say that you stay clear of anything that is "anti-Mormon" while hanging that description on our meetings. The current dispute over the Press' performance of presenting sometimes embarrassing information about BYU and the LDS Church labels its efforts as "anti-Mormon" in the eyes of many in the community.

Our purpose in presenting impeccable speakers dealing with such subjects as "From Montheism to Polytheism", "The

Grey Matters

Word of Wisdom: From Counsel to Commandment

Gary James Bergera

As with much of the Church's teaching, the Word of Wisdom has undergone considerable revision and evolution since it was first revealed to Joseph Smith in late February 1833. Prompted by burgeoning early nineteenth century temperance and health movements, the Word of Wisdom was initially interpreted as condemning excess, particularly the use of alcohol and tobacco, though there were sporadic attempts to enforce its prohibitions to the letter (see *History of the Church* 2:35, 482). In late 1841, leading Church authorities "concluded that it was wisdom to deal with all such matters according to the wisdom which God gave[;] that a forced abstinence was not making us free, but should [put us] under bondage with a yoke upon our necks" (Wilford Woodruff Journal, 7 November 1841).

The Word of Wisdom, now found in Section 89 of the Doctrine and Covenants, reads in part: "Inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him...Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for the beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain." (verses 5, 17).

Early Church members seemed to associate "strong drink" with distilled spirits, e.g. whiskey, rum, brandy, or gin, and "mild drink" with fermented drinks. Thus, the counsel given regarding barley "for mild drinks" would appear to be an endorsement of beer and ale, brewed, mild drinks made of barley. Certainly the example of



Translation Process of the Books of Mormon and Abraham", "A Universal Apostasy?" and "Restitution or Substitution?" is to inform Utah County of the truth of the stated issues. Are our efforts more "anti-Mormon" than those the Press because we present authorities who have become born-again Christians and have left the LDS Church? Isn't it just possible that one outside the LDS Church may be able to "speak the truth in love" (Ephesians 4:15)?

Rev. James Lang, Pastor
Nebo Baptist Church

Editor's Note: Unfortunately, we find it difficult to see intellectual pursuit as the motivating factor behind anti-Mormon propaganda, and love much less so.

Card Rebuffed

Editor:

I was so discouraged by the latest installment of Orson Scott Card's *Notes from a Guardian Angel* that I all but despaired of finding words to express the danger of publishing such material without allowing an equal-time rebuttal by "the enemy." I am not replying as devil's advocate, however, but as one who knows too much about being Mormon and gay to let Card's hack rationalizations go by without at least an attempt to counter. Perhaps in so doing I may help prevent one or two of the potential Mormon gay suicides likely to occur this week.

Anyone who has been caught up in a book or movie about someone whom *no one*

would believe may imagine the agony which we gay Mormons experience when we read explanations of our condition such as the ones in *Notes from a Guardian Angel*. To convince Mr. Card that he is dead wrong about most of us would be like converting the Archbishop of Canterbury to Mormonism.

Those who label sex as holy or perverted based upon what kinds of body parts may touch can no more comprehend "holiness" of sex than can they appreciate its full passion, its comforts, or its beauty. Choose the narrow way if you should, but be sure it fits your feet, because when it comes to "holy" sex, the only promise one has in the Celestial Kingdom is for more or the same.

Name withheld by request

Townsend Rebuffed

Dear Editor:

If, as Richard Townsend's article on Faith, History, and the Book of Mormon, in the 8 March 1983 *7th East Press* relates, the Book of Mormon does NOT have to be an INSPIRED book for it to be an ancient historical account, what value would the book have for members of the Church any more than—for example—the *Reader's Digest*? Surely, if the book is not inspired, then the source or sources supposedly claimed for the Book can in no way be considered inspired. Where does this, then, leave Joseph Smith and Jesus Christ?

Similarly, if the book has no authentic historical value (to date the book has not been able to be confirmed geographically), of what superior attributes can one ascribe to it above any common fictional storybook? If a book's accuracy relative to its historicity—which it is claimed to be—is not reliable, would this not cause one to also question the validity of its claim to being an accurate spiritual guide? IS NOT, AND HAS IT NOT ALWAYS BEEN, THE CLAIM TO INSPIRATION IN SPIRITUAL OR SACRED BOOKS WHICH HAS JUSTIFIED THEIR VERY EXISTENCE? Without such faith

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many early Church leaders gives credence to such a view (see *History of the Church* 2:26, 369, 378; 6:616). The use of tobacco was apparently similarly tolerated (see "Joseph Smith as an Administrator," M.A. Thesis, BYU, May 1969, p. 161; Brigham Young, unpublished discourses, 7 October 1862, Church Historical Department), continuing well into the 1870s and 1880s. (see Gene Sessions, "Mormon Democrat" [1975], pp. 57-61).

Indicative of this tolerant attitude is the following letter from the First Presidency sent in 1902:

Very old men in whom the tobacco habit may have become part of their nature, and who may regard it as a great hardship to be required to abstain from its use in order to receive your recommendation to the temple, should at least be willing to curtail themselves as much as they possibly can, and promise to cleanse themselves from the tobacco odor and not to use it at all the days they do work in the temple. As to drunkenness, we certainly think you should draw the line there. Let all such men know that they are unworthy to enter the temple, and if they feel themselves too weak to overcome this sinful practice they had better acknowledge themselves failures and turn their temple work over to their children to do it for them. (First Presidency to John W. Hess, 31 October 1902, Church Historical Department).

While many Church leaders took steps to enforce the Word of Wisdom during the nineteenth century, no Church president pushed to make adherence to it a test of fellowship (see Brigham Young, *Journal of Discourses* 7:337; 8:361; 9:35). It was not until the administration of

Joseph F. Smith that obedience to it began to take on the normative qualities we have come to ascribe to it today. Its evolution as a binding principle and test of obedience resulted primarily from issues and questions raised during the drive for prohibition of the 1910s and 1920s.

This subtle shift in tone is evident in the following First Presidency letter:

The rule of the Church on this question is that all who enter the temple should be observers of the Word of Wisdom. And the rule of the Church is that all of its members should receive the revelation called the Word of Wisdom, and be guided by it in their lives.

Tolerance toward the aged was still stressed, however:

Where elderly people may be found to be more or less lacking in their observance of the Word of Wisdom, and the question of their worthiness to be recommended to the temple comes before your consideration, it be in order for [the Bishop] and the Stake Presidency to consider together all such cases, deciding each in its own merits, and showing appropriate leniency to elderly people, as there can be no rigid rule for each and every case. (First Presidency to William A. Seegmiller, 26 January 1909, Church Historical Department)

The Twelve themselves continued to use wine in their Thursday temple meeting as late as 1906 (see John Henry Smith Journal, 5 July 1906). Questions concerning abstinence or indulgence began to creep into temple recommend interviews around 1911, but did not appear in temple recommend books until 1921.

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of inspiration in the books one considered sacred, would not the believer be just as well off considering the Dictionary sacred?

Townsend's use of B.H. Roberts' article seems to me to be self-defeating. Was it not Joseph's claim to inspiration direct from the Lord the entire basis of his new religion? Has it not ever since been the Church's claim to the restoration of these "miracles" such as the laying on of hands and revelation from the mouth of the Lord which has made it unique?

Would Roberts and Townsend have us believe that we should follow those leaders who do NOT exhibit evidences of inspiration? If Jesus Christ or Joseph Smith had nothing different to offer than anyone else, what right or claim to being an authentic religious leader would either have had? It appears that Townsend has accepted Roberts' reasoning without doing any reasoning of his own.

The leaders of the Church since Day One have claimed these books are factual and authentic. If either one or the other is not as claimed (the leaders or the books), does not this leave the believing membership without credible leadership or scriptural reliability? Since the 3,900 some-odd admitted changes to the Book of Mormon admits of the book having errors, how are the members of the Church supposed to know which parts they should believe or accept? Is it not the responsibility of the Church's prophets, seers and revelators to set the matter straight once and for all?

If, as Townsend quotes Charles W. Penrose and Anthony Ivins, "the value of the scriptures lies not in the accuracy of their historical narrative, but in 'the purpose and intent' of the work and in its 'very grand lessons,'" would not this dismiss the entire doctrinal value of any books supposedly considered "sacred" by religious institutions? Without the reality of Abraham, Isaac, Jacob and Joseph, where would Mormonism or any Christian religion be left standing? Without Lehi, Nephi and Moroni, where will Mormonism be? And without Mormon? Could not *The Three Bears* be considered equally authentic as sacred scripture to any religious body? It meets all the criteria Townsend requires.

Regardless of Hugh Nibley and his students now discounting any connection between the papyri and the Book of Abraham (Nibley even refers to Joseph's *Egyptian Alphabet and Grammar* as "clumsy" in his *Abraham in Egypt*, JOSEPH SMITH SAID HE GOT THE ONE FROM THE OTHER. Whom are the LDS faithful to believe? Blake Ostler (7th E. Press 14 March 1982) stated "Thus the KEP [Kirtland Egyptian Papers] may represent an ex post facto attempt to TRANSLATE EGYPTIAN FROM THE BOOK OF ABRAHAM instead of the other way around." Which of these many LDS "authorities" are the members to believe? They cannot all be right. And surely if the first one was not correct, that does not leave any of the others much to stand on. The "difference" of the LDS religion claimed since its invention lies in the "inspiration" claimed in these sacred books and these divinely-favored men. If they are not authentic or accurate, or what they are and have been claimed, the result is obvious.

It appears to this reader that Mormon thought has now taken on a new dimension FLEXIBILITY. Whenever any aspect of the LDS religion crosses the line of credibility and appears in jeopardy, the new thinking appears to be to merely dismiss its problems, accept it as fiction, and assign it a new role in its use in the person's spiritual library. The present LDS leaders are wise enough to realize that this is not acceptable. It is either true or false; it cannot be true fiction.

Grant N. Mildenhall

Dear Editor:

The "Grey Matters" column entitled "Faith, History, and the Book of Mormon" (*Seventh East Press*, 8 March 1983) can be classified among the most disappointing ever published in the *Seventh East Press*. Its garbled reasoning concerning some of the claims of the LDS Church ranks it not far behind the comments of Sterling McMurrin recorded in the now-famous interview (*Seventh East Press*, 11 January 1983). Richard Townsend has tried to convince us that the Book of Mormon can be both a fraud and an inspired book at the same time. Pious frauds are still frauds, and if we are to view the Book of Mormon as both untrue historically and yet inspired of God, we are implying that it is God who is guilty of deceit.

Mr. Townsend's contention that the Book of Mormon be viewed in the same light as Jesus' parables or the books of Jonah and Job (to use his list) as inspired fiction created to "teach us about man and his relationship to God and his fellow beings" is ridiculous. More than anything else, the Book of Mormon claims to be a genuine ancient book recording actual events. It contains hundreds of historical and geographical references that all work together with an astonishing consistency that in and of itself strongly support its historicity. The Book of Mormon's claims to historicity go far beyond anything found in Job or Jonah. It emphasizes its own origin and setting in history to the extent that they cannot be explained away without destroying the essence of the book with all of its attendant implications.

Mr. Townsend states, "The purpose and intent of the Book of Mormon is to bring us to Christ." That is a rather feeble misstatement, considering the book's clear purposes as stated on its title page, which include, among other things, "to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers"—making clear reference to events described in the book. If those events never took place, then not only the title page but the book itself is ludicrous. We would suggest that readers of the *Seventh East Press* read the title page to see what the book says about itself. It does not allow for the option that it is not a historical document. In fact it makes the claim of historicity repeatedly. For this reason we are somewhat puzzled by the efforts of Mr. Townsend (and of his source, William P. Collins) to decry in the Book of Mormon two levels of verity ("facticity" and "truth") which allows it to be "true" while at the same time unfactual. The Book of Mormon makes both claims for itself.

Those who know both the Book of Mormon and the ancient world in which it has its roots (and we wonder whether this includes Mr. Townsend or Dr. McMurrin) recognize it for what it is and claims to be: an authentic ancient document which records events which occurred in the ancient past.

The Book of Mormon is strong enough that the Church's claim to divine origin can stand on the claim of the historicity of the Book of Mormon. Despite the strong case which archaeological and literary remains may make for the historicity of the Book of Mormon, we submit that the best means of establishing its verity ("facticity" and "truth") with all its attendant implications may be made by following Moroni's counsel.

Dr. Kent P. Jackson
Dept. of Ancient Scripture

Dr. Stephen D. Ricks
Dept. of Asian and Near
Eastern Languages

Rebuffs Rebuffed

Dear Editor:

I was disappointed to see the reactions to my article "Faith, History, and the Book of Mormon." I had hoped that my article would prompt some useful discussion. Instead, it appears only to have provoked uncritical denials. Apparently I did not make myself clear.

I agree with Mildenhall that miracles may be evidence of a Prophet's divine calling. The point I was hoping to make, however, is that because Satan can also work miracles, miracles alone cannot be considered conclusive proof, or "absolute evidence," to use Roberts's term. The only truly compelling evidence for the divinity of the Prophet's work is the witness of the Spirit that comes through personal revelation.

I am puzzled by what I perceive to be a simplistic assertion on the part of Mildenhall, i.e., that the Book of Mormon "is either true or false; it cannot be true fiction." Does this mean there is no moral, spiritual, or other value in fictional or other non-historical works? If so, the university is certainly wasting tremendous amounts of time and money teaching literature and producing plays on the BYU campus. This point of view not only renders valueless literary works, such as those of Shakespeare, Tolstoy, Weil, and hundreds of other inspired writers, but must also, if applied consistently, dismiss certain scriptural works, such as the parables of Jesus and numerous portions of the Bible.

To imply (as both letters do) that problems with the Book of Mormon's historicity render the work a fraud—pious or otherwise—is to deny Joseph Smith any human weaknesses in the divine translation process. Such an assertion of "infallibility or nothing" seems foreign to Mormon theology, especially given our tremendous commitment to the concept of free agency. Like B. H. Roberts, my thesis assumes that the question is no longer "Did Joseph Smith's personality and culture affect the translation process?" but "How much did they affect the translation?"

Jackson and Ricks point out that the Book of Mormon claims to be a record that is both inspired and historical. This observation is irrelevant to the discussion, since I never denied that fact. What I did (and do) deny is that the validity of one is logically and inseparably connected to the validity of the other. In other words, it is illogical to assert that just because a book makes two claims, they must be both right or both wrong.

Jackson and Ricks also allude to evidence supporting the Book of Mormon's historicity. Again, to do so misses the point, since I never questioned the quality or validity of such evidence. I only asserted what virtually any professional historian would assert, i.e., that historical methods are useless in measuring things of the spirit. Historical evidence is useful only to verify or refute historical claims. Similarly, only spiritual evidence (personal revelation) can verify or refute spiritual claims.

The thing that strikes me most about the two responses is how absolutely similar they were in spite of the fact that one was written by an anti-Mormon (Mildenhall) and the other by exuberant pro-Mormons (Jackson and Ricks). This similarity can, I believe, be traced to the fact that my article, if correct, is severely damaging to the proselytizing approaches taken by both these parties. They—like certain general authorities and certain professional anti-Mormons—want to use history as a tool either to promote or destroy a religious ideology. We are more likely to make headway in these areas if we set aside our personal interests and attempt to discuss the issues objectively and rationally.

Richard Townsend
Provo

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A Rough Mix

Religion in the President's Politics

Phillip Todd

From the beginning of Ronald Reagan's presidency, it has been evident that he is a religious man and that he understands many of society's troubles as well as his own responsibilities as chief executive in highly religious terms. He has championed various religious causes and actively promoted his religious values, the adherence to which he is confident will cure the nation's troubles.

President Reagan has officially proclaimed 1983 as the "Year of the Bible," and is currently serving as honorary chairman of the "Year of the Bible" committee. "Inside its pages," he says, "lie all the answers to all the problems that man has ever known."¹ More recently Reagan said that "There is sin and evil in the world, and we are enjoined by Scripture and the Lord Jesus to oppose it with all our might."²

Reagan is also a firm advocate of prayer. He has proposed and supported legislation that would allow public prayer back in the nation's schoolrooms. He speaks annually at the National Prayer breakfast, and has on more than one occasion designated a national day of prayer. At the Republican National Convention in 1980, Reagan ended his address accepting the presidential nomination by asking, "Can we begin our crusade joined together in a moment of silent prayer?"³

Reagan believes that the United States is a nation favored by God. "Can we doubt that only divine providence placed this land, this island of freedom, here as a refuge for all those people in the world who yearn to breathe free?" he said in a speech to the Republican Party.⁴ "Without His [God's] help, America will not go forward."⁵

Not surprisingly, the President sees the nation's troubles and weaknesses as the result of our collective yielding to "modern-day secularism, discarding the tried and time-tested values upon which our very civilization is based."⁶ We have turned from God, he maintains, and the "secularists" have taken too much control: "And, while they proclaim they are freeing us from superstition of the past, they have taken upon themselves the job of superintending us by government rule and regulation." (One wonders if Reagan isn't referring to the democrats.)

This country has experienced pious presidents before but Ronald Reagan is something different. None of the other post-Eisenhower presidents have found it necessary to point out so frequently that God is on his side. Reagan appears to have no doubt at all about where God stands on virtually every important issue of the day: God is against abortion and for the "squeal rule." God is against the nuclear freeze. God is an American and a *Republican* one at that. These strong religious views have profoundly influenced his attitudes on public policy.

More significantly, the philosophical basis for President Reagan's attitudes on foreign policy seems to be of highly

religious derivation. I wish to examine some of the President's assumptions that, based on his public statements, seem to underlie his attitudes and decisions regarding arms control, particularly his rejection of the recent nuclear freeze movement. Not only are these assumptions of questionable validity, but they also seem to lead to a foreign policy stance that will tend to strain even further U.S.—Soviet relations and alienate our allies in Europe, as well as the unbelievers in our own midst.

It could be argued that Reagan's statements are purely political in their aim—that he is merely tossing bones to right-wing Christian zealots in order to win support for his programs. For a politician to use religion in this way would not be particularly surprising, though it would be rather "unchristian" and self-serving.

However, I believe that Reagan is sincere in his public references to God being "on our side." There are several reasons for this assertion: First, President Reagan seems to be very sincere in his delivery. Too, he has been uttering religious platitudes from the beginning of his political career, not only to evangelicals and religious groups like the one in Orlando, Florida last March, but to a wide variety of audiences: His religious views pervade his platform and always have.

Good Guys vs. Bad Guys

One can not help but suspect that we are seeing the *real* Ronald Reagan in this religious rhetoric. And the first and most fundamental tenet of President Reagan's arms control religion is that the cold war is a holy war, an apocalyptic "struggle between right and wrong, good and evil."⁷ The Soviet Union, he proclaims, is "the focus of evil in the modern world."⁸ It follows, of course, that to President Reagan the United States is the focus of virtue. This good guys-bad guys dichotomy is simplistic and, frankly, does not appear to agree with the facts.

Consider the cases of El Salvador and Chile, Korea and Angola. The record of the United States is far from spotless here. And there are many other instances where U.S. military or financial support has been given to aggressive and oppressive regimes throughout the third world.

Too, we cannot ignore the oppression and sectional annihilation of the American Indian, the long-held practice of slavery and our continued discrimination against blacks and other minorities. To assert that the U.S. is and has always been virtuous is hypocritical. Yet we still hear that "any objective observer must hold a positive view of American history."⁹ Nonsense.

Since the United States are the "good guys," the President cannot accept the idea that we should take some of the blame for the arms race:

So in your discussions of the nuclear freeze proposals, I

urge you to beware the temptation of pride—the temptation blithely to declare yourselves above it all and label both sides equally at fault, to ignore the facts of history and the aggressive impulses of an evil empire, to simply call the arms race a giant misunderstanding and thereby remove yourself from the struggle between right and wrong, good and evil.²⁰

So spoke Reagan to the National Association of Evangelicals in Orlando. Again Reagan falls prey to the fallacy of dichotomy, while oversimplifying a very complex issue. It is possible to deplore the Soviet regime and still realize that it is not solely responsible for the arms race.

The main difficulty with Reagan's refusal to let the U.S. take some of the blame is that the U.S. has pioneered nearly every significant advance in nuclear weaponry. The U.S. developed the atom bomb in the first place, invented the hydrogen bomb, the first ICBM, the first MIRV, the Cruise Missile, the neutron bomb, etc. The Soviets were usually just playing "catch-up."

Yet President Reagan says, "The Soviet Union has built up a military machine unequalled in all man's history, and that arms buildup gives every indication of continuing."¹¹ Does he mean to imply that the United States is any different? The United States is equal to if not superior militarily to the Soviet Union in the eyes of most people in the world. And there is evidence that the President is exaggerating the Soviet buildup. According to Henry S. Reuss, chairman of the Congressional Joint Economic Committee, "The annual rate of increase in military expenditures [in the Soviet Union]—4 percent to 5 percent—has not accelerated since 1965."

Furthermore, according to a "World at War" study published recently by the Center for Defense Information, the United States is the major supplier for 20 of the world's warring nations, while the Soviets supply only 13 of them.¹³ It is not hard to see why the Soviets as well as our European allies are skeptical when President Reagan says "we will never stop searching for a genuine peace."¹⁴ In fact, when the rest of the world sees American military financial support extended to nearly any nation attempting to fight the threat of communism, skeptics see only the mirror image of the avowed Marxist-/Communist goal of subverting capitalism and assisting the world-wide socialist revolution. Though the U.S. (and its capitalist economic organization) is, in my opinion, superior to Soviet Russia by nearly every standard of human freedom, welfare, and the pursuit of happiness, the U.S. is using basically the same means to achieve its foreign policy goals as the Soviet Union.

A corollary of Reagan's good guy—bad guy doctrine is that the dividing line between good and evil is belief in God. The good guys believe in God and the bad guys don't. Following this line of thought, one might conclude that there is a necessary

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Hey Everybody,

Phillip Todd

Melissa Burton Coray was the youngest, and perhaps most admirable of the four women who completed the entire march of the Mormon Battalion. She joined the Church in 1838 at the age of ten and, with her family and new husband William Coray, journeyed with the rest of the Saints westward. In 1846, when the call for volunteers to form the Battalion came, William enlisted.

Not too happy with the prospect of a long separation from her husband of only three months, Melissa sought permission to go with him. "If he must go, I want to go too," she said. "Why must women always stay behind and worry about their husbands, when they could just as well march beside them."

When William found out that there were to be four women in each of the four companies employed as laundresses, Melissa saw a way whereby she could go with him. She promptly enlisted as a laundress in Company B, where William was a Sergeant.

During the 2000 mile march to San Diego, one of the longest in military history, she had to walk most of the way. "I didn't mind," she later recalled. "I walked because I wanted to; my husband had to walk, and I went along by his side."

When the battalion reached Santa Fe, Colonel Philip St. George Cooke, the officer in command, decided that the women and children and sick soldiers should spend the winter there, while the Battalion continued on to California. Melissa Coray protested, of course, and

Let's Rename the Laundry Building!

William and three other officers persuaded Colonel Cooke to let their wives accompany them to the end. Had the Colonel known that Melissa was pregnant at the time, he likely would not have let her go on. She suffered the lack of adequate food and water with the rest, in addition to the nausea of pregnancy. She showed unusual strength and courage in fulfilling what she felt to be her duty to the Church, the Battalion, and her husband.

The Mormon Battalion was discharged the next summer in San Diego, California. Anxious to join the Saints in Salt Lake, they made their way up the California coast. The baby was born in Monterey, but lived only a few days. Later they passed through Sutter's Mill, shortly after gold was discovered there. The Corays remained there just long enough to earn the means to return home. They did manage to send two bags of gold east to bring William's mother and sister to Utah.

They arrived in Salt Lake City in December of 1848 "and were glad to get here." William soon died, however, having been weakened severely by the trip. Two years later, Melissa married William H. Kimball, eldest son of Heber C. Kimball. She spent the rest of her life in Utah, and died in Salt Lake City on September 21, 1903.

Proposal

It is a custom at Brigham Young University to name buildings after individuals of extraordinary courage and fortitude. We think Melissa Burton Coray to be such an individual, and feel it appropriate that she be honored in

this way. Since Melissa Coray accompanied her husband on the march of the Mormon Battalion as a laundress, we wish to propose that the BYU Institutional Laundry Building on 9th East be named after her, and dedicated in remembrance of the fifteen other women who joined the Mormon Battalion as laundresses. A plaque with the names of the women could be hung in the building. The "Melissa Coray Laundry Building" sounds nice, and it makes a nice acronym, doesn't it?

You can read more about the Mormon Battalion Laundresses as well as other notable women in Mormon history in an interesting book entitled *Heartthrobs of the West, Vol. II*, published by the Daughters of Utah Pioneers, and available in the BYU Library.



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connection between communism and a disbelief in God. It is highly doubtful, however, that a christian communist (even some christians in the Soviet Union would consider themselves communists) would agree with this conclusion. And again, it is quite possible to deplore communism without believing in Reagan's religion, or any religion at all. Yet he implies that unbelief itself is the problem.

"Freedom prospers when religion is vibrant and the rule of law under God acknowledged," he continues. Yet history is full of examples of religious fervor leading to cruelty, "holy wars," and oppression matching about anything the communists have come up with. One need look no further than Iran and other Arab nations, Northern Ireland, China, and India for recent examples. Anyone thinking they are favored of God or blessed with special access to absolute truth can commit all kinds of evils in the name of God (or Marx or Mao or Jesus or Mohammed)—and with a clear conscience.¹⁵ President Reagan undoubtedly meant that "freedom prospers" when *his* religion is vibrant and the "rule of law" under *his* God is acknowledged. He seems to forget that he was not elected as an ecclesiastical leader to represent his brand of religion, but rather, to represent the socio-political interests of *all* americans, religious or otherwise.

Another notable assumption of Reagan's is that the Soviet Union, since it is not favored by God, is on the verge of economic collapse. "I believe that Communism is another sad, bizarre chapter in human history whose last pages even now are being written," he has said.¹⁶ To him the Soviet Union is an "economic basket case." Last year Reagan noted that "The rate of growth in the Soviet gross product has been steadily declining since the 50's and is less than half of what it was then."¹⁷

This year, however, the CIA released a 401-page study of the Soviet economy that indicates it is healthier than Reagan had thought. From 1950 to 1980, the CIA report says, the Soviet gross national product grew at an average annual rate of 4.8 percent, surpassing the 3.4 percent annual growth rate of the american economy. The report also noted that the soviet standard of living has greatly improved in recent years, despite high military expenditures.¹⁸ It appears that the Soviet economy is not in such bad shape after all, and President Reagan best not hold his breath waiting for it to collapse.¹⁹

Perhaps the most important tenet of Reagan's arms control religion is that the Soviets are intent on taking over the entire world through military conquest. "I would agree to a freeze if only we could freeze the Soviet's global desires," Reagan said in Orlando. He assumes the Soviets are not only desirous, but also potentially capable of such a conquest. Whether or not the Soviets actually seek global conquest is unknowable since we cannot read the minds of those in the Kremlin. However, most capable Kremlinologists find the idea preposterous.

Henry Kissinger, for example, in a recent *Newsweek* article, noted that:

There are some american conservatives in both parties

"Grey" continued from page 11

While "hot drinks" (Doctrine and Covenants, Section 89, verse 9) were said to refer specifically to tea and coffee (see *Times and Seasons* 3, 15:800), determining the exact nature of their meaning has also proven problematic. By the mid-1940s, the General Authorities had evidently decided that drinking decaffeinated coffee did not violate the Word of Wisdom (John A. Widtsoe, letter, 17 August 1945; Joseph Anderson, letter, 20 August 1945). That the use of decaffeinated coffee does not preclude temple attendance has been reiterated repeatedly since. (see Clare Middlemis to Richard Taylor, 11 August 1961; Mark Petersen to R.S. Summerhays, 29 August 1962; Joseph Andersen to James A. Cox, 8 January 1965; Clare Middlemis to Alvin S. Anderson, 18 February 1966; Bruce R. McConkie to Melvin S. Dalton, 21 March 1968; the First Presidency to Kenneth D. Jensen, 28 August 1968; The First Presidency to A. Harold Goodman, 12 February 1969; and the First Presidency to W. Dean Belnap, 22 February 1970.)

The same leniency which has been extended decaffeinated coffee has not always been allowed "Coca Cola and all cola drinks," which Elder John A. Widtsoe labled "dangerous." He wrote further, "Very few of our people drink de-cafeinated coffee, but many of them are addicted to the cola drinks." (Letter, 17 September 1945.) But one of the most recent (and repeated) injunctions touching the use of cola drinks is that found in the *Priesthood Bulletin* (8 February 1972) 1: 3-4, which sidesteps the issue somewhat by advising simply "against the use of any drink containing harmful habit-forming drugs under circumstances that would result in acquiring the habit."

Interpreted as prohibiting the use of all drinks or substances containing caffeine, the Word of Wisdom would forbid:

1. Brewed coffee, containing 100-150 milligrams of caffeine per cup.

who luxuriate in the myth of diabolic soviet planners implementing a detailed master plan for world revolution. No one who has actually dealt with the top soviet leadership has encountered such types...The leaders one in fact encounters are tough, ruthless, and persistent. But they have originated no profound initiatives; they have usually avoided great risks. They have expanded into vacuums created by irresolution or weakness. They have systematically accumulated power not in support of a predetermined plan for aggression but rather because the notion that there may be an upper limit of usable power is foreign to them, and instinct leads them to believe that strength is directly translatable into bargaining position and political advantage.²⁰

Even if the Soviets were scheming to take over the world, they are not even remotely capable of it (unless they decide to blow everybody up with their nuclear weapons—a worse than suicidal prospect). To conquer the world would require economic power and political influence far beyond their current levels.

When any politician claims that God favors his or her particular political programs, we should immediately be suspicious.

Though their missiles threaten the world, the Soviets cannot even begin to compete with the free world commercially, let alone feed and house all of their own people. And soviet political influence is waning in many parts of the world such as the middle East and Africa. The strength of communist parties in Spain, France, and West Germany are on the decline as well (e.g. the election of Helmut Kohl in West Germany). The Soviets are having too much trouble with Afghanistan and Poland to worry about taking over the rest of the world.

A Long Wait

President Reagan preaches about the evils of the nuclear freeze on the grounds that it would lock the U.S. into its currently "inferior" position and destroy all incentive for the Soviets to negotiate at the arms control talks in Geneva. But will either side ever admit that they are ahead, or, conversely, that the enemy is not? Both sides naturally want the other to appear the aggressor. As soon as the U.S. perceives both sides to be equal, and consent to a freeze, the Soviets will think they lag behind and will not agree to a freeze, and visa-versa. President Reagan will have a long wait if he thinks the Soviets will agree to a freeze at the point where the U.S. thinks both sides are equal in strength. Somebody has to make the first move.

There is a good case to be made against the type of nuclear freeze that is currently being proposed: If not matched by the West, soviet military expansion is a threat since communist ideology has no rationale for not exploiting a favorable opportunity. But President Reagan's inflammatory religious rhetoric does not focus on this. And unfortunately he has been slow to try and negotiate an arms deal, asking instead that

2. Tea, containing 60-75 mgs caffeine per cup.
3. Coca Cola, Mountain Dew and Tab, all of which contain more than 30 mgs caffeine per 12 ounces.
4. Anacin, Cope, Vanquish, Excedrin, and No-Doz, all containing over 30 mgs of caffeine per tablet.
5. Cocoa, with anywhere from 6 to 142 mgs caffeine per cup.

A portion of the Word of Wisdom which has not received much attention of Church leaders is that which deals with eating meat. Verse 13 of Section 89 of the Doctrine and Covenants reads, "And it is pleasing unto me that [it] should not be used, only in times of winter, or of cold, or ramine." (See also the preceding verse.) This is reiterated in verse 15, "And [this] hath God made for the use of man only in times of famine and excess of hunger." (See preceding three verses dealing with the "flesh" of "beasts" and "fowl" and "wild animals that run or creep.")

It seems that discretion has been used by Church leaders both in interpreting the Word of Wisdom and in determining which portions of the revelation to emphasize. That its application is subject to various interpretations has been demonstrated. Strictly interpreted, the Word of Wisdom counsels against the use of tobacco, except for medicinal purposes; prohibits the eating of meat, except in winter or "times of famine," disallows coffee and tea; apparently makes wine available on a limited basis; and even allows for beer and other "mild drinks." Loosely interpreted, the Word of Wisdom allows meat and decaffeinated coffee, but forbids the use of tobacco, regular coffee, black tea, various soft drinks, hard alcohol, wine, and beer. Perhaps, in light of recent scientific findings noting the benefit or detriment to the body of some of the foods, beverages, and other substances in question (see *Science News* 116 [10 November 1979]:326 for the benefit of modest amounts of alcohol), current interpretations of the Word of Wisdom might profitably be re-evaluated.

Congress fund more weapons that will only complicate, not facilitate arriving at a solution.

One last assumption that seems to summarize the problem is that publicly insulting, deriding, and accusing the Soviets of being the "focus of evil in the modern world" isn't going to have any negative effects on the prospect of negotiation. Can such talk not serve to enhance the mistrust and animosity between the two superpowers? With Reagan publicly declaring that the Soviets are "the focus of evil in the modern world," and "we are enjoined by Scripture and the Lord Jesus to oppose it [evil] with all our might," what chance is there for mutual compromise and accommodation to each other's objectives? What confidence can the Soviets have in an american president with such an aggressive and unyielding outlook?

Divine Politics

When any politician claims that God favors his particular political programs, we should immediately be suspicious. Either that politician is using religion in a dubiously self-serving manner, or he or she is self-righteous and presumptuous to the

point of being dangerous, as in the case of Reagan. His more prudent predecessors did not confuse their political views with God's will. But now we live in an era of increasing international tension and fear of the "unthinkable", which tension and fear only grow under Reagan's religious politics. The cold war is getting increasingly cold.

It is a temptation for religious-minded people to assume that politics sprinkled with religion is always better than politics alone. This is not necessarily true, and the founding fathers were wise in providing that church and state not be mixed.

Sin and evil come not from politics or governments or the differing systems of economic organization in the world, but from within the individual. It results from the natural proclivity of men to arrogantly overestimate their own goodness, and affix their attention on the sins of others. But what has all this to do with arms control and the soviet threat? Nothing, and that is the point. The *real* issues of foreign policy and arms control are difficult enough without the presidential introduction of religious dogma into the discussion.

Notes

1. Speech given at the annual National Prayer Breakfast in Washington D.C.; February 3, 1983. Published in the *Weekly Compilation of Presidential Documents*, Vol. 19, by the Office of the Federal Register, Washington D.C.
2. Speech to the National Association of Evangelicals in Orlando, Florida; March 8, 1983. Excerpts published in the *New York Times*, March 9, 1983, p. A18.
3. Presidential Nomination Acceptance Address at the Republican National Convention in Detroit, Michigan; July 17, 1980. Published in *Vital Speeches of the Day*, Vol. XLVIII, No. 18, p. 646.
4. See note 3.
5. See note 1.
6. See note 2.
7. Ibid.
8. Ibid.
9. Ibid.
10. Ibid.
11. Speech given at the National Conference of Christians and Jews in New York City; March 23, 1982. Published in the *Weekly Compilation of Presidential Documents*, Vol. 11, by the Office of the Federal Register, Washington D.C.
12. "The Soviet Economy: Down But Not Out," *Newsweek*, January 10, 1983, p. 62.
13. "World Has 45 Wars Raging," *The Daily Herald*, March 9, 1983.
14. See note 2.
15. A frightening example in Iran was reported in the March 21, 1983 issue of *Newsweek* magazine: Tens of thousands of volunteers under the draft age of 18 heed the call [to arms]; they arrive at the battlefield with red "martyr" bandanas and small "keys to heaven" around their necks. Some flaunt khaki-colored shirts stenciled with a slogan: "I have the special permission of the imam to enter heaven." Armed with such talismans—and with assault rifles many can barely carry—the boy warriors march toward Iraq's heavily fortified position, throwing themselves in the front of tanks and soldiers and attacking in human waves. They are Iran's answer to the Kamikaze. The Iraqis gun them down by the thousands.
16. See note 2.
17. "A Crusade For Freedom." Speech delivered to the British Parliament, London, England; June 8, 1982. Published in *Vital Speeches of the Day*, Vol. XLVIII, No. 18, p. 546.
18. See note 12.
19. This is not to deny that the soviet economy is experiencing serious problems. It is backward and inefficient. However, it is not currently in any immediate danger of collapse. Whether the soviets can continue in the future to spend as high a percentage of their GNP on the military is highly questionable, though.
20. Henry Kissinger, "How to Deal With Moscow," *Newsweek*, November 29, 1982.

Zen in the Art of Archery by Eugene Herrigel (Vintage Books, \$2.95)

Geoffrey Pingree

Eugene Herrigel's first line gets to the heart of the matter: "At first sight it must seem intolerably degrading for Zen—however the reader may understand this word—to be associated with anything so mundane as archery" (p. 3). He thus immediately qualifies his *Zen in the Art of Archery*, saying that to try to make archery (to us usually not much more than a stiff contest or a sporting good time) a kind of lens enabling the Western eye to focus logically on the essence of Zen, would, due to the very nature of Zen, seem improper and even futile.

In the same vein, it would seem equally unprofitable then to write a book that attempted to explain Zen, or even worse, a review of that same work—a futile explanation of another futile explanation of a futile attempt to understand the super-rational reality of Zen through archery!

Indeed, Zen, by definition, is generally diminished and rendered lifeless through logical discussion—oral or written, but as Herrigel achieves in his work (and as I hope to accomplish here), some critical analysis or explanation can actually bring a deeper comprehension of Zen to the Western mind, if only through the establishment of what Zen is *not* and how it must *not* be approached. Herrigel, in doing so through a detailed expression of his personal experience, thus sets the reader on a course (or non-course) that allows for a more intuitive and hence more fruitful approach to Zen.

Herrigel, in much the same style of others that have made noteworthy contributions to a western understanding of Zen (for example, Timothy Gallwey's *The Inner Game of Tennis*—a charming application of Zen to even the most social of our games; or Robert Pirsig's *Zen and the Art of Motorcycle Maintenance*, a more serious inspection of the "quality" of Zen in the inner life), deals with Zen through his own experience—learning the Japanese art of archery, and succeeds.

D.T. Suzuki, the chief exponent of Zen in English, summarizes Herrigel's accomplishment in his introduction of the book:

In this wonderful little book, Mr. Herrigel, a German philosopher who came to Japan and took up the practice of archery toward an understanding of Zen, gives an illuminating account of his own experience.

Through his expression, the Western reader will find a more familiar manner of dealing with what very often must seem to be a strange and somewhat unapproachable Eastern experience (pp. viii-ix).

Indeed, through the description of his training with a Japanese Zen-master in archery, he introduces a way in which one brings oneself "into contact with the ultimate reality" (p. v) and becomes "attuned to the Unconscious" (p. vi).

Herrigel himself undergoes a change in which he comes to understand archery as an art, in the traditional sense that the Japanese consider it a part of their national heritage, a "religious ritual" (p. 5). Herrigel learns that by the art of archery is not meant "the ability of the sportsman, which can be controlled, more or less, by bodily exercises, but an ability whose origin is to be sought in spiritual exercises" (p. 5). He discovers that the aim of the archer is thus not a material target, but a spiritual one, and that in reality "the marksman aims at himself and may even succeed in hitting himself" (p. 5). Herrigel's primary discovery is that the focus of Zen is of a completely different nature than that of most western experiences. The emphasis is on the inner life, but even more importantly, it is also on the *method* of communication with that life.

Of this speaks Herrigel when he mentions "hitting oneself." To communicate what this really means in words is ultimately impossible, yet approximations can be made. It has to do with the coming away from conscious, rational, structured perceptions of reality, to a thoughtless, unplanned, unattached, undefined, *whole* perception of the world (which encompasses all things, including oneself). It is a unique kind of self-knowledge, as it cannot be striven for, desired, or expected; yet while it "aims in no particular direction" (p. 41), it "knows itself capable alike of the possible and the impossible, so

unswerving is its power—this state, which is at bottom purposeless and egoless" (p. 41), that it is in fact "charged with spiritual awareness" (p. 41). It can be "present everywhere, because it is nowhere attached to any particular place" (p. 41). Herrigel likens it to "water filling a pond, which is always ready to flow off again, it can work its inexhaustible power because it is free, and be open to everything because it is empty" (pp. 41–42). Its symbol, the empty circle, "is not empty of meaning for him who stands within it" (p. 42).

The penetration of this empty circle can only be achieved through personal experience; indeed, Herrigel concludes that there is no other approach to this condition than by way of "personal experience and suffering" (p. 15). And suffer he does, as he spends in excess of five years struggling to make archery something different to him, to learn to let the arrows "fall" instead of fly at the bull's-eye, to discover the way to "hit" himself.

He asserts that being from the Western world, unless we participate directly in mystic experience, we must "remain outside, turn and twist as we may" (p. 9).

Books

Thus an intellectual consideration or speculation of Zen is simply not sufficient in coming to understand it. It is, in fact, of such a nature as to preclude inter-personal communication, as it "cannot be conceived or interpreted even after the most unequivocal incontestable experiences: one knows it by not knowing it" (p. 7). One cannot, after experiencing it personally, bring it to the level of consciousness, for there it is subject to classification and definition. It is only attainable through "methodical immersion in oneself" (p. 7), which leads to "one's becoming aware, in the deepest ground of the soul, of the unnameable Groundlessness and Qualitylessness—nay more, to one's becoming one with it" (p. 7).

Herrigel feels that the most effective means to this end are art though which one can approach the "Great Doctrine" of Zen. He says that a critical purpose in his writing the book is to "throw light on the nature of Zen as it affects one of the arts on which it has set its stamp" (p. 12). And he feels that, even within the limitations inherent in a logical approach to Zen, there is something important to be gained:

This light is certainly not illumination in the sense fundamental to Zen, but at least shows that there must be something behind the impenetrable walls

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Thus Saith the Lord by Duane Crowther (Horizon Publishers, going price \$20)

Ray G. Huffaker

Thus Saith the Lord is Duane Crowther's attempt to document scripturally and historically the role of prophets and revelation in Christ's Church. He succeeds brilliantly. The book is well written and the research well documented and thorough. Those who enjoy seeing religious thought developed rather than merely reiterated will not be disappointed in Crowther's work.

Crowther appeals to the scriptures and Church history to establish a framework for analyzing how God has made his thoughts known to man. The first half of the book covers how and to whom God reveals His thoughts and what He expects of the recipients. The roles of prophet, seer, and revelator are defined. The book then offers guidelines for recognizing true prophecy and interpreting it. Separate chapters on the definition of doctrine and scriptural warnings against false prophets round out the book.

The foundation Crowther establishes is both admirable and useful. One has only to glance through the book to ascertain the considerable research which its writing entailed. The usefulness of the framework presented stems from the possibility of comparing our modern day beliefs on revelation with this extensive scriptural study. Crowther is to be commended for the courage and insight he shows in indicating and analyzing current positions which are supported neither scripturally nor historically.

A brief sketch of what the reader learns of revelation from Crowther's search of the scriptures and Church history follows. A prophet is defined as one who foretells future events; a seer as one who receives revelation through sacred instruments; and a revelator as one who reveals the will of the Lord. Most of the evidence made known to the general Church membership indicates that recent Church Presidents have functioned most often as revelators and relatively rarely in the "prophetic" and "seership" roles.

The sustaining vote of the members of the Church authorizes the head of the Church to be the President of the Church; yet it is only God who can make the leader a prophet, seer, and revelator by offering to him the

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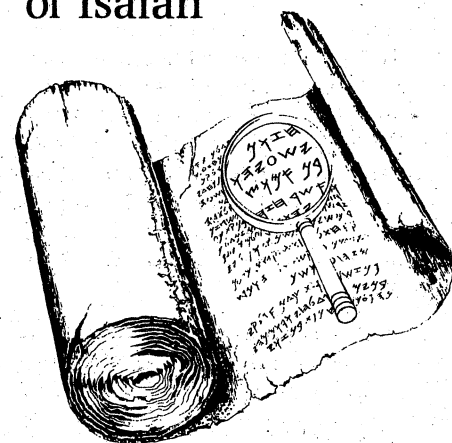
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"Crowther" continued from page 15

necessary revelation. A leader may be continually authorized to use these powers, but he only becomes a prophet when prophesying, a seer when using revelatory instruments, and a revelator when receiving revelation. It follows that when the Church leader is not acting as a prophet, seer, or revelator, he uses his own educated judgment. Crowther enforces this view with an answer given by Joseph Smith when he "...visited with a brother and sister from Michigan, who thought that 'a prophet is always a prophet'; but I told them that a prophet was a prophet only when he was acting as such" (p. 49).

The major responsibilities of a revelator are to communicate the word of God immediately and clearly, and to adequately distinguish between received revelation and his own personal observations and preachments. Saints are obligated only to accept the words which the revelator has received from God. The revelator's own opinions are not to be regarded as doctrine. It is unfair to consider a prophet "fallen" simply because some of his personal opinions are found to be incorrect. Church members who realize this will not have their testimonies shaken on such occasions. Crowther cites the apostasy of many members after the failure of the "Kirtland Safety Society" in 1837 as the result of members being unable to distinguish when Joseph Smith was acting as a prophet and when he was acting as simply another member of the community. The responsibility of the Church membership is to obey the word of God as given through the revelator and not the revelator himself. The revelator should, however, receive the saints' confidence and support.

Crowther indicates that the current tendency on the part of some overzealous Church members toward the concept of infallibility of Church leaders is inconsistent with God's expectations as expressed in the scriptures. The implications of infallibility are that saints should regard all the leaders' statements as revelation; that the prophet can never lead the Church astray and even if he does the saints will be blessed for obeying; that the words of living prophets should take precedence over those of dead prophets; and that members should sustain calls made by Church leaders to show their obedience to those leaders.

Interesting and appropriate examples from early Church history showing the plight of saints who were led astray by Church leaders are given. Other examples show the undesirable consequences resulting from members mistaking a Church leader's well intended judgment for actual revelation from God.

Crowther gives the refreshing insight that, "The saints do not serve Church authorities—they serve the Lord. The Church exists for the saints, not the saints for the Church" (p. 94). The danger of the opposite view is that members who should be working out their own salvation by correctly choosing their personal course of action, seek to transfer this responsibility to Church authorities

by blindly obeying them. The argument is capped by a citation from the writings of John A. Widtsoe: "The doctrine of the Church cannot be fully understood unless it is tested by mind and feelings, by intellect and emotion, by every power of the investigator. Every Church member is expected to understand the doctrine of the Church intelligently. There is no place in the Church for blind adherence" (p. 122).

Crowther writes that the significant difference between Church policy and Church doctrine is that policy is not to be regarded as a statement of eternal truth. It is inconsistent to conclude automatically that the Church's policy pronouncements are the "word of God" unless they are introduced as such. Crowther questions how far Church authorities should commit the saints to stands on issues of national controversy without receiving the prior approval of the general Church membership. The Equal Rights Amendment is cited as a situation where the Church failed to provide an acceptable rationale for the stand it desired supported, thereby placing the members in a defensive posture with no ammunition. The results, he notes, are low morale and the danger of defection.

The author also argues that "we can't have our cake and eat it too" on the issue of discounting the words of past prophets in favor of those spoken by present-day prophets. If past prophets were capable of formulating incorrect opinions, surely present-day prophets are as well.

Crowther's study indicates that others besides Church leaders can receive revelation. This includes nonmembers and women. Occasions are cited in Church history where members have received doctrinal or organization insights. Members receiving revelation are not, however, to represent themselves as appointed to receive it for the Church or to put forth their revelations by way of commandment. Two major dangers of holding to the fallacy that only the President of the Church can receive revelation that Crowther notes are:

- 1) many become reluctant to share revelations, thus retarding the outpouring of spiritual gifts among the saints; and
- 2) members begin to believe that they should not be in a position to develop and improve on the current teaching of the Church. The scriptures counsel the members to share their revelations.

Crowther contributes another good insight when he argues that sacred and secret are not synonyms. As to the second danger, the author cites B.H. Roberts' observation that the "crying need" of the Church was for "thoughtful disciples who will not be content with merely repeating some of its truths, but will develop its truths, and enlarge it by that development" (p. 128).

Crowther writes of the need for "greater precision in the formulation of Church doctrine." The result of imprecision is that solid doctrine can become over-

whelmed by inconsistent and unsubstantiated dogma. A very simple decision rule is proposed: "Is it canonized?" Canonization is the process whereby the members of the Church, by common consent, authorize the acceptance of an item as doctrine. Examples of recently canonized doctrine are Joseph Smith's vision of the Celestial Kingdom and Joseph F. Smith's vision of the redemption of the dead. Upon applying Crowther's rule, one sees that the Church has relatively little doctrine, but scores of uncanonized truth. He believes that members are obligated to believe the doctrine but are free to acquire, evaluate, and believe or disbelieve uncanonized truth.

The beauty of Crowther's view is the agency it gives members in deciding what they want to believe on many issues without running the risk of heresy. He seems to imply, however, that once an idea is canonized as doctrine, any controversy surrounding it is over. It is not clear, however, how a vote by those fortunate enough to get a seat at General Conference can put an idea beyond reproach. (A good example would be the recent canonization of President Wilford Woodruff's October 6, 1890 Conference address: "The Lord will never permit me or any other man who stands as president of this Church to lead you astray.")

Crowther believes that God rules the affairs of men and that He is constantly shaping their lives. He does not adequately explain, however, how God can control the affairs of men without making their lives predestined. He writes that, "People sometimes assume they have the right to more free agency than God actually promises to man. The agency promised in the scriptures is moral agency—the privilege of choice between good and evil which determines man's eternal fate. Control over the various external events which shape one's life's course is not necessarily a part of man's moral agency" (p. 187). Crowther argues that man can change his life by exercising moral agency, but that God himself reserves the right to control major events such as wars, pestilences, and judgments. However, the concept that God decrees such horrible occurrences to punish the wicked, while sacrificing the innocent, makes God out to be a killer, which is in clear contradiction to the scriptural concepts of a loving and long-suffering Father. Arguing otherwise puts one in the unenviable position of having to justify God in killing people for misuse of their free agency. (It is unclear how a person could feel free to choose, knowing that God could or would bring about his death for a wrong decision.) It seems more reasonable to argue that the bad which happens in the world is the consequence of man's mistakes. Man is often inhibited in exercising his agency, not because God initially gave him a limited amount, but because he lives with and is led by other people.

The above comments are in no way meant to detract from the overall excellence of this book. Crowther's effort exemplifies the way in which the saints can "teach one another the doctrines of the kingdom" (D&C 88:77).

Holocaust

Dust thou art, and unto dust shalt thou return...
Genesis 3:14

Under point zero, where a flash was a wink of sun,
I turn as if my eyes were binoculars, with range
And focus, through which I see a meandering wind
That was, the immediate fire of the fiery mind
That loosed it everywhere. It cooled, and mangle
Of my seeing accretes into the form of a bun

Through the softly cottoned hues of black that are
The distance between me and containing tunnels
That seem to hover in an older dust, or film.
I have seen the circumferences of an ashen kiln,
But vision fixes the adamantine past that funnels
Wind that bent frail metallic poles like hair



In a comb. Now dusk of dust, the orange sky
Of Venus declining, heat upon the vertical
Man that burns him to a very circlet of dust
Under nuclear fire. Under me, now, he is rust
Of being, iron like hues of phosphor, ventricle
Red of light, skiff of man in which wry

Oblivion is less than the skiff that spurns
Its genesis, aridly swirling, shadow of fire
In columnar air and flounce of burgeoning cloud.
I can hear secrets of the metafire, the once proud
Clamor of blood, the beating within the pyre
Of dust to which the singeing earth returns

—Clinton F. Larson

Tetons

Stacked largely clear before the eyes,
Sierra too brazen for common belief,
They were and are stone windreef,
Cirque and light, the shadowed size

Of passing cloud, O will of noon
To charge the air close by to revise
Flow of vision as we devise
The mind to remember the runs

Of being. Vale and wind, pines
Against gray, water an inkling
Of blue, and there a ravine tinkling
Rain in trees as dark defines

The sound of evening where moraine
Mounds form lake and fields of larkspur,
Willows wavering, marsh and lure
Of inlet, shore, and the hovering rain.

—Clinton F. Larson

"Zen" continued from page 15

of mist... the art of archery is rather like a preparatory school for Zen, for it enables the beginner to gain a clearer view, though the work of his own hands, of events which are not themselves intelligible (p. 12).

As evidence of the efficacy of certain arts in allowing one to begin to understand Zen, Herrigel mentions that his wife accompanies him to Japan for his training, as it is the tradition there to instruct couples together, and that she herself learns the way of Zen through painting and flower arrangement.

And, finally, Herrigel himself is able to come to a kind of understanding of this mystical state of being, as, after his long period of training, he is thrilled in the unconscious changes that emerge in his performance of the art. He powerfully expresses a small part of the meaning of Zen as he at once describes his own experience and praises the Master for his aid to this end:

The Master had evidently hit me, too, with both arrows: as though transformed over night, I no longer succumbed to the temptation of worrying about my arrows and what happened to them. The Master strengthened me in this attitude still further by never looking at the target, but simply keeping his eye on the archer, as though that gave him the most suitable indication of how the shot had fallen out... Thus through deepest concentration, he transferred the spirit of his art to his pupils, and I am not afraid to confirm from my own experience, which I doubted long enough, that the talk of immediate communication is not just a figure of speech but a tangible reality (p. 67).

And in this "tangible communication" lies the success to which is devoted Herrigel's experience and book. For the attainment of this inner communion is not a chance experience, determined haphazardly by external conditions or circumstance, but a presence of mind that must come only after long, tedious practice of one's art. One must be completely undisturbed by any ulterior motive, released from any external attachment; and for this to be possible, for him to "fit himself self—effacingly into the creative process, the practice of the art must have the way smoothed for it" (p. 42). For if the artist, in his state of self—immersion, were to see himself

faced with a situation into which he could not leap instinctively, he would first have to bring it to consciousness. He would then enter again into all the relationships from which he had detached himself; he would be like one awakened, who considers his program for the day, but not like an Awakened One who lives and works in the primordial state (p. 42).

Only in this state of mind, one in which even a "rough understanding of these dark connections" (p. 64) cannot help, does one correspond with those things that are so



real, yet completely beyond human understanding.

Herrigel does all that is humanly possible to bring the reader closer to Zen. He does not explain the mechanics of it, for he cannot; he does not describe how it feels to experience even a flash of this oneness, for again, he cannot. But he does succeed in peeling away many incorrect notions and assumptions surrounding Zen, and, through the vivid description of his brief unfettered

and dynamic nature, to which he refers in speaking of his parting with the Master:

In farewell, and yet not in farewell, the Master handed me his best bow. "When you shoot with this bow you will feel the spirit of the Master near you. Give it not into the hands of the curious! And when you have passed beyond it, do not lay it up in remembrance! Destroy it, so that nothing remains but a heap of ashes" (p. 74).

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THRILLS

LEONARDO through April 24

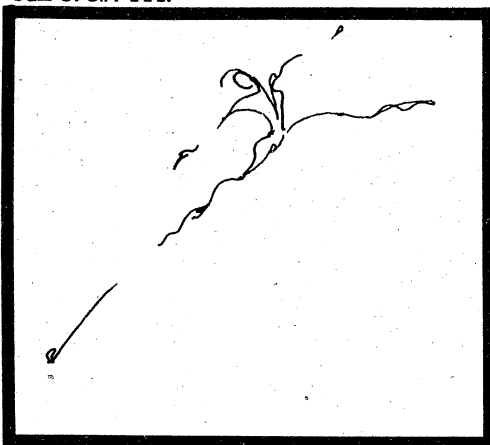
There's still time to make your way north to the Utah Museum of Fine Arts on the U of U Campus to experience **LEONARDO'S RETURN TO VINCI**. The illustrated manuscripts, drapery studies, and Salvator Mundi painting are all exquisite. Don't miss this opportunity; the museum is open weekdays from 10 to 6:30, and weekends from 1 to 6:30. Call 581#7332 for more information.

SHAKESPEARE April 12-16

Springtime is in the air, but midsummer is in BYU's **Pardoe Theatre**. Robert A. Nelson has directed Shakespeare's Comedy **A MID-SUMMER NIGHT'S DREAM**, and this BYU production is a success. Performances are nightly at 8, with a matinee at 1 p.m. on April 16.

MODERN DANCE April 14-16

A visual symphony will be performed each night at 8 p.m. in the de Jong Concert Hall when the modern BYU Dancer's Company presents **DANCE IN CONCERT**. For tickets, call 378#7444.



BRAHMS April 15

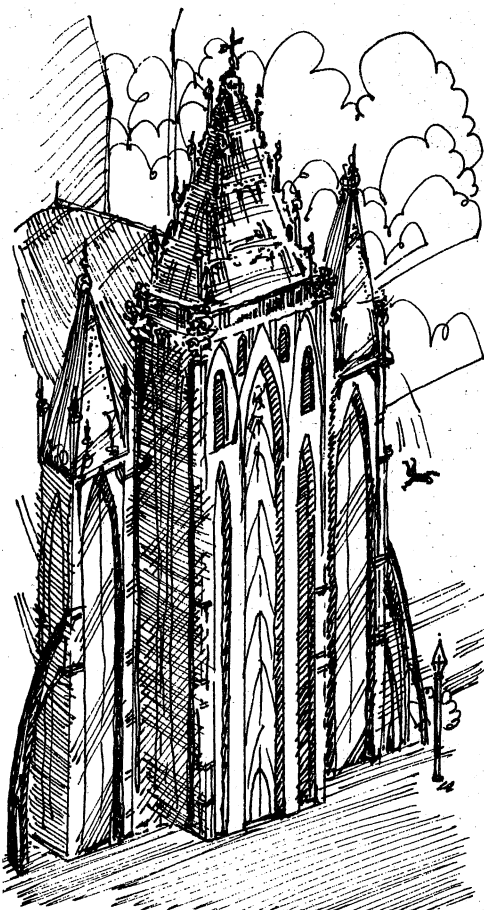
It's a Sesquicentennial Celebration of the works of **Johannes Brahms**. This performance by the **RALPH WOODWARD CHORALE** is the final in a series of four this season presented in the **Provo Tabernacle**. The program begins at 8 p.m.. Adults pay \$3 and students pay \$2.50.

FREE CONCERTS April 15, 16, 22, 23, 29, 30

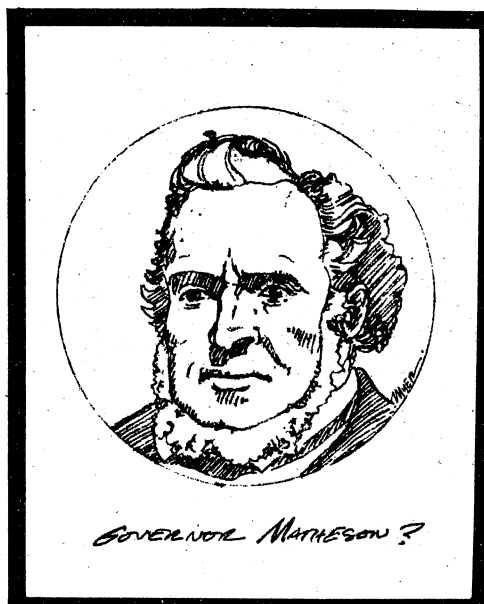
The General Activities Committee of the LDS Church continues to present free concerts this month on **TEMPLE SQUARE**. On April 15 and 16 Karen Perkins, flautist, and Sandra Arnold, pianist, perform duets by Scarlatti, Chopin, Marin Marais, and Reinecke. The 22nd and 23rd offers solo and duet selections by soprano Karen Anderson and Tenor Ken Jones. Both have performed widely and will sing from Liszt, Debussy, Beethoven, Handel, and many others. Debra Patchell, a mezzo soprano performs on April 29th, and the Mormon Youth Symphony and Chorus offer pieces by Tchaikovsky and Mozart on the 30th. All concerts begin at 7:30 p.m.

LECTURES

Big changes will be taking place downtown in Salt Lake. Come find out about them during **Toward a New (Old) Architecture: Preservation and Development in SLC** to be held in the City Council Chambers at 7:30 p.m. on April 13.



THE LEGACY OF BRIGHAM YOUNG, a lecture to be given by USU Professor S. George Ellsworth, will be given on April 14 at 7 p.m. in the headquarters of the **Sons of the Utah Pioneers**, 3301 E. 2920 S. The Lecture, funded by the Utah Endowment for the Humanities, is free to the public. Call 484#4441 for information.



GOVERNOR MATHESON?

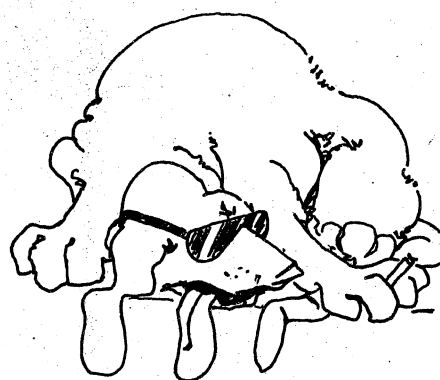
April 17th would be a great day to visit the Leonardo display in Salt Lake, and attend a lecture at the same time—**DA VINCI: Rubens, Poussin, and the Classical Tradition**. The lecture at the Museum of Fine Arts begins at 4 p.m.

TV

KUED, channel 7, has interesting offerings this month beginning with **HERE'S TO YOUR HEALTH** on April 13 at 7:30 p.m. Dr. Norman Kaplan explores reasons why human beings are killing themselves through stress and poor diet which lead to heart disease. Watch his program and find out how to avoid killing yourself.

Kennedy Center Tonight presents **MEDEA**, the classic Greek tragedy, starring Dame Judith Anderson and Joe Caldwell. See it on channel 7 at 8 p.m., April 20.

The dogs in Hollywood have got it dog-gone good. **Barbara Woodhouse GOES TO HOLLYWOOD** and explores dog restaurants, fashion shows, and astrology. So, if life's treating you like a dog, tune it to channel 7 on April 27 at 8 p.m..



FILMS

The Hansen Planetarium, 15 S. State St., Salt Lake, has an unusual feature among its star shows these days. Star-gazers throughout April and May will also enjoy gazing at some international stars who are part of this year's **CLIO** award winning commercials. The CLIOs will be shown immediately following each 8 p.m. star show. Don't miss them—they're out of this world! For more information, call 535#7007.

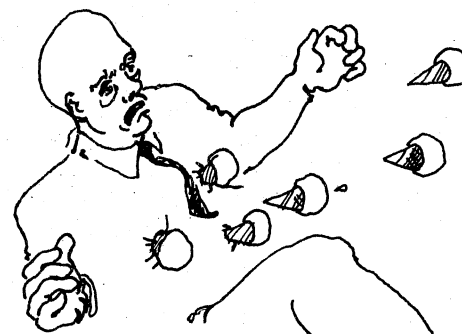
It's April Fools month for the Friday Film Series at the **SLC Public Library**, 209 E. 500 S. The funny folk include **W.C. Fields** on April 15, **The Marx Brothers** on April 22, and **Danny Kaye in The Court Jester** on April 29. The movies play at 2 and 7 and cost 50 cents each. Have a laugh! Call 363#5733.

Among this month's **NIGHT VISION** offerings at the **Utah Media Center**, 20 S. W. Temple, are **The Godfather** on April 16 and 17, **Interiors** on April 23 and 24, and **The Great Santini** on April 30 and May 1. Call 328#4201 for show times and ticket information.

The Utah Museum of Fine Arts offers the **HERO AS ARTIST** on April 24 at 3 p.m., a special film presented in connection with the da Vinci display. Call 581#7332 for information.

CHEAP THRILLS

Ice Cream Prices in the Cougar eat too high and getting you down? When the weather gets hot and you want to cool off, remember the **creamsicles** and **eskimo pies** in all the machines on campus are still only a quarter.



KUER-FM 90 HIGHLIGHTS April 16-22

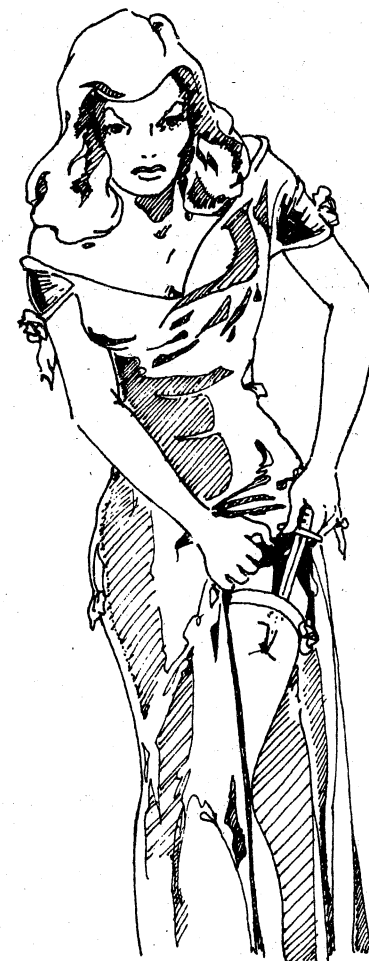
Drama: Listen to **THE EMPIRE STRIKES BACK** as Luke discovers the awful truth...and the Rebels plot an 11th-hour escape from Cloud City! **Tuesday at 9:00 p.m. or Saturday at 4:30 p.m.**

The excitement continues on **THE LORD OF THE RINGS**, every Tuesday at 9:00 p.m.

Jazz: From Boston, Minnesota and Greenwich Village, **JAZZ ALIVE!** presents "Manhattan Transfer, Anthony Braxton, Paquito D'Rivera and the Ben Sidran Quartet," **Sunday April 17 at 9:00 p.m.**

Classical: **THE LOS ANGELES PHILHARMONIC** perform a program of Mozart's "Symphony No. 29 in A," Bach's "Violin Concerto," and "Symphony No. 6" by Prokofiev, **Saturday April 16 from Noon to 2:00 p.m.**

Bluegrass/Folk/Humor: Garrison Keillor welcomes poet Howard Mohr, Hot Rize (bluegrass band) and The Butch Thompson Trio on **A PRAIRIE HOME COMPANION**, **Saturday April 16 at 6:00 p.m.**



Try running for **ASBYU Studentbody Office**. If losing's no fun, you can always laugh last by taking winners to court and making an entire studentbody miserable with reelections.

The State Health Department is inviting Utah Valley residents to participate in the **GOVERNOR'S CUP FUN RUN** Saturday April 16 in Provo. For more information, call 373#5886.

Going My Way

Diamond Payments Are Forever

Richard "Fearless Dick" Townsend

The morning light was just beginning to burn its way over the eastern mountains as my roommate Hank and I made our way south to Manti in his trusty '57 Nash. Behind us were two other cars bound for the same destination. One contained my family, and the other contained Laurette and her family. It was my wedding day.

"Didn't the families mind your not riding with them?" Hank asked.

"Naw," I explained. "They know you're my best man and that after you and I graduate this month we'll probably never see each other again."

"Well, I can't believe you're finally going through with it. After four years at BYU, Dick Townsend finally found a wife!

"Yeah, well, she's not my wife yet," I answered. "I still have two hours of freedom left."

"Actually, your getting married isn't the most amazing thing," he commented. "The real miracle is that you shelled out the dough to buy a diamond ring. Where did you get it?"

"Oh, we looked all over Provo and Orem," I said, recalling the hours we had spent staring into jewelry store windows, sitting on opulent cushioned stools, and peering into brightly lit display cases. I remembered the savage warmth and greedy tenderness that each grinning merchant displayed over our upcoming matrimony and what it would mean to them. And most of all I remembered the hundreds of settings and diamonds we'd seen—so many they began to be a blur in my mind.

"But you must have enjoyed it," Hank commented after listening to my musings.

"Not really," I said. "Laurette loved it however. Her idea of a romantic setting is one that has a diamond in it."

"Well, I heard she wasn't a very good cook," Hank responded, "but apparently she sure knows her carats."

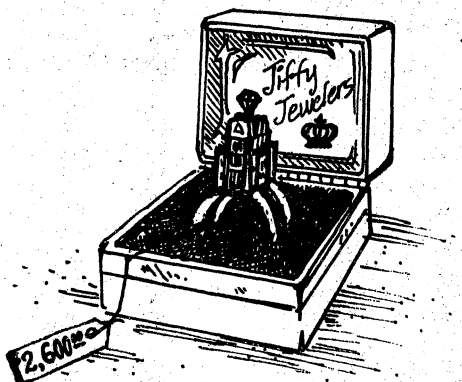
"That really wasn't very funny," I pointed out. "You know, this is the last trip you and I will ever make for *Going My Way*. You could at least try to upgrade your humor."

"Sorry," he apologized. "They can't all be gems." I groaned.

"But tell me where you finally bought one," he insisted. "Aren't some stores better than others?"

"Yes," I said, "but that's only because of the difference between local retailers. The fact is the diamond market and prices are owned by one of the most successful cartels in the world, the DeBeers company. Furthermore, most retailers mark up those prices a great deal. Department stores raise diamond prices at least 100%, jewelry store twice that much!"

"But isn't it worth it to have a rare stone with such lasting quality?" he asked.



"Diamonds aren't rare," I informed him. "It only seems that way because of their management by the DeBeers cartel. And they don't last either. Diamonds, while hard, are also very brittle, and can chip, crack, and shatter. In fact, the price of diamonds depends as much on the quality of the stone as its size. Diamonds aren't forever, but the payments sure are."

"But aren't they a good investment?"

"Hardly," I answered. "Diamonds have very poor resell capacity, and besides—what woman would want to give up the symbol of marriage?"

"Well, if you're so down on diamonds," my roommate began, "why didn't you just get a fake diamond?"

"Don't think I didn't try!" I countered. "When I asked one jeweler if they carried cubic zirconia, she seemed

offended at the suggestion. Then, when we looked at artificial diamonds at a department store, I happened to mention to the saleslady that I was considering such a stone for Laurette's ring. The clerk flew into a huff and demanded to know how I could consider such an awful thing. Frankly, I don't think she has the killer instinct to be a good saleslady."

"So why did you finally give in?"

"Well," I said, "the bottom line in this situation is that Laurette is the woman I'm going to spend the rest of my life with, and she absolutely insisted."

"Yes," he said, musing. "I remember your saying how in high school they used to call Laurette the 'Baseball Girl': she wouldn't play without a diamond."

I smiled but said nothing more. I reached into my pocket and pulled out the ring that in only minutes I would place on Laurette's finger. I held it up to the sunlight and watched the rays flicker and dance in its many facets. "You know," I said, "technology is a wonderful thing. The difference between a diamond and cubic zirconia often cannot be detected through appearance alone—even by an expert gemologist...and much less by a wife."

"You mean—" Hank began gasping.

"No more questions!" I interrupted. "It's my turn to ask you something: Why are you so interested in knowing about my search for a wedding ring?"

Hank began to blush. "Well," he said shyly, "I was sort of saving this as a surprise. Ever since you broke up with Martha, I've been dating her. In fact, last night we got engaged."

We pulled into the parking lot at the Manti temple. Everything was perfect. Hank and I were facing graduation, marriage, and life. With us we would take ten thousand memories of activities, dates, burning questions, wild rides, initial discoveries, and final exams. *Going My Way* had finally gone its way.

Dick Townsend would like to thank all of the merchants, restaurants, museums, and especially friends that contributed to the fact and fantasy that for nearly two years was Going My Way.

Personals

End of the semester, life's a drag, and you want to do something different? Renew your sense of outrage at the establishment and come to the **Viet Nam Jam** on Saturday April 16th at 8 pm at the King Henry Apts. Rec. Room. It's a dance featuring your favorite classic Rock 'n Roll tunes from 1964-1972. The lineup includes Hendrix, Doors, Credence, R. Stones, Cream, Beatles, Yardbirds, etc., etc. (We'll even include Tommy James and the Moody Blues for you mellow types and then.) Get real radical and dress up in long hair, love beads, and psychedelic colors. Contributions welcomed for the Haight-Ashbury Rehab Center.

Presented by: By the People For the People

To Staff—
Thanks for everything.
—Editor

To Everyone Else—
Can we still be fiends?
—Editor

To Dean—
Good luck in your upcoming marriage.
—The Staff

To Scott W.—
Good luck in your upcoming marriage.
—The Staff

To Tim S.—
Good luck in your upcoming marriage.
—The Staff

To Elbert—
Good luck.
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The Daily Universe

Call in Standards violations to 378-2521 Brigham Young University Provo, Utah Vol. 2 No. 7, Friday, April Fools, 1983

ROTC reveals plans to deploy MX on campus

Provo (AP) — Last month students wondered why Military Week at BYU had been so low-key. But on the final day of Military Week, the ROTC dazzled civilian students by unveiling the new strategic missile placement program entitled SNAFU-BYU (Strategic Nuclear Ammunition For Underneath BYU).

The pleasant surprise came on Friday morning. In a campus rally Brigadier General Lance Killgore announced the initiation of the project enabling BYU to become the first university in America to deploy the MX missile on campus.

"Westpoint is going to be jealous over this!" joked General Killgore.

He went on to explain that the project is being funded by the Pentagon. "Pentagon officials first became aware of the excellence of the BYU ROTC program last year when General Westmoreland came here to speak. They were very impressed with those fine young men who efficiently put down a rebellion during General Westmoreland's speech by destroying those filthy pinko protest banners," Killgore said.

General Killgore then detailed plans to convert the catacombs beneath campus into a network of tunnels containing tracks on which the MX missiles could be moved.

The rally was followed by a ground breaking ceremony in which Pres. Holliday and anonymous members of the Board of Trustees took part.

"This is a great day for BYU," "This is a great day for BYU," beamed President Holliday.

The remainder of the day featured a series of lectures delivered by various students, faculty members, and nuclear war experts. BYU instructor Reed Bannson presented startling



Thousands gather to witness President Holliday et al. celebrate the installation of the MX at BYU

evidence supporting the buildup of nuclear arsenals at western universities in a lecture entitled "Ivy League Schools—Satellites of the East."

"In God We Trust—His Call to Arms" was a lecture delivered by Will Gwisly, an eighth year undergrad-

uate majoring in Fundamental Intelligence. Gwisly attempted to discuss the possibilities of a limited nuclear war on campus, and also explored options for distribution of campus mail in the event of a nuclear scuffle. In a lecture entitled "Nuclear Hori-

zons—Taking the Bomb Back to School," Colonel Al Killam discussed the future of collegiate warfare in settling school rivalries. In the question and answer session following the lecture, Colonel Killam was questioned sharply on his intent in an oblique

reference to "blowing the holy bejesus out of U of U." "Well, I can't say any more about it," Colonel Killam skillfully hedged, "except that it's no accident their official school color is red."

Shoe-mirrors banned

Provo (AP) — Shoe-mirrors, part of a local fad, have been determined incompatible with the BYU Honor Code, according to Standards official Carmichael Whitaker. In accordance with this recent determination, shoe-mirrors will no longer be sold in the BYU bookstore.

"There will be a one week grace period, then they have to be out of the bookstore," said Whitaker. He added that "too many young men on campus are indulging themselves in the inappropriate use of shoe-mirrors, as well as neglecting their studies, Church activities, and social obligations."

According to BYU Police Chief Robert Keljoy, there has been an unusually high number of young men found standing in the library, eyes fixed on small mirrors attached to their shoes, gently shuffling their feet back and forth under the carrels of unsuspecting young women.

Whitaker said that "in no way is BYU saying that a person can't enjoy shoe-mirrors elsewhere." He claimed that "everyone has a right to a personal shoe-mirror experience, but we, as a private Church institution, are saying—by banning shoe-mirrors from the bookstore—that we don't have to condone such activities here on campus."

"We just don't feel that we have to hold their coat while they look up our dress," he said.

He added that, beginning next week, all young men found in mid-SME (Shoe-Mirror-Experience) will be "washed out" of BYU.

Whitaker defended BYU's action, claiming that it is in no way a violation of the First Amendment, which ensures the freedom of shoemirror use. He said that "if we had broken or buned some shoemirrors, then we

continued on page 2

New off campus housing policy announced

Provo (AP) — The Student Housing Office announced a new off-campus housing policy last month which, according to Housing Detective Al Katchum "should've gone into effect about 100 years ago."

The new policy, according to Housing official Harold Raid, dictates that BYU approved apartment complexes build walls between the buildings designated for female students and those designated for male students.

"This is essentially a penetrating effort to frustrate the main thrust of the hanky-panky going on among these students," said Raid.

Student Protests

Student reaction to the new initia-

tive has been minimal. However, according to LaMar Heberville, a Resident Assistant at Helaman Halls, there is evidence of at least one subversive student protestation. Heberville reported that a letter addressed to a students mother had been found in a dorm room, in which the student criticized the new Housing regulation.

Options Explored

In a February meeting with the Board of Trustees, other options were discussed before the current regulation was ratified.

Says Housing secretary Norma Tokwell, one anonymous Board member proposed that male students not even live on the same block as

female students.

Another proposal went even further by suggesting that all male students be relocated to Oren, while having all female students reside in Provo. Due to possible problems involving homosexuality, the proposal was modified to assigning each student to live in a private cubicle. To avoid possible morality problems from leaving students by themselves, another Board member suggested the installation of video monitors in each cubicle.

The proposals were rejected, however, on the basis of the high costs involved, and the current regulation was finally agreed upon.

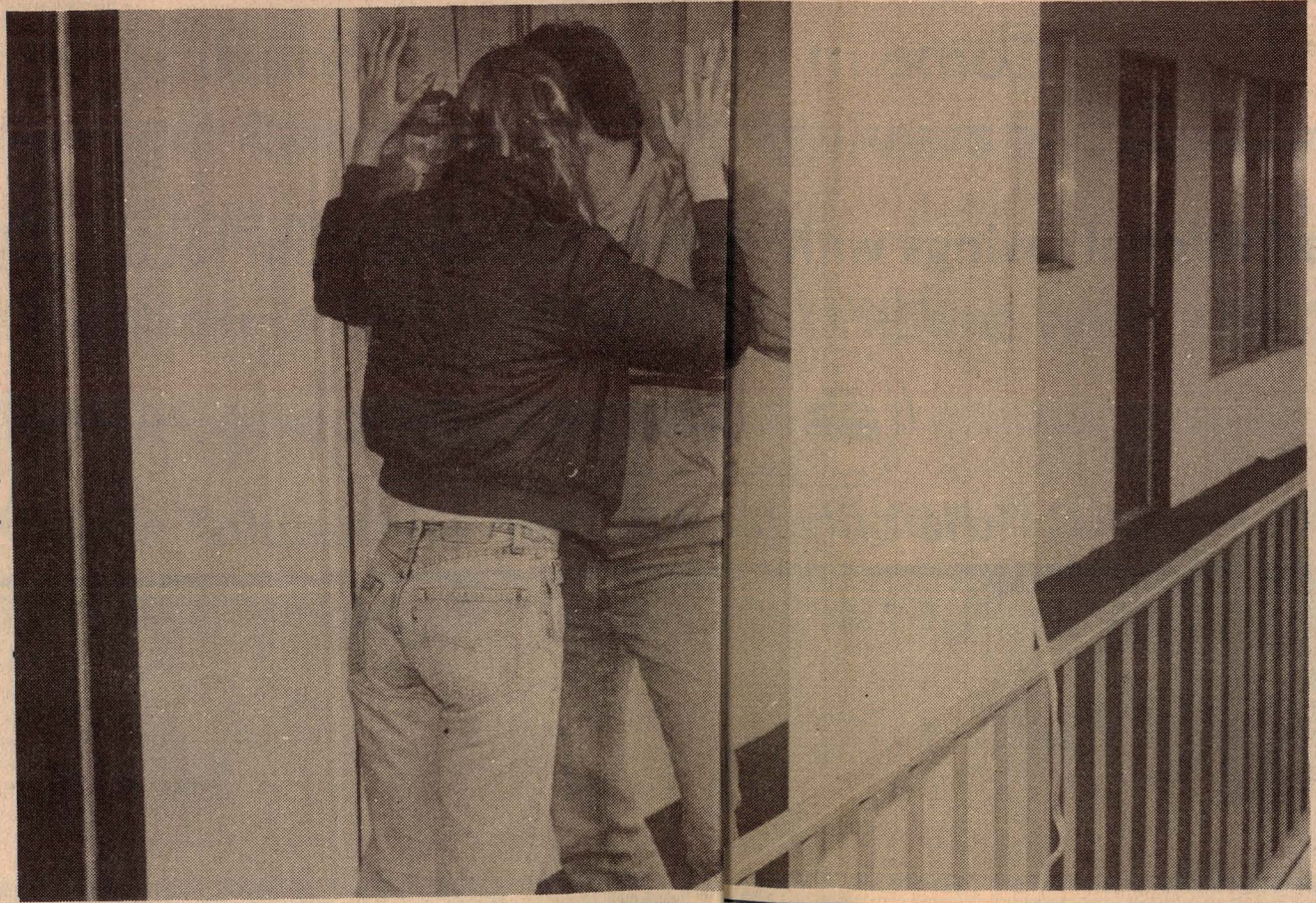
One progressive apartment complex, Roman Gardens, as already had walls constructed between male

and female designated apartments. The walls make it necessary for a student to descend a flight of stairs and ascend another flight in order to enter an apartment of the opposite sex.

According to Roman Gardens manager Skin Lackintosh, the rate of fornication has decreased dramatically since construction of the walls, "at least among the lazier students."

Bishop LaVar Stalwort confirms, "Yes, immorality has declined since the erection of the walls."

Students living at Roman Gardens refer to the wall as the "chastity wall." A wall now under construction at Chastity Arms apartments has been affectionately coined as the "wailing wall."



Innovative measures taken to separate housing for male and female students have worked wonders in discouraging students from committing serious abominations.

Vatican branch Pope finds truth

Rome (AP) — "Pope John Paul II has been investigating the LDS Church," say two Mormon missionaries, "and he is considering the baptismal challenge!"

Elders Jeff Brown and Doug Jensen, Assistants to the President of the Rome Italy Mission, decided they would "take the challenge" when they realized the Vatican was in their proselyting area.

"Flip," said Elder Brown, "we feel the Church is for everybody! We just used the techniques in our bible—



"Tools for Missionaries" by Grant von Harrison, and walked right up to the Vatican door!"

In order to get to the Pope, the missionaries had to baptize many guards, security men and heirarchy of the Catholic church. "The Vatican Branch is doing well," reports Elder Jensen.

"His Holiness was very receptive to our message—he seemed to really enjoy the flip chart pictures and the film strips," said Jensen.

Though not a family man himself,

the Pontiff says he thinks families are a good idea. He also concedes he has practiced baptism for the dead for quite some time. The elders say they had to explain that the LDS church does baptisms for the dead by proxy.

The elders issued the "G" discussion—the baptismal challenge—when Pope John Paul responded positively to the "Truth Versus Error" discussion.

"When we told him the church Jesus organized when He was on the earth fell during the first two centuries after His death the Pope nodded ever

His Holiness and Giacomo Luigi Moroni, Vatican branch president, survey the remodeling of St. Peter's. The Pope commissioned a king-size gold trimmed baptismal font in anticipation of his up coming baptism. "Fortunately, the pontiff already has a set of baptismal clothes," Moroni notes.

so slightly. We took that as a 'yes' and went for it!"

The eager elders met immediately with LDS church regional representatives to discuss converting St. Peter's Cathedral into a stake center—complete with cultural hall.

"For obvious reasons 'John' hasn't been able to make his decision public," says Elder Brown. "But when he makes the announcement—FETCH!—watch out!"

Pope John Paul II will be featured in *This People* this summer.

Stools, too BYU endows chairs

Provo (AP) — The BYU administration today announced the appointment of Jerry Falwell to the Richard L. Evans Chair of Christian Understanding. They did not, however, release Truman G. Madsen, who presently holds the Chair.

"We figure any chair of Christian understanding can readily be shared by two Christians," noted Paul Bullshard, spokesman for the University. It has not yet been determined who will sit on whose lap.

It was also announced that BYU's Chair of Family Living will pass next year to Mr. Charles Manson, who may have to have the

chair sent to his present position in Vacaville, California.

"We were looking at many people with lots of experience with families," said President Holliday.

When queried about his plans for the Chair, Mr. Manson replied, "It should go well in the northwest corner of my cell, er, office."

In other announcements, Glen Truckit, BYU athletic director, revealed the establishment of the Valerie Clavens Bench of Athletic Understanding. It is rumored that erstwhile roundball coach Frank Barnold has been nominated by his former team to be the first

occupant of the bench.

In a surprising development, Brother Bullshard hinted at the establishment of the Ezra T. Bannson Stool of Human Nutrition, to be located in the Cougar eat.

"I think it's the third one on the left," said Bullshard, "but we haven't worked out all the details yet."

Dr. Ronald Q. McDonald denied yesterday that he had accepted the position as first occupant of the stool. "Have you ever eaten at the Cougar eat...gag me with a spoon," said Dr. McDonald.

Prof speaks on birth control

Provo (AP) — Dwight Rabitson, Professor of Family Propagation Sciences, spoke Thursday to an audience of nearly 200 students on the evils of birth control. "Using birth control is selfish," he said. "What if everybody did it? We wouldn't be here!" he cautioned.

Rabitson, father of 14 children, pointed out that the use of birth control devices and drugs causes lots of problems in heaven. "There is a specific number of spirits waiting for tabernacles and a limited amount of time before the millennial birth deadline. When we use birth control it really throws a wrench into God's

plans because he has to send the spirits we were supposed to get to China and India," he said.

Professor Rabitson's address was well received by the audience. Janet Conehead, a freshman from Pickleville, Idaho said, "Good honk, I'll never use any contraptions—that's for sure!"

Another student commented, "I never knew before why those people in China and India and those other poor countries keep having so many kids when they're so poor."

No censorship at BYU

Everything OK

Provo (AP) — In spite of numerous unfounded rumors saying otherwise, BYU officials maintain that censorship is limited at BYU, almost to the point of instinct.

According to Jae R. Bailiff, Provost and Academic Vice-President, it is an issue that need not even be discussed. "I'm glad you asked me about that," says Bailiff. "Censorship at BYU is so negligible, the topic need not even be discussed," says Bailiff. "And," he says, glancing nervously over his shoulder, "I refuse to discuss it any further."

"I would have to agree with the stance already taken by the Administration," agrees another academic vice-president, W. Rolfe Conkerr.

"Believe me, BYU has no need to feel embarrassed about anything, ever," said one administrator who wasn't even asked his opinion.

mean," says Universe editor Jay Evenso, who narrowly escaped disfellowshipping after running a revealing photo essay on Spring fashions.

High Morals Criticized

Many well-meaning students actively engaged in protecting the Lord's high standards at BYU have been criticized, and in some cases brutally beaten, for upholding these standards.

Just last month a student named Art Bismol became distressed and offended by a blatantly pornographic painting on display in the Harris Fine Arts Center. Reaching in his back pack for a razor blade and laundry marker, Bismol noticed a group of art students eyeing him suspiciously.

"I started slashing, and without warning they were on me. The next thing I knew, I was flat on my back in the Health Center," says Bismol.

Witnesses say that after apprehending Bismol and subjecting him to numerous passages of east european poetry, the angry group tarred and feathered him and left him there on display.

Later, as instructor Dave Strangely was studying the new statue, he heard a faint whimpering.

"It was horrible," says Strangely, "they should have never tie-dyed him after applying the tar and feathers. It clashed miserably."

Everything OK Though

Such instances are, however, few and far between, as Presidential Fellow Robert K. Butkus will attest to. "Really, there's no problem at all," he attests.

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Shoe-mirrors

continued from page 1

would have a problem on our hand; all we've done is ask the young men using shoe-mirrors to get their sleazy angles elsewhere."

When asked whence this mandate had come, from the administration or from higher Church officials, Whitaker refused to comment. However, Steven Cubby, professor of Discipline and Self-Management at BYU and well-known for his successful seminar "Seven Habits of Highly Successful Shoe-mirror

Users," said in an interview that the action reflects the tight control the Church exerts over what young men at BYU adorn their shoes with.

As of yesterday, a rumor was circulating on campus that Slim Kelly, chief executive for the Denver Mirror Company, was planning to protest this action by cancelling his speaking engagement with the Ebenezer Bunson Memorial Group, known for its current research in shoe-mirror techniques in tracking and apprehending leftists, communists, civil-rights activists, democrats, and other disloyal U.S. citizens.



"The extensive and ever-growing use of shoe-mirrors at BYU poses no small threat to our public image," says Standards director Carmichael Whitaker.

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BYU Bookstore is having a special inventory clearance which allows you to SAVE as never before on fashionable shoe mirrors.

Come in today for a demonstration
Sale Ends April 9, 1983

additional savings with student I.D. or temple recommend
Hurry while supply lasts!!

 **byu bookstore**

"the only place to shop on campus"

The Daily Universe

Provo (AP) — The Universe is an official publication of Brigham Young University and is published as a sort of "news-paper" by both students and faculty. It is produced as kind of a laboratory production so students can learn how to produce such various productions.

The Daily Universe is published too.

Opinions expressed in the Universe do not necessarily reflect the views of the student body, faculty, university administration, board of trustees of The Church, animal, vegetable, nor mineral. In fact, the opinions are often so meaningless, no one bothers claiming them.

Subscription prices: \$20 per year. Order today and receive 2 free sets of deluxe shoe-mirrors.

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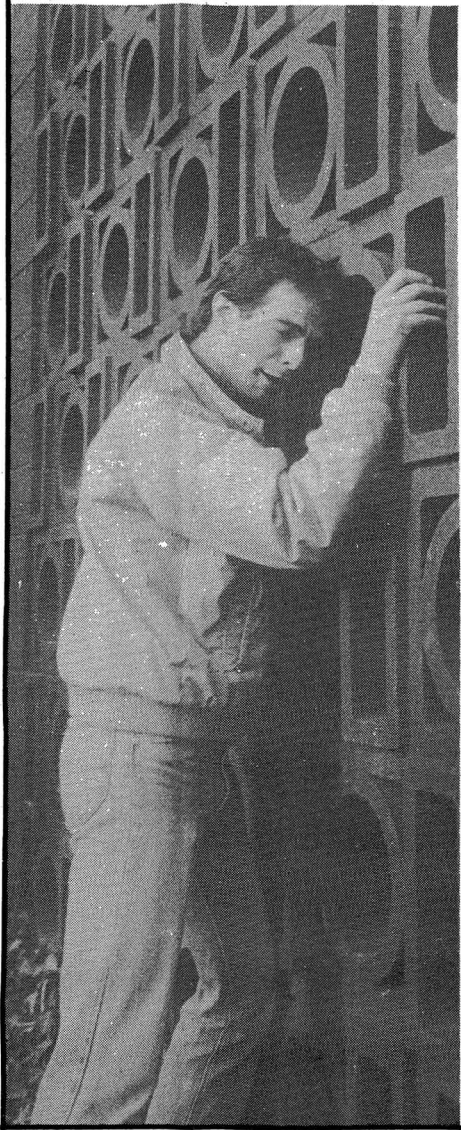
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The Daily Universe

It's worthless without you.

Sports

Barnold demands release

Provo (AP) — Frank Barnold, head basketball coach at Brigham Young University, resigned last month when university officials refused to grant him official release.

"The university administration had nothing to do with this," said Paul Bullshard, university spokesman. University President Jeffery Holliday, who was reportedly raising funds from his winter bungalow in St. George, was not available for comment.

"I wrote a letter five years ago suggesting a rotation in the position of head basketball coach," said Barnold. "The board didn't respond so I'm taking the matter into my own hands," he continued. Barnold denied any pressure from players or fans in making his decision.

"The boxing comradie that goes on in the dressing rooms after games cannot be seen as indicative of ill feelings," said Barnold. He also denied using "colorful language" within earshot of board members who have front row season tickets. "They may have taken offense when I mooned the time keeper," he said.

"Some players have complained about Coach Barnold," said Scott Tietoff. "But there's also been a problem with the press exaggerating a situation." Tietoff said he is in agreement with Barnold's decision, because "After what I've said he'd thump my chest raw if he ever so much as saw me again."

Barnold explains that "Just last week I received a call from a major school offering me a position. I said no because I love BYU." He also indicated he had no desire to live in Panguitch.

Speculation is that Barnold resigned so he could be considered for the opening in the president's office at the University of Utah. "God help us," said Jerry Primm, U of U basketball coach, "to win against UCLA in the playoffs Saturday."

"We're losing a person who is meticulous in his person and his attire," said Nan Tuckett, director of Intercollegiate Athletics. "I'll be losing some of that attire, not to mention my



Frank Barnold fields reporter's queries after the announcement of his recent resignation. At least one person believes his replacement to be LDS Relief Society President Barbara Smith.

Caddy," said Barnold, showing that Tuckett is not the only one capable of sacrifice.

Barnold was a great coach and taught me every thing he knows about contracts," said Danny Angel, former BYU basketball star.

"He was very successful at recruiting. And postponing mission calls," reflects another admirer.

"Barnold was the only reason I bought season tickets. He was the best entertainment the Marriott Center offered," said another fan, but Mrs. Barnold refused further comment.

One female fan said she liked the way Barnold "jumped up and down in the air with

both hands clenched."

"I probably could have done better under another coach," said a smiling Greg Hype. "I feel the change is best, it that's what Barnold wants."

"I think I'd do better with another group of boys," said Barnold. "I think I'd like a ghetto team. These BYU kids are too arrogant and don't recognize me for the great white coach that I am."

"Several players I have struck have been examined by the team physician and almost none of them have suffered permanent damage. But if I have hurt anyone in any way, I am terribly, terribly, terribly, terribly sorry."

BYU badminton

'Good'minton!

Provo (AP) — The cougar badminton squad has come to its own. Quickly rising in the WAC standings, the squad is confident they can clench the number seven spot by the end of the season.

After a disappointing 28-2 loss last week to the Denver State College of Dental Hygiene, the cougar swatters are mad and ready to meet their toughest opponents of the season—1st ranked Delta Beauty College. Time and place for the match will be announced as soon as a net and a new birdie are secured.

Tough Times

The swatter squad has had to overcome overwhelming adversity since the formation of the team at the beginning of the season. Not only do they receive no budget from the BYU administration, they must pay to use BYU facilities.

The team also experienced a major setback when almost kicked out of the WAC for suspicion of inappropriate lockerroom conduct.

But their main source of adversity, oddly enough, has been from student, faculty and administrative spectators, whom the squad quit referring to as "fans" after the first game.

Squad captain Bruce Lilibone says hecklers have been disrupting the games and yelling such rudities as "fems", "quimbies", "limp-wrists", "queers", and even "candyasses." The last game was cut short when spectators trampled the net and stole the birdie during

1st quarter play.

But more distressing, says Lilibone, have been the injuries of the players resulting from spectators throwing things ranging from tomatoes to hairdryers. One player was helped off the court in a game against the Snow College of Interior Design after being hit with a spare tire slung by a thoughtless student.

The BYU Athletic department has not been a great source of encouragement to the financially stricken team. "Hey, everybody hates the sport—that's the breaks," says athletic director Glen Truckit. "If the queers want any money from us, they're going to have to go into another sport."

While the fact remains that everyone hates the sport, cougar badminton has consistently drawn the largest crowds of any other sport at BYU. The team has had to rent the Marriott Center for home games to accomodate record crowds, and it is very likely they will soon have to rent the newly enlarged cougar stadium. "We still don't think it's fair we have to pay for it," says team secretary Bruce Pleetskirt.

Things Looking Up

But all in all, things look good for the swatters. "They've got nothing to complain about," grinned President Holliday at a recent game, tomato in hand. "Yes," chuckled a visiting Trustee in the process of slinging a tomato, "they've not been kicked off campus yet!"

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Beyond any doubt, Spring is in the air as students observe the melting snow. Temperatures climbed into the 30's during last week's warm spell, and are expected to hold throughout this week. Surf's up, cougars!!!

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Runaway pot nabbed

Security foils escape



Breakout attempt resurrects controversy

Incarcerated plants wilt under interrogation in the BYU Plant Detention Facility. In the past BYU has faced charges of inhumane treatment of prisoners and crowded cells from human rights activists. Nevertheless, reforms seem unlikely in the near future.

Provo (AP) — BYU Police nabbed a marijuana plant last month as it was attempting to break out of the BYU Plant Detention Facility.

Authorities reported they learned of the escape attempt early in its planning stages. The plant, *Cannibus sativa*, unaware that the building was under heavy surveillance, had just cut through the glass in a window at the Detention Facility when armed security officers bolted through the door and surrounded it.

The plant surrendered without struggle and no shots were fired.

Chief of BYU Police Robert Keljoy reported, "We learned of the planned breakout of the cannabis from an informer we'd planted in the Detention Facility. Our SWAT team immediately initiated a stake out, and the plant was apprehended 8 days later in its attempted escape."

He also owed knowledge of the escape attempt to numerous bugs placed throughout the Detention Facility.

Keljoy declined to comment on the repeated rapes and axe murders that occurred elsewhere on campus during the stake out of the Plant Detention Facility.

In a press conference following the arrest BYU spokesman Paul Bullshard commented, "The attempt was obviously drug induced."

When asked what action the university will take, Bullshard said, "We have arranged to drop all charges against the plant on the condition that it works as an informer for BYU Police."

"And," Bullshard added, "that the plant pays for the glass damaged in the break out attempt."

7EP after all

Provo (AP) — Paul Bullshard today revealed one of the "biggest April Fools jokes yet," which BYU had perpetrated on the off-campus newspaper, the *Seventh East Press*.

"Ah shucks," said President Holliday, "we were just funnin' around about kicking them out of the bookstore."

With a hearty round of laughter, high BYU administrators finally decided to reveal their prank publicly on April 1st.

"We sure had them going," remarked Rolfe Conkerr, BYU vice-president, "Even that guy from the *Denver Post* fell for it."

President Holliday went on to say, "They're all [the 7EP staff] a swell bunch of kids. Why I'd let them interview me anyway."

"Just to show there's no hard feelings, we're going to distribute the *Seventh East Press* free inside the *Daily Universe* today," said Bullshard.

Disciplinary and ecclesiastical proceedings against 7EP staff members were also being cancelled. "It was just a part of the fun," said Bullshard.

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Computer proves BYU's divinity

Provo (AP) — The divinity of the mission of Brigham Young University has been proven beyond any doubt, according to BYU Computer Science professor DeLamar DeLaPace. DeLaPace recently completed a computer study that determined the quality of all major universities in the U.S.

DeLaPace added that in addition to establishing the certainty of BYU's spiritual divinity, the computer study also proved that BYU is superior to all other universities in the academic and social areas.

"BYU is no longer in competition with the ivy league schools. The roles have changed, and Harvard, Yale and the rest have no other choice but to consider themselves 'BYUs of the East,'" DeLaPace said.

BYU President Jeffery R. Holliday in a press conference proudly confirmed the validity of DeLaPace's computer study. "Mormon youth need not look beyond BYU for the finest, computer-certified education in the world," he said. He added that students attending Ricks College and other of the "Lord's junior colleges" could also feel confident in receiving the "finest educational experience anywhere—except for BYU."

DeLaPace is well-known for his computer studies that have proven such things as the authenticity of the Book of Mormon, the truthfulness of numerous sets of roommates on campus, the satanic influence behind Rock music, and the utter foolishness in questioning authority.

What price good grass?

Provo (AP) — Brigham Young University Grounds director Roy Goodweed announced today plans to implant anti-personnel land mines in restricted lawn areas on campus. "We've finally found a solution to the problem of students making unsightly paths through the grass," Goodweed proudly said.

Asked why such drastic measures are necessary, Goodweed reported, "The 'Please don't walk on the grass' signs just weren't working. What else could we do? Electric fences aren't very attractive."

Grounds workers, with the aid of several ROTC volunteers, will begin mining the lawns tomorrow. Areas to be the most heavily mined will be the northeast corner of the library, the northwest lawn of the Clyde Building, and the west lawn of the Talmadge Building.

"The creeps are always cutting corners in those places," said Homer Formby, a Grounds supervisor who wished to remain anonymous. "But we'll put a few mines here and there just to keep people on their toes," Formby continued.

President Holliday said he personally "OK'd" the decision to use land mines. "Sure, we're going to lose a few students at first. But the kind of kids who would cut across the grass don't belong here at BYU anyway," he reasoned. "You just watch, the grass will be looking great in no time!"

The *Daily Universe* has also learned that the 'Please don't walk on the grass' signs will be replaced with signs that read 'I wouldn't walk here if I were you.'

—Clubnotes—

Clubnotes are published by The *Daily Universe* because no one else will do it and they make us. Information must not be submitted in Russian.

Sigma Delta Fly — Editor of the Provo High Provolonian will give a free writing workshop.

Joe McCarthy Club — Clone Skousen will speak on "America—Pronounce It Right Or Leave It". 6:00 April 6, Skyroom ELWC.

Mormon History Club — "Mountain Meadows Massacre and Other Events That Never Happened" will be the lecture given by Louis Midgely. Afterwards the new line of IBM Shredders will be on display. April 3, 3:00 p.m. in Dr. Midgely's basement.

Non-Club Club — Persons not members of other clubs welcome to attend orientation meeting March 18 on campus. Punch and cookies not served.

Country Club — no meeting planned.

—At-A-Glance—

All submissions for At A Glance will be screened by the BYU Police Intelligence Division. Any reference made to anything will be flatly rejected.

A. Theodor Scuttlbutt to Speak — "The Adam-God Theory—Just a Typo" is the topic of the Tuesday Devotional 10:00 a.m., April 5 in the Marriott Center.

Niblet to Speak — Huge Niblet will speak on "Black Holes and the Book of Deuteronomy." March 29 in the ELWC Gardenroom. The speech is based on the premise that Moses taught that outer darkness only meant banishment to a black hole.

Volunteers Needed — Student volunteers for sociological study needed. All students who sin blatantly are invited to attend orientation meeting in Standards Office, 330 SWKT. Bring activity cards and bus tickets for home.

Meeting — There will be a meeting April 2 at 3:00 p.m.

Beagle Marketing Seminar — Come and learn how to make megabucks this summer. This seminar on personal fulfillment is open to the general student body (sorry, RMs only!) for a mere \$75 cover charge.

EFL Exam — English as a First Language Exam. Monday April 4, 5th floor ELWC.



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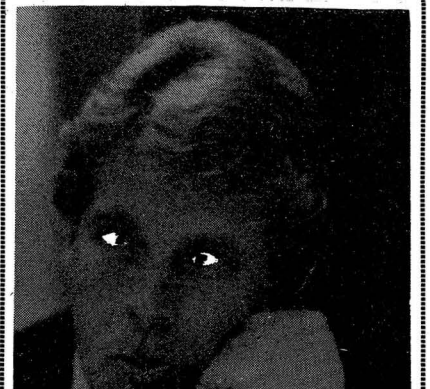
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Physicist's Corner

The conversation of two students was recently overheard as they made observations through a window on the fourth floor of the Harold B. Lee Library. After careful observation of students below walking up the wheelchair ramp, the formulation of theorems and postulates led to the development of a revolutionary new theory: the Theory of Relative Stupidity (stupidity being defined as the act of appearing stupid while walking.)

1st Law of Relative Stupidity — Change in apparent stupidity is proportional to the angle of incline: $\Delta s_a \propto \theta^\circ$.

2nd Law of Relative Stupidity — Net stupidity of universe remains constant, the relationship being potential stupidity (before student reaches ramp, angle of incline $> 0^\circ$) multiplied by Melvin's Constant (constant of stupidity) equals the net stupidity.

In other words $(S_p + S_a)M = S_n$ ($\theta > 0^\circ$ or S_a)
From the theory a new scale of stupidity, the Absolute Stupidity Scale, was derived as follows:

Stupidity = OS at playing of national anthem
(discrepancies of apparent stupidity were resolved upon consideration of a small percentage of students deviating from standard nationality and patriotism—SNP.)



The *Daily Universe* publishes "Philm Phlegm", synopses of movies being shown in, on, or around campus.

The ratings listed are G (general public), PG (parental and/or bishop guidance suggested) and R (restricted, no one should see these dirty movies).

Ghandi (PG) — Confusing epic tale of South Africa's fight for independence. The movie is OK, but by the time you follow this little bald wrinkled guy around for 3 hours, your eyes start to get really tired, like you have eye strain or something. Anyway, Ghandi has a good message if you're George Harrison or something, but if you're a normal person, its obsolete and has no redeeming value at all. Good violence scenes though, making it worthwhile. Who is Ben Klingsy anyway?

The Chosen (PG) — Two Jewish boys learn that many are called but few chosen.

The Man From Snowy River (PG) — One of the finest films ever to be made about Australian race-horses. A compelling.

Tootsie (PG) — A peek into the sick world of transvestites. I'm getting really disgusted with these wierd-type movies—nowadays the star either has to be a queer or a transvestite to be considered for an Emmy award.

Sophie's Choice (R) — A Polish girl cannot decide who to marry. Incredible sex.

The Verdict (R) — Paul Newman gives his greatest performance in 80 years. Extreme profanity and intensifying.

Information listed may have nothing to do with the movie whatsoever.

The synopses have been written by Universe staff members who most likely have not understood the movie, let alone seen it.

Movies other than those playing at the Varsity are not endorsed by the *Daily Universe*.

Ordinary People (R) — Hardly what the title suggests, these violent, destructive characters leave you feeling sick and depressed, and lacking any kind of faith in mankind, the scum of the earth. A film about suicide.

Das Boot — Good war flick, well thought out, except nowhere in the movie was any reference made to any kind of boot. I guess the nazi submarine kind of looked like a boot though.

Reds (PG) — A documentary on senior citizens. Too long. The guy dies because he turns into a commie.

Chariots of Fire (PG) — A dry and boring look into the 1914 Olympics. Some great scenery and superb costuming.

Sacred Ground (PG) — Another great one like, uh, Grisly Adams. Sure to be acclaimed by lots.

Apocalypse Now (R) — Real sick, but carries good message. From what I could tell, the movie takes the position that the Vietnam war was basically a good thing. The highlight is when Marlon Brando gets slaughtered because he turned into a commie.

STRANDED?

Don't get soaked for all you're worth

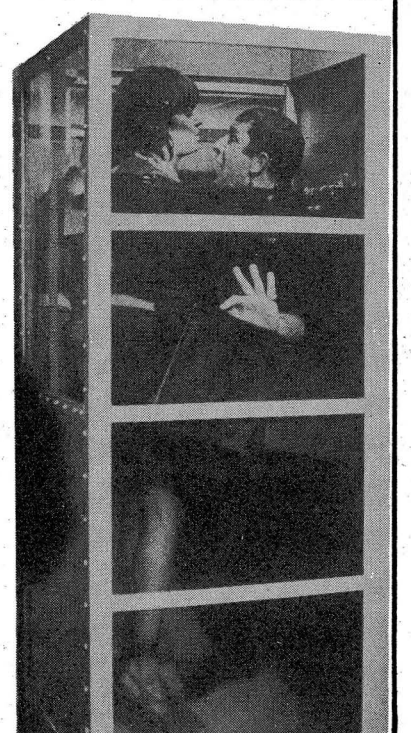
Never be without your BYU U.D.

Phoning home and crying won't help

Face it—you're nothing without a current BYU sticker.
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BYU ACTIVITY CARD

Don't leave home without it!



Commentary

Banning of shoe-mirrors: Good, and yet OK

The recent banning of shoe-mirrors from the Lord's Bookstore reminds us that we have forgotten who we are. Maybe shoe-mirrors are acceptable at Berkeley, the U of U, or other campuses at which red shirts and fur hats are worn, but not here darnit!

In the words of Colette Blondell, ASBYU Morals V.P., "Certainly, we as reasonable BYU students support this



long-needed directive. After all, why should we hold a man's coat while he looks up our dresses?"

We should all be as apathetic as necessary; those opposing shouldn't worry about having to walk all the way to Kinko's to get their shoe-mirrors.

BYU's ban of shoe-mirrors was correct and probably inspired, yet foolish and unfair. On the other hand, what about all of us who wear shoe-mirrors for legitimate reasons—like determining whether or not restroom stalls are occupied? Is that fair? I think not.

And yet the shoe mirror controversy reflects a frustrating problem for BYU. Should shoe-mirrors be banned from campus or should the dress code be changed to force all the male students to wear togas? The choice is obvious.

In all, or least some earlier Christian communities, banning of shoe-mirrors and other such eschatology (or is it scatology?) is regularly or sometimes rarely seen. Anyway, since BYU is a certain sort of Christian, in a sense, community, in a manner of speaking, I fervently feel a ban is kind of justified, in a way, maybe.

Then again, if we as God's creations want to multiply and replenish the earth, why has such an implementation of pre-date scanning been banned? Besides, the next thing you know BYU will either outlaw all but blind dates, or make all female students wear slacks. This is indeed an inspired step regardless.

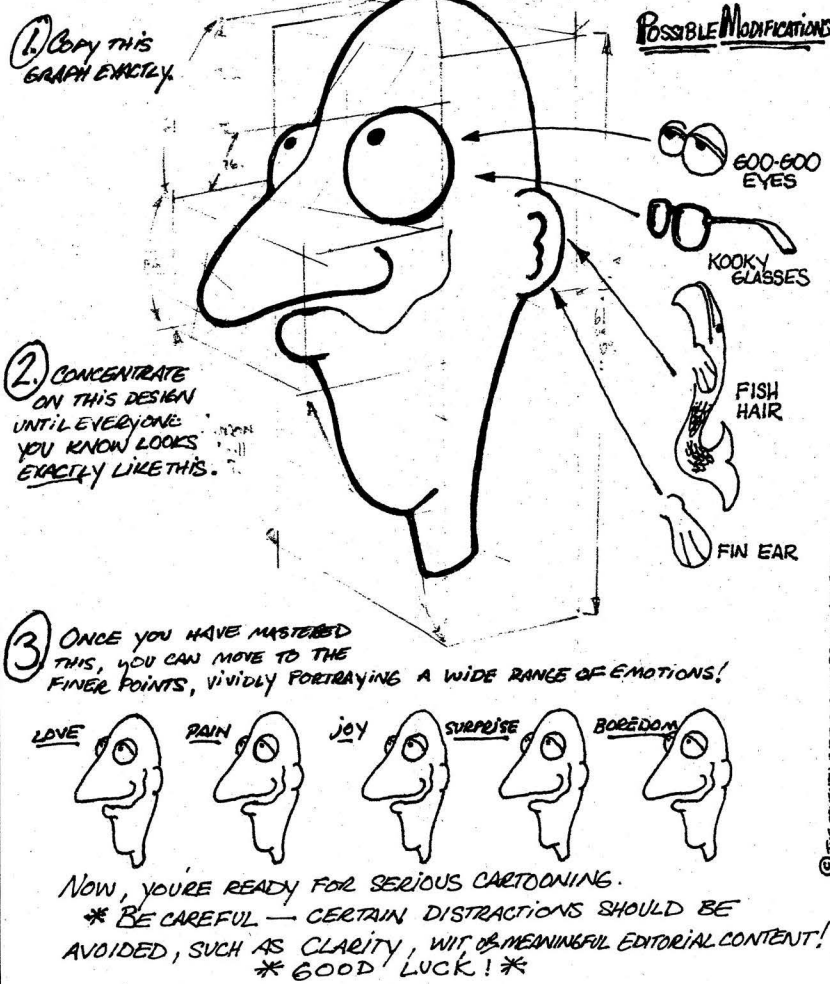
We can learn quite a real significant lesson from the Cultural Revolution in China under Chairman Stalin: people got killed, but it was still a good thing, even though it didn't work anyway.

To sum it all up, we can see that when the Administration bans shoe mirrors, it is only for the good of those students who might otherwise find their academic surroundings that of an institution.

EDITORIAL CARTOONS

— in three very easy steps —

YES, ANYONE CAN LEARN TO DRAW LIKE THIS, AND HERE'S HIS WAY INTO THE WORLD OF EDITORIAL CARTOONING! OBVIOUSLY, IT IS NOT A PRETTY TASK. BUT FINE ART SUCH AS THIS WAS NEVER DONE WITHOUT MANY HOURS OF WORK AND TOIL. WELL, ALMOST NEVER.



Just like MASH almost

What's a student to do when the fashions fluctuate like mercury during springtime in Provo? From semester to semester the "in" style changes from Preppy to Punk to Prairie to Princess Di. Not only can this cause undo stress to the pocketbook but it can alter the ego and make or break one's social standing.

However, a new administrative proposal may change all this. The Fashion Design department in the College of Family, Home and Social Sciences has been commissioned by President Holliday to come up with a standardized uniform for campus wear.

"The smart, military look is just the image we want to portray here at the Lord's university," says department chair, Betty Hemumup. "Since so many poor girls keep ruining the hems on their maxi skirts we've decided a conservative-yet-feminine A-line skirt will be the required attire for women," she says.

The ROTC spring fashion show will give students a better idea of what the administration has in mind.

Meanwhile, a new dress code will be phased in: Women's hair will not be allowed to touch the collar and men's receding hairlines will no longer be tolerated.

This will also provide our less-than-loyal students who don't believe in the existing standards to gracefully bow out of the picture and get the heck off this campus.

Says Hemumup, "Won't it be simply lovely to see these young people spiffed up in their uniforms standing at attention during rollcall and the national anthem each day? It makes me proud to be affiliated with such a fine institution as Fort Brigham—er, that is, Brigham Young University."

So let's get in the spirit, people! Throw out those olive-drab fatigues and iron those new uniforms! Yeah!

—Mitzi Marzipan



Grass destroyers— they'll get theirs

I think that all right thinking people in this country are sick and tired of being told that ordinary decent people are fed up in this country of being sick and tired. I'm certainly not and I'm sick and tired of being told that I am.

Yesterday was a good illustration. As I was strolling across campus I discerned several ground crew employees at the task of burying none other than land mines beneath the grass at strategic locations all over campus.

We can ask ourselves: Should a student digress from the straight and narrow path, he would be blown to smithereens,

would he not? But is this too high a price to pay? A blood atonement for the lives of countless blades of grass trodden down thoughtlessly by slothful students is certainly in order. The law is bigger than human life.

Besides, can't these people read? The sign clearly reads, "Don't walk on the grass."

I applaud this new directive. And while we're at it, I think all people who don't stop during our country's National Anthem should be shot (no, nuked!) on sight!

—Mork Peeper

Military not easily fooled

This year's Military Week has come and gone in a flare of pomp and tradition, as usual. But where was its nemesis this time around, the ill-famed Peace Week? It's obvious that military might has once again overshadowed dissent and spoken for the masses. BYU students want Military Week more than Peace Week, or they would have forced us all to see otherwise.

But it's not the masses that concern me. It is the subversive element here at BYU which secretly plans and promotes dangerous campaigns like Peace Week, often using ignorant Y students as puppets to accomplish its goals. And that scares the snarf out of me.

Offensives like Food For Poland, Amnesty International, Secular Humanism, and Peace Week (which I don't believe for a minute "have no official connection with the Seventh East Press") infiltrate the everyday campus affairs of thousands of innocent and unsuspecting students who are here to get an education, bombarding them with propaganda. Twisting the words of the general authorities and raping the holy scriptures, they massacre and mutilate the purpose of war until they would have us believe it is immoral to kill the enemy.

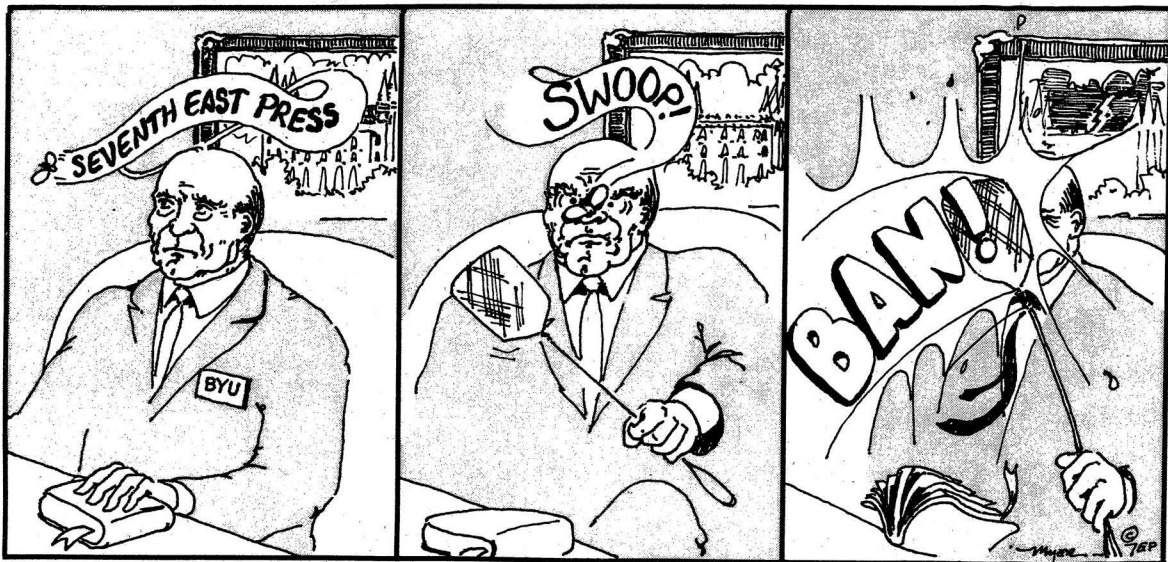
Yet, any Latter-day Saint who has read the thrilling accounts of Judah and his

brethren in battle, or the chronicles of the Cumorah wars in the Book of Mormon, knows that war is honorable, bloodshed exiting, and destruction inevitable. In fact, one outstanding woman, Phyllis Schlafly, who must be LDS, has gone so far as to bravely state that "the atomic bomb was a wonderful gift to mankind from a wise God."

But the real reassuring thing is that the military always takes care of its own. No matter what fate awaits society, the military will always survive and offer a job with security. Civilization can be flattened and decimated by a nuclear blast, and the military will just keep fighting back. Do you see war becoming obsolete in the next million years? It's the military which holds the fabric of civilization together. You who preach peace would deceive us into thinking otherwise.

As good Mormons we're pro-military, and we're the first to admit it. What right do you peace weaklings have to try and give the impression to the rest of the world that we are the scumbos, the fruits, the maniacs? The rest of the world, especially President Reagan, agrees with us—so in the reality of the majority, You're the creepos.

Pvt. Raunch Barfsky
BYU-ROTC



Letters to the Editor

Continually Shocked

Editor:
I am continually shocked at the lack of righteousness at this, the Lord's University. When I joined the Church, I came here to be free of the world, not to continue to wallow in its mire.

And yet I am forced to live with sinners even here. Just yesterday I was reading the *Ensign* in the current periodicals room when I noticed a student reading a potentially pornographic magazine. I was disgusted to see he had a smile on his face! And when I later checked the magazine he was reading, sure enough, it had a distasteful picture of a woman breastfeeding her child.

How long must we suffer under this darkness?

Tiffany Barbasol
Moab, Utah

anything worth even writing about in the first place, although I must say, I just always enjoy reading the letters to the Universe because they're always so exciting and yet pertinent also, even though I myself am not the type to like to see my name in print nor do I enjoy boasting, but I really do probably have the most important thing to say that a letter to the editor has said in the Universe in quite some time. I think Barbara Smith should be the next coach of the BYU basketball team.

B.S.
Salt Lake City

I Have A Question

Editor:
What's all this I hear about the Adam-Bob Theory?

M.L.E. Letella
Hoboken, N.J.

Physics Questioned

Editor:
What's this I hear about the Atom-God Theory? I've looked in all my physics books and can't find anything on it.

Talmage Widstoe
Physics Dept.

Wants Barbara to Coach

Editor:
I promised myself never ever to write a letter to the editor because most people who write letters to editors just like seeing their names in print more than wanting to have said

Henning look like a spastic! He never actually drank wine, he just sort of "palmed" it! I mean its such an easy trick even I could do it. Now don't all you doubters feel better?

J.F. McHonkie
Religion Dept.

Could Be Grody

Editor:
I just would like to know, you know, about this Adam-Bomb theory. I mean, it sounds, like, grody to the max. Totally far out...For sure.

Val E. Gurl
Van Nuys, California

Music Appreciator

Editor:
I attended the Music by Marlboro concert last week and needless to say I was appalled! The manners of these so called progressive music aficionados were non-existent. During a pause in one of the numbers by that late-great musician Sherbert, there was virtually no applause. I tried to make up for the embarrassing hushed silence by clapping with great vigor, but no one joined in!

C'mon folks! Didn't you like the tune, or what? Is it because their name is like the cigarette? Those nice musicians deserved a hand! I hope you people are more enthusiastic when Journey comes to BYU in concert!

Julia Bagsley
Alberta, Canada

Disputes Heresy

EDITOR:
I just want to tell all you marginal Mormons at BYU something. Some of you gospel slackers have suggested that Jesus actually drank wine with alcohol in it.

Do you apostates mean to suggest that Jesus the perfect one, didn't live the Word of Wisdom? Or do you call the modern gospel (the same yesterday, today, and forever) wrong for prohibiting wine?

Well, you spiritual lepers, the answer is simple! You see, the Lord was obviously a skilled magician who would make Doug